1361. c. 1.
Coll. 1779-80



T. Jolley Esq. F.S.A.

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J Phillyard Gift of Mrs Adell

THE SVMME OF CHRISTIAN RELIGION.

Delivered by ZACHARIAS VRSINVS in his Lectures vpon the Catechisme, authorised by the noble Prince FREDERICKE throughout his Dominions.

Wherein are debated and resolved the Questions of whatsoever pointes of moment, which have beene or are controverted in Divinity.

Translated into English by HENRY PARRY, *out of the last and* best Latine Editions, together with some supply of *wants out of his Discourses of Divinity, and with correction* of sundry faults & imperfections, which are *as yet remaining in the best* corrected Latine.

AT OXFORD,
Printed by IOSEPH BARNES, *and are to be solde in* Paules Churchyarde at the signe of the Tygers head. 1595.

Heidelberg Catechism

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TO THE RIGHT HONORABLE, HENRIE EARLE OF PEMBROOKE, LORDE HARBERT OF CARDIFF, MARMION, AND S. QVINTINE, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, and Lord Prefident of WALES,

Grace and peace, with encreafe of Honor.

IF in this time of troble, and diſorderlie age of the world, it may not ſeem, right honorable, overgreat boldneſſe in mee to preſſe your honor with theſe my labours, who are already overpreſſed with your own, which with continual & vnceſſant care and watchfulneſſe you vndertake for the quiet and repoſe of this our Church and countrie: I ſhall humbly crave of your Honour to lend a favourable eie vnto this little worke, and to reach your hand of approbation vnto it, that ſo being fenced with your honourable protection and countenãce, it may the more ſecurely and freely put it ſelfe in the viewe, and beare the face and countenaunce of others. The reaſons and cauſes which have induced me to preſume thus farre, are ſuch, as I make no doubt, but vpon declaration of them, to obtaine and finde your Honor moſt ready and eaſie in yeelding your aſſent. For, were it that your auncient favour and

good will manifoldly extended to my father, who long ſince departed this mortality, had not at all ſtretched to me his ſonne, but had with him alone both lived & died: Yet might not I, without ſome skar of impietie, commit, that ever the memorie of that ſhould die in me, the profit & pleaſure whereof I knewe in him ſo long to live. But ſeeing it hath further alſo, as I latelie was given to vnderſtand, ſo pleaſed your Honour, that this happie courſe of your favour ſhould not begin and end in one, but ſhould cõtinue & lineally run on: & that the force and vertue thereof ſhould paſſe continuately from the root vnto the branches: much more blameable verily would be my ſilent forgetfulneſſe, & double would the fault be, where duty doublely is required. In which conſideraiions, if I ſhould have made any diſtruſt of your good acception, or ſhoulde any way have with-drawen this ſmall preſent, by miſdoubting the welcome it ſhoulde receive at your Honours hands: I might have been moſt iuſtly arraigned and condemned of an vndutifull and vngrateful cogitation, being without al either coulour of excuſe, or ſhadowe of pretence to free and acquite me from it. And that eſpecially, ſeeing the authour, whom I interprete, and the matter which he conteineth, are both of that quality, as, if I ſtood to waite and expect a fit time, and a woorthy perſon for them, no time might ſeeme fitter than this, for which I ſhould reſerve them, noe perſon worthier than your ſelfe, to whome I might preſente them.

For this being the time, and theſe the evil daies, wherin

wherin Satan and the powers of darckenesse have broken loose vpon the chosen of god, & the brood of Antichrist, hatched long agoe, but never flushe vntil nowe, have, by the commission of their Dam, taken their flight out of their nests, in which they roosted for a season, & are flowen in flocks abroad, into all coastes and countries christian, to charme with sweete, but false notes of heretical! melodie, the hearts of seely people, and the wits even of the Gallants of this worlde: what greater opportunitie & more fit occasion, in respect of these & the like occurrences, could have offered it selfe vnto mee, or I have wished, for the bestowing of either my paines on this Booke, or this Booke on my deare Country? Which as it giveth place to no Realme nor region of the earth in the constant love & fast embracing of the booke of bookes, the volume of the highest, & the blessed truth of God almightie: so is it not behind them in being assaulted and shaken every way, what by the casts, and complots of forrainers, what by Diveli sh practises, conspiracies, and proditions of domesticals, that some-way at least it might bee throwen downe, clogged with a yoke of servitude, and enthralled into the slaverie of the man of sinne.

For the better effectuating of which their purposes, and more cunning and currant bringing them to passe, how of late yeares, yea and daies, manie fugitive persons of this our country, ordained and sacred by their superiours to this good ende, have made their return in swarmes vnto vs with outlandish mindes & doctrine, to inspire the people with

hereſie and rebellion: none ſo farre in any courſe of life removed and eſtrainged from publicke action, whoſe eares have not bin moved, and his very hart wounded with theſe tidings. No time or ſeaſon which they have omitted, no place, no creeke, no corner in this lande which they have not ſought out, no perſon from almoſt the higheſt potentate to the loweſt worm, whom they have not felt, and, except he hath been too ſound, ſounded, and wagged, and lifted at too, that they might plant and ſupplant, ſet and vnſet, roote in, and roote vp, and all, as one of their olde whining Prophets ſoothlie and ſolemnly with *teares* ful often telleth the *Chriſtian world*, to bring vs home vnto the lappe of our mother, *holie Church*, of which their Lord the Pope is holy father. Wel may he be her father, but then ſuch a father doubleſſe hath he been vnto her, as is recounted by ancient Hiſtories, Aruntius a Roman to have been vnto his virgin daughter Medellina, with whom in the darke, rapt with a pang of drunkennes, he committed inceſt. But were the church of that remorſe of conſcience, and reſolute courage in revenging her ſelfe for this ſpiritual villany, as was that virgin, for ſuffering that corporall force and raviſhment: She would burn within her, inflamed with a fiery zeal of holy indignation, & drawing out this inceſtuous Romane, who hath defiled her in the darkenes of Idolatry, himſelfe drunken with the cup of fornication, would bring him vnto the altar, even that altar of the Lorde, which he hath made a witneſſe of ſo many his hateful pollucions, and inceſts, and there ſlay him before God,

D. Allen, in his Apology of their two ſeminaries & in other his treatiſes of like tragedy. | Plutar. in Parallel.

for

for the appeaſing of his ire and wrath towards her, and for the waſhing away of this ſo grievous a blot, and high reproch of her Virginity.

The vvhich that the poore ſeduced people of our lande, maie bee the better enabled, and more throughlie animated to take in hande and put in execution, vvho novve as ſhaken and ſhattered reedes are carried and blowen avvaie vvith everie puffe and blaſt, every breath and winde of Ieſuiticall mouthes: I have, in charitable regarde and commiſeration of their caſes moſt miſerable, taken into my handes this learned Abridgement, compriſing in no great roome the verie full bodie and courſe of all divinitie and chriſtianitie, and opened the hidden treaſures thereof vnto them in their mother-ſpeech, that now no longer, (after they are once brought to the lighte and knowledge of their whole dutie, what to God, what to their ſoveraigne, what to everie man and their native Countrie they muſt performe) they ſuffer themſelves to be ſlocked awaie by wilie Merchantes, from Chriſt their Maſter: neither ſtand in a mammering, as men rent in ſunder a part heere, a part there, a part with Beliall, and a parte with Chriſt, a part with Spaine, and a parte with Englande, a part with the Pope, and a parte with Queene Elizabeth: but all maie in an vnanimitie of conſent ſtrive one waie, followe, one Chriſt, live loiallie in their owne Countrie, vnder their owne bleſſed Liege and Ladie, withall proſpeſperitie.

Whoſe perſon then, in a woorke of ſo greate moment, and ſo good importance, might I have

preferred before, or matched in equall ballaunce with your Honor, to whoſe favor and patronage I ſhoulde commend it: of whoſe zeale, wiſdome and induſtrie moſt conſtantlie ſhewed in this cauſe of God, her Maieſtie, the Church and publike weale of this kingdome, thouſands of thoſe who are now living in thoſe Provinces, over which you are placed, cannot but yeelde their teſtimony to that, the fruit and benefite whereof they live and ioy in, and which deſerveth not only a preſent remembrance, but a perpetual regiſtring and recommendation to all ſucceeding ages.

In which moſt worthy and noble endevours, as it hath pleaſed God to make and appoint you a chiefe and principall inſtrument for the continuaunce of his Goſpell, and for the eterniſing of his name and glory here among vs: So beſeech I him that it will pleaſe him ſo to make and appoint you ſtil, and with an enlarged bounty and liberallitie ſo to encreaſe the riches of his graces and gifts in you, that you may with ſtrength goe forward, continue, and never give over in this holie and honourable race of your life, and in the glorious quarel of chriſt and his ſpouſe; vntil when in the end without ende you may reigne with him in glory.

Your Honors moſt

humble at commaunde,

HENRY PARRY.

TO THE CHRISTIAN READERS HENRY PARRIE WISHETH *GRACE AND PEACE THROVGH* IESVS CHRIST OVR LORD.

WHereas but a ſmall *and ſhorte remnant of daies is allotted vnto everie of vs to trie the hazard and aventure of this vvorlde in Chriſts holie Merchandize*, (*yet fortie yeares, & the yongeſt maie, the oldeſt muſt departe*) *I beeing ſubiect to this common caſe, and moſt certaine vncertaintie of our life; neither knovving, if perhaps at this preſent my ſtaffe ſtandeth next the doore: have beene and am deſirous and earneſt in this behalfe, ſo to beſtow all my poſſible endevours and labours in this my Lorde and Maiſters trafique, as that neither I may returne vnto him vvith a Talent in a napkin, & withall maie leave behinde me ſome poore token and teſtimonie of my love and duetie towardes him and his bleſſed ſpouſe, with future poſteritie. Whieh my deſire and earneſt deliberation ſtrugling and ſtriving ſo long within me, vntill it had gotten the conqueſt of ſuch ſhamefaſt and feareful motions, wherewith men are vvell acquainted, who are at all acquainted with their own infirmitie: I was thereby at length draven to this bolde and hardie reſolution, as to commit ſomething to the preſſe, and ſo to the eies of them, whoſe great and ſharpe cenſures I have ever with trembling thoughts of heretofore, & even now would flie them with all willingnes.*

Where-

Wherefore also in respect hereof, & of the greenenes of my age, so hath the flame & heat of my desire bin slaked & cooled with the water as it were of fear, wherewith I shake in mine owne conceit: as I have not presumed to draw anie shaft out of my owne quiver, or to present the world with an vntimely fruit of so young a tree: but rather haue made choise of a shaft out of the Lordes armorie framed by the hand and skill of the Lordes vvoorke-man, fit to make the man blessed who hath his quiver full of them.

If yet in this I have bin presumptuous, if bold, if vndiscreet, if foolish: my brethren, for your sakes have I been so, for your sakes have I bin presumptuous, bolde, vndiscreete & foolish, even for you and for your children. The greater, is my hope & trust, that these what soever my paines and labours shal finde favour & grace in your sightes, and receive good entertainement at your hands; because for you they have bin vndertaken, & the gaines and commodities that shal arise thereof (if by the blessed wil of God any shall arise) shall redound vnto you and yours for ever.

It is a case lamentable, deserving the bowels of al christian pittie and compassion, and able to cause the teares of sorrowe to gush out and streame downe the face of a man vvho is not frosen too hard in securitie, and in vncharitable carelesnesse, when hee shall but lifte vp his eies, and see the vvast and desolation of so manie distressed soules, who in so manie places of this our land and countrie have been, and are dailie either pined avvaie and consumed to the bone for lacke of Gods sustenaunce, the breade of life, the word of God, the only preservative of the soule: or, through the deceitfull poison of that old Sorceres and Witches children, infected and baned vnrecoverablie. Alasse poore soules, faine would they haue somewhat to keepe life within them

*them: and therefore as famished and starved creatures, which have bin for a space pounded vp and pin-folded in a grounde of barrenesse, debarred of all succour and relefe, when ever they may light of any thing that may go downe the throat, bee it as bitter as gall, and as deadlie as poison, they swallowe bitternesse as suger, and licke vppe death as sweete hony. And yet, (I rue to speake it) such is the hard hartednes and brutish vnnaturalnesse of many merciles men, if yet men, who have so flinted their foreheads, seared & sealed vp their minds and consciences in al impiety, as that they have entred as it were into a league and bonde with themselves to forget Christ, never to knowe the man more, never to speake in the name of Iesus, never to feede the flocke of Iesus, whose soules are even as great & deare to him, as the price they cost him. For, had not these men sworn like *sons of the earth, to professe the earth for ever, and to leave heaven, and the heires of heaven, even the chosen of god, to god himselfe to looke to: it were vncredible nay, vnpossible were it, that after so many threats & warnings from heaven, from earth, from god, from men, from their foes abroad, and their friendes at home, they should not yet once, not once descend into a duetiful consideration of this their heavie trespasse, and so with a speedy industry and assiduitie reenter and recover those their for-saken charges, which a long while have languished and worne away for want of pasture, and lie now (the deere Lambes of Christ Iesus) stretching on the grounde for faintnesse, fetching their groanes deepe, & their pants thicke, as ready to give over, and to yeelde vp the ghost,* O Lord, are not thine eies vppon the truth? Thou hast striken these men, but they have not sorrowed: thou hast consumed them, but they have refused to receive

*Of Valentinus the Cardinals religion, who (grace lesse man) abiured his ecclesiastical vocatiō to be lifted vp to a temporal Duke dome. Sab. Ennead. 10. lib. 9. Iet. 5. 3.

corre-

correction: they have made their faces harder than a stone, and have refused to return. *Not the losses & vnsupportable calamities of Christs people, not the miserable Apostasie, and grievous falling away (woe to vs therefore) of multitudes of the ignorant & vnlettered men from the Apostolike faith and the Church of Christ, not the certain dangers and hazards of their own persons, Wives, Children, and Kinsfolks, (withal which rods of his fatherly chastisement God hath lately, in his iustice tempered with surpassing mercy, visited them) can awake or rouze them out of that dead and deadly slumber, whereby they have as much as in them lieth, betraied to the powers and forces of Satan, Gods sacred inheritaunce, and laide open the precious flocke of Christ to the mouthes and teeth of Woolves.*

But vvould God the burden of this sinne rested only on the neckes of these wretchles persons, whose extreme barbaritie yet in letting, thorough their profane absence, their harmelesse sheep to drop away by famine of the word hath raised a lowder crie and clamoure against them in the eares of god, than any we are able to make by our most iust complaint in the eares of men. Another swarme of Caterpillers there are, the very trash and rifraffe of our nation: who deeming it a more easie kinde of seruice in the Church, than doe service in the house, and to stand at the altar of god, thā to follow the plough of their Master, have, like men of idle and dissolute qualitie, onely moved therto in a lazie speculatiō, laid their wicked & sacrilegious hands on the Lords Arke, vnreverently entred with shooes and all, into his Temple, taken his vndefiled Testimonies in their defiled mouthes, disgraced, defaced, and diffamed the glory and majesty of divine rites and mysteries,

vies, through their beggarly entring into, and base demeaning themselves in so high an office. Gape not these men, trow you, for new miracles to raigne out of heaven? As if Christ must needs for their sakes lay the foundation of his Church againe, & cal againe from the net, and the receit of custome, & other trades of this world, such as he would dispatch abroad for this holy Message, that so these artisans might be invested with Apostleships, Doctorships and the roomes of Prophets, as ready men after a nights sleepe, or an hours trance, to turne the booke of god, & menage the keies of heaven. But my friend be not deceived: awake out of sleepe, and dreame no more: Thou art no Prophet; thou art an husbandman, and taught to be an heardman from thy youth vp. *Get away therefore with speed from the Lords house, if thou be a cleaver, to thy wedge and ax; if a hinde, to thy Masters p'ough; but meddle not with gods affaires, least he breake out vppon thee, and destroy thee.* Zach. 13. 5.

But in vaine I spend I wordes to brasse and Iron, who though the Lord hath held in his hand for a long time the full viole of his wrath, and is now weary with holding it any longer, and about to poure it out vppon them for this their horrible transgression, yet stagger they not a whitte at it, but run on like hungry companions with an eie onelie to the flesh pots, and so sel both themselves and their people for a morsel of bread, and a messe of pottage to the Divell. Shal not I visit for these things, saith the Lord? Or shall not my soule be avenged on such a nation as this? *Yes doubtles, he, who is able to muster the clouds and windes, and to fight with heavenly powers against vs, shall and wil, if we leave not of to make such havocke of his children, be avenged on vs: he shall raise vppe the standard,* Ier. 9. 9.

and

and make the trumpet blowe, neither shall suffer the sight of the one to passe our eies, nor the sound of the other to forsake our eares, vntill destruction come vpon destruction, death vpon death, plague vppon famine, and sworde vppon both, to the vtter overthrow both of our selves and countrie perpetually, Nay rather, O God, if there be any place for mercy, (and why should we doubt of mercie with thee the god of mercy?) looke not vpon this drosse & filth, wherwith thy holy house hath beene polluted, but sweepe them out: but looke, O Lorde, with thy tender eies of compassion vpon thy seely people (for what have they done?) and stir them vp daily for Pastors and Prophets, wise and skilfull men, whose lips may keepe knowledge, & whose hands may breake vnto them the bread of life.

Nowe, that this may have a more mature and happie successe, I am humbly to beseech and solicite (if so this my simple work come vnto their hands) the Reverend fathers of this land, to whom I acknowledge all dutie and submission in the Lorde, and whom with all reverence I solicit in this the Lords cause, that if their authority be not able to stretch so farre as to be the throwing out of these dumbe, deafe, and blinde watch-men, out of Gods tabernacle, into which they have shuffled (against manie of their Honours wils) by those accursed Simoniacall patrons, who have sodored and simoned the wals of their houses with the verie bloud of soules: yet it may please their wisedomes to constraine and compel these, where soever they shal finde them in any of their Dioces, to the reading & diligent studying of those bookes which their own countri-men, moved with meere pittie towards them and their flocks, have painfully delivered vnto them in a tongue familiar and common to them all.

And

And if it shall seeme so good and expedient to their Honours, to adioine these my labours vnto the paines & travels of many the servantes of God, vvho have with great praise endevoured in the like matter on the like respectes heretofore: I make no doubt, but that out of this short, yet ful summe of Christian Religion, God adding his blessing therevnto, they maie in shorte time receive such furniture and instruction, as they shall save both themselves & others, vvho both else are in case to perish everlastinglie. But if their feete wil walke on in the waie of blindnes, and themselves refuse to come out of the darckenesse of ignoraunce, into the bright light of Gods knowledge: yet vvill I not faint in hope for Israell, but will looke when yet once againe god himselfe shall smite on rockes, and vvater shall flovve out of them, that his people in this time of droughte may drinke.

Even so, O God, for thy promise sake, and for thy troth of olde plighted in thy beloved sonne vnto thy chosen, open the rocke of stone againe, let againe the waters, the lyving waters of thy word flowe out, and let the saving rivers of thy gospel run, and stop not, through all drie places of our Lande, that men and Angels may see the felicity of thy Chosen, and reioice in the gladnes of thy people, and give thankes, and praise, and glorie, and hovor, with thine inheritance, vnto thy blessed name for ever.

A CATECHISME OF CHRISTIAN RELIGION.

1. *What is thy onely comfort in life and death?*

That both in soule, & body, [a] whether I live or die, [b] I am not mine own, but belong [c] wholly vnto my most faithfull Lord & Saviour Iesus Christ: who by his precious bloode most fully satisfiyng [d] for all my sinnes, hath delivered [e] me from al the power of the Devil, and so preserveth [f] me, that without the will of my heavenly Father, not so much as a haire may fall [g] from my heade: yea all things must [h] serve for my safety. Wherefore by his Spirit also hee assureth [i] me of everlasting life, and maketh [k] mee ready, and prepared, that henceforth I may live to him.

[a] 1.Cor 6.16. 1.Thes.5.10.
[b] Rom.14.8
[c] 1.Cor.3.23.
[d] 1.Pet.1.18, 1.John.1.7. & 2.2.
[e] 1.John 3.8. Heb.2.14.15.
[f] John 6.39.
[g] Mat.10.30. Luk.21.18.
[h] Rom 8.28. 2.Cor.1.20. & 5.5. Eph 1.14.
[k] Rom.8.24.
[i] Luk.24.47. 1.Cor.6.11. Rom.8.16. Tit 3.3.4.5.6. 7.8.

2. *How many thinges are necessarie for thee to knowe, that thou enioying this comfort, maist live & die happily?*

Three [l]. The first, what is the greatnes [m] of my sin, & misery. The second, how I am delivered [n] from all sinne and miserie. The thirde, what thankes I owe [o] vnto God for this deliverie.

[l] Iohn 9.41. Rom.3.
[m] Iohn.17.3.
[n] Ephes.5.10. 1.Pet.2.9.& 3 10.1.13. Rom.6.11.13 Mat 5.16 2. Tim.2.15.

There is a three-fold order, or there are three parts of the ſtudie of Diuinitie.

THe firſt is a *Catechetical all inſtitution*, or briefe ſumme of Chriſtian doctrine, which is called a Catechiſme, & is a briefe explication of the generall points of the ſame doctrine. This part is neceſſarie. For both the learned, and vnlearned ought to know the foundation of Religion.

The ſecond, *an handling of common places*; or common places, which containe a larger explication of every point, & of hard queſtions, togither with their ſubdiviſions, reaſons, & argumentes.

The third, *a diligent meditation of the Scripture*, or holy writ. This is the higheſt degree, for which we learne all the reſt: to wit, that we maie come furniſhed to the reading, vnderſtãding, & propoũding of the holie Scripture. Thoſe former parts are taken out of the Scripture: and againe, common places doe leade vs vnto the Scripture, which is as it were a rule, by which they are directed.

What a Catechiſme is.

CATECHISME is a briefe doctrine, framed for youth & the ruder ſort, conteining in it the ſumme of the doctrine of the Lawe & Goſpell, or of Chriſtian Religion, which being delivered, is required again at the hands of the auditos. It is ſo called of a Greek word κατηχέω, which ſignifieth to reſoũd, or to returne a voice back again Echolike: becauſe that children did by mouth make rehearſal of thoſe things which were asked them, and which they had hearde. *Catechumeni* in the primitive church, were thoſe, who learned the *Catechiſme*: that is to ſay, ſuch as were now of the Church, and were inſtructed in Chriſtian doctrine. *Neophyti*, or Novices, were thoſe, who were but new come vnto the Church, ſo called from two Greeke words, νέος & φυτὸν, which ſignifie a new plãt. Of the *Catechumeni* ther were two ſorts. 1. Thoſe, who firſt being of ſome yeares, whether of the Iewes, or of the gentils, afterward came vnto Chriſt, but were not as yet baptiſed. Theſe were firſt inſtructed in the *Catechiſme*, and afterwardes baptiſed, and admitted to the Lordes ſupper. 2. Thoſe, *who were borne in the Church*. That is, the children of Chri-

Christians. These efsoones after their birth, as being members of the Church, were baptised, and after they were growen a little elder, they were instructed, & confirmed by laying on of hands, and so dismisſed out of the companie of the *Catechumeni*, so that it was lawefull for them thence forwarde to drawe neere vnto the Lords Supper.

This *Catechising* doctrine hath ever beene in the Church. For in the olde Testament God himselfe in briefe-wise delivered the doctrine of the Law and Gospel, the Decalogue & the promises: as when he saith, *Walke before me, and be thou perfect*. Likewise, *In thy seed shal al nations of the earth be blessed*. Now these thinges God would that Abraham & his posterity should teach their children, and their whole familie: and therefore this doctrine was framed fit for the capacity of children, & the ruder sort. In the old Testament furthermore there were also sacrifices, praiers, and other things, in which the youth were instructed. In the new Testamẽt, in the Apostles time, there was likewise a *Catechising* doctrine: as the author of the Epistle to the Hebrewes reporteth, *Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentãce: that is, the beginning of Christian doctrine, which comprehendeth repentance and faith*. These *first beginnings, or principles of Christian doctrine* are called in the same place, *the doctrine of baptisme*; because they that were of some yeares before they came to christ, were first instructed, before they were baptised. It is called also *the doctrine of laying on of hands*, because the *Catechisme* was required at their hands (that they should be able to answere in it) on whom hands were laid, that is to say, of the children of Christians, who were baptised in their infancy. The parts of these rudiments of Christian doctrine, which they cal *catechismi*, are *the Law and the Gospell*, or (as it is saide in the place afore named vnto the Hebrewes) *repentance and faith in Christ*. Semblably the Fathers also write *briefe sums of doctrine*: certaine remnants of which we see as yet in Popery.

Gen. 17. 1. Gen. 22. 18.

Heb. 6. 1.

Now it behoveth that the youth be by and by instructed in this doctrine, and doe know the foundation. 1. Because of the commandemẽt of god, *Thou shalt tel thẽ vnto thy childrẽ*. 2. Because we are so corrupted, that, except we be timely informed of the will of God, hardly, or never we learne to doe things acceptable

Deut. 6. 7.

ceptable vnto God, and scarcely suffer our selves with much adoe to be withdrawen from those errors, which happily we drunke in, in our childhood. 3. Because we are to holde the foũdation, vpon which we may build, & vnto which we may refer those things which we read.

4. Because god receiveth not into favour those, who by their iudgment cannot discerne betweene thing, honest & dishonest (this is to be vnderstood touching those, who are able to receive instruction) neither doth salvatiõ befal to those, who have vnderstanding, without agnizing and profession of the truth, or without faith & repentance. *This is life eternall, that they know thee to be the only very God.* And, *Faith cõmeth by hearing.* Now no man beleeveth in him, of whom he hath never heard. There must therfore in the Church be delivered such a summe of doctrine, of which the ruder & younger sort also may be capable. 5. Because of order & seemelines. For as the children of the Iewes after circumcision were instructed in the Law: so it beseemeth vs also after baptism to instruct our little ones in the first principles of Religion. 6. It is necessary also for the rude and yonger sort, that they be severed and discerned from the Heathen. *Obiection.* But we may have an implicit or confused faith: Therefore no need of instruction. *Answere.* No faith is without knowledge: therefore there is need of instruction. *How shall they beleeve in him of whom they have not heard? He that beleeveth not in the Sonne, the wrath of God abideth on him.*

Ioho. 17. 3.
Rom. 10, 17.
Rom. 10. 14.
Iohn 3. 36.

OF THE HOLY SCRIPTVRE.

WE see all men, who at leastwise strive not to cast of al sense of humanity, to ẽbrace and professe some opinion of God and his will, as also some manner of worshipping him, partly drawen from nature her selfe, and partly by perswasion receaved: which is it that they cal *Religion*. Now albeit all will easily graunt that to be the true Religion, which hath been delivered by God himselfe, neither wil they seeme to have come vnto that degree of impudẽcy, as not to yeeld their assent vnto God, when he speaketh of himselfe, and of his own wil: yet notwithstanding, which may be that Religion delivered from above, wil never be agreed vpon amongst men,

mẽ, vntil our Lord Iesus Christ returning to iudge the quick and dead, do decide the controuersie. There are two opiniõs of Religion. *The one* deemeth that in every Religion, which doth leade a man towards God, salvation is to be found. *The iust man shal live by his faith:* that is, every man, (as these men interpret it) shall live by his faith, what maner soever it be. But this opinion is not true, because there is but one true Religion: others are false, lying at variance with the true, according as it is said, *He that beleeveth not in the Sonne, the wrath of God abideth on him. The other opinion* thinketh (and that rightly) that that is the true Religion, in which God is truly worshipped, and that to be but one, and that in it onely, men shal be saved. But the Church of God doth certainly know, and though all the Divels and wicked ones stãp at it, doth professe, that this is the alone true and wholsome doctrine of God and his worship, which God himselfe, even from the creation of man, delivered by his owne voice to our first fathers, and afterwardes would have to be contained in the Scriptures by the Prophets and Apostles. Since then, whatsoever wee maie affirme of God and the salvation of men, doth depend on the written word, we wil first consider these foure things as touching the Scripture, before we come to make recitall what our selves affirme.

1. *What the holy Scripture teacheth: or, how Christian doctrine is devided.*

2. *What, Religion delivered in the Scriptures, differeth from other Religion: or, how we ought to discerne the true Church, and to dissever her from other sects.*

3. *From whence is appeareth, this Religion alone to be true and divine, and all others to be forged.*

4. *For what cause no doctrine besides the holy Scripture is to be receaved into the Church.*

Of The First Question.

What the holy Scripture teacheth.

THe argument and summe of the whole sacred Scripture cannot be more rightly, nor more simply, nor with more perspicuous brevity comprised, then the holy Ghost hath comprised it in the ten commandements, & Creed, in which the Articles of our faith are rehearsed: which

wil be manifeſt inough, if we remẽber that the whole Scripture conſiſteth of two partes, the Law and the Goſpell. The *Catechiſme* of *Heidelberge* maketh mention of three, of which yet the firſt & third appertaine vnto the Law. Others make five parts: The Decalogue or ten commandements, the Law, the Creed, the Sacramẽts, & praier. But the *Decalogue* is the ſum of the Law: & therfore is it to be referred vnto the Law, which is the former part. *The Creed* cõteineth the ſum of the Goſpel: and therefore muſt it be referred vnto the Goſpell, which is the ſecond part. *The Sacramẽts* are as appurtenãces adioined vnto the doctrine of the Goſpel: therfore alſo they are referred vnto the ſecond part. *Praier* is a part of the worſhip of God: & therfore to be referred vnto the Law. There are alſo, who ſay, this doctrine of the Church is devided. 1. Into the doctrine as touching God. 2. Into the doctrine concerning his will. 3. Into the doctrine concerning his works. But theſe three parts are handled both in the Lawe, and in the Goſpel. 1. For all the doctrine concerning God, is either of the nature, or of the will, or of the workes of God. Wherefore, what the nature of God is, is taught in the Law and Goſpell. His wil is ſeene either in his commandements, or in his threatnings, or in his promiſes. Now his workes either are his benefits, or the iudgments of his will, which are to be beheld in the creation, after the fall, and in the reſtoring of man. Beſides theſe, the ſins alſo of men & Divels are deſcribed. And of all theſe we are taught, either in the Law, or in the Goſpell, or in both. Wherefore, the Lawe and the Goſpel are the chiefe general heads, which comprehend all the doctrine of the Scripture. 2. Chriſt himſelfe hath made this diviſion, ſaying: *So it is written, and ſo it behooveth Chriſt to ſuffer, and to riſe from the dead the third day, and that in his name ſhould be preached repentance, and remiſſion of ſins.* Now al this is conteined in the Law and the Goſpell.

1. An Argument from the diviſion.

2. Luc. 24. 46.

3. Becauſe the Lawe and the Goſpell doe comprehend the ſame, which are comprehended in the writings of the Prophets and Apoſtles, and in the doctrine of the Church, in which is comprehended, what God hath done vnto vs, and what of vs he requireth. Therefore have we wel divided the doctrine of the Church, into the Law and the Goſpell.

3.

4. We doe gather alſo the ſelfeſame argument of the holy Scrip-

Scripture by this, that the books of the Prophets and Apostles are called *the old and new Testament*. For it is wel knowne that here by the name of *Testament*, is ment the covenant. If then the covenant which is between God & the faithfull be described in these books, it must needs be, that in thē is declared, what God promiseth, & what he doth vnto vs, to wit, his favour, remission of sins, his holy spirit, righteousnes, and life everlasting, and preservation of his Church in this life, by & for his sonne our mediatour: as also what he requireth of vs, that is to say, faith, by the which we receave his benefits: and a life framed according to his commandements, by which we declare our thankfulnes. And these are the things which are taught in the Law and Gospell.

From the definition of the subiect, & wit the covenant.

5. Neither is the meaning of the holy Ghost otherwise, when in a word he saith, that Christ is taught in the whole Scripture, & that he alone is to be sought ther. For Paul truly, as also the rest of the Apostles, did not propose a maimed, but a whole doctrine vnto the Churches, even as himselfe witnesseth, Act. 20. *That he kept nothing backe, but shewed al the counsel of God concerning the Ephesians.* And yet the selfesame Apostle 1. Cor. 2. saith, *That he knew nothing, but Jesus Christ, & him crucified.* And Chap. 3. *That the foundation of the doctrine of the Church is Christ alone:* And that this foundation is cōmon to the Prophets togither with the Apostles. Wherfore the doctrine concerning Christ, is the sūme & scope of the Scripture, & the foundation laid by the Prophets & Apostles, on which whosoever relie nor, they are not stones of the temple of God, that is, members of Christs Church.

5. From the subiect correllative of the covenant.

Of The Second Question.

Wherfore true religion is to be discerned from others.

SInce that we doe vnderstande, what is the doctrine of the church, conteined in the books of the Prophets & Apostles, to wit, the sounde and vncorrupt voice of the Law of God and the Gospel concerning Christ: easie it is & necessarie for vs to discern it frō al other Religions.

1. Because of the commandement of God, which ought to suffice vs, whether we know

1. Cause.

1. Cauſe. The commãdement of God. 1. ohn. 5.39 1. Cor.10. 2.Cor. 6. 17. Apoc.18.4, Eſay.52.11. 2.Iohn.10.

the cauſe,or no.*Flie Idols.Depart from her my people. Be not yoked with infidels. Be yee holie. Touch no vncleane thing yee that beare the veſſels of the Lord.He that bringeth not this doctrine,bid him not,God ſpeede.*

2. Cauſe. The glory of God. 2.Cor.6.15.

2. For the glorie of God:who as he will not have him ſelfe coupled with idols and Devils:So hee will have his truth ſevered from lies, and his houſhold to be ſeperated from the enemies of the Church,that is,from the childrē of Satan.It were contumelious ſo to thinke of God, as that he woulde have ſuch children,as perſecute him.*There is no agreement betweene Chriſt and Belial.*

3. Our ſalvation.

3. For our own ſalvation,& that in 2. reſpectes.1.That the Church may be knowne,that is,may be beholde', vnto the which the faithful may ioine them-ſelves. Whereas if thou cāſt not diſcerne the true Church from the falſe,thou ſhalt not know vnto which to ioine thy ſelfe,and what manner of worſhip thou oughteſt to follow.For God will,that all which are to be ſaved,be gathered vnto the church,according as it is ſaid,Out of the Church there is no ſalvatiō.2.In regarde of our comfort:that every one may know of what kingdom they are,& whether they be of thoſe, vnto whom God promiſeth ſalvation.This canſt thou not knowe, except thou canſt diſcerne the true Church from falſe Churches.

4. The confirmation.

4. The doctrine of other ſects,and the difference is neceſſarie to be known,that our faith and comfort may be the ſurer,when as we ſee that tobe in our Church,which is wanting in others:likewiſe whē as we perceive what is the cauſe why they,who make profeſſion of our doctrine,be ſaved,but al other ſects,togither with their ſectaries,be damned.

5. The eſchuing of danger. Act.4. Iohn. 10

5. Leaſt we being deceaved,ſhould embrace the doctrine of ſome other ſect,for true Religion.*For there is no ſalvation in any other: neither among men is there given any other name vnder heaven,wherby wee muſt be ſaved.* Therefore it is ſaid,*He that is the ſhepheard of the ſheepe,him do the ſheepe follow,becauſe they knowe his voice.and they wil not follow a ſtranger,but they flee from him,for they know not the voice of ſtrangers.* It is neceſſarie therfore,that the ſheepe know how to diſcerne the voice of the ſhepheard from the voice of wolves,according vnto the rule,1.Iohn.4.*Beleeve not everie ſpirit.* For Sathan is wont to transforme himſelfe into an Angel of light, and the moſt

part

part of Heretikes doe imitate the woordes of true teachers, whereas their opinions are moſt different. And we often times ſee, that the ruder ſort, when as they perceave ſome ſimilitude in ſome either rites, or opinions, are eaſily led to beleeve, that the adverſaries of the Church doe profeſſe either the ſame Religiō with vs, or not ſo bad as we make it: or ſince that they have ſome thing common with vs, that it is not much materiall, whether they let paſſe ſome things, or adde ſome others. Wherefore, leaſt ſome ſhew of likenes maie beguile anie man, it is profitable, that the manifeſt and vniverſall differences of the true and falſe Religions may bee laide open to the ſight.

6. Puniſhmēts Apoc. 18. 4.

6. Leſt we be partakers of the puniſhmēts which are to cōe on ſuch men. *Goe out of her, that ye be not partakers of her ſins, & that ye receave not of her plagues.*

7. That the wicked may beleeve vnexcuſeable.

7. That the wicked may be left vnexcuſeable. For albeit an acknowledging of God is neither ſufficient to ſalvation, nor true, without the doctrine of the Church: yet ſo much of God is manifeſted vnto all men, as is ſufficient to take awaie al excuſe from them for their impietie. For neither vnto theſe verie thinges, which may truely be gathered concerning God, by the light of nature, & frame of the world, do they give their aſſent, neither goe they forwarde to ſeeke a more ful knowledge of God, vnto the which thoſe things are as it were ſpurs to pricke them forward: but either they doe quite and cleane reiect thē, or they drawe thē vnto another meaning, & ſtitch their owne inventions vnto them, beſides and againſt the teſtimonie of the whole nature of thinges, and their owne conſciences. So that they are ignorant indeed of God, but that of ſtubbornes and of purpoſe.

And this is the very cauſe, why at length they are oppreſſed with deſperation, becauſe they are cōvicted by the force of the trueth, to have ſtubbornely ſought after error and blindenes.

The difference of this true doctrine from others.

1. This doctrine was delivered from God: other Sectes are ſprung from men, and have beene invented by Devilles.

2. True Religion hath firme teſtimonies, divine, ſuch as quiet conſciences, and convince al other Sects of error.

3. In the doctrine of the Prophets & Apoſtles, is delivered the

The Law by nature known, yet darkned.

the whole Law of God, rightlie vnderstood and vncorrupt: and both the Tables of the Law are perfectly kept. As for other Sects, they cast away the principal parts of Gods Law, that is to saie, the doctrine concerning the true knowledge & worship of God, which is contained in the former Table of the Decalogue: as also they do reiect the inwarde & spirituall obedience of the second Table. That little good and true which they have, is a part of the commandement concerning the discipline contained in the second Table, or concerning the outward and civile duties towards men.

The Gospell by nature not known.

4. The whole Gospell of Christ, and that rightly vnderstood, is in the true Church alone taught, and in this true doctrine alone is contained. Other sects either are cleane ignorant of it, as the Ethnickes, Philosophers, Iewes, Turkes, who also are as very enemies of the Church: or they doe patch some little part of it out of the doctrine of the Apostles, vnto their owne errors, of which part yet they neither know, nor perceive the vse, as the Arians, Papists, Anabaptists, & all other Heretikes, of whom some concerning the person, other concerning the office of our mediator, maine-taine erros. All these, though they arrogate vnto themselves the title of the Church, and professe the name of Christ: yet (since that they depart from that onely foundation of the Church, which is Christ, that is, since they doe not acknowledge Christ either to be true God, or true man, neither doe seeke for righteousnes & salvation wholly in him) they are not the members of the true Church, not so much as in outward profession, as it is said, 1. Ioh. 4. *Everie spirit which confesseth not that Jesus Christ is come in the flesh, is not of God: & this is the spirit of Antichrist.*

The difference of this true Doctrine from Philosophie.

It is true that we studie Philosophie, and not the doctrine of other Sects: but yet there is a very great difference betweene these two doctrines. 1. Philosophie is whollie naturall: but the principall part of this doctrine (that is the Gospel) is revealed from above, even from God. 2. Only this doctrine declareth the Gospell: Philosophie is quite ignorant of it. 3. The Doctrine of the Church sheweth the originals of our miseries: Philosophie doth not so. 4. This doctrine, whereas it doth assure vs of eternal life, it doth mi-

nister

niſter comfort vnto our conſciences, and ſheweth vs the way how to wade out of dangers: Philoſophy teacheth vs not ſo much as this. 5. Of this we are taught the whole Law: Philoſophie letteth paſſe the chiefeſt parts. Indeede Philoſophie conteineth certaine arts profitable for mans life, as Logicke, Mathematicks, and others, which God would not deliver in this doctrine: But as concerning this doctrine, Philoſophie hath but a little part of the Law, & that obſcurely, & that taken out but of a few precepts of the Lawe. It hath certaine *common* comfortes: thoſe that are *not common*, it hath not, as being proper vnto the Church. *Common* comfors are theſe 1. The providēce of God, or the neceſſity of obeying of him. 2. A good conſcience. 3. The worthines of vertue. 4. The final cauſes, or the ends, which vertue propoſeth. 5. The exāples of others. 6. Hope of reward. 7. A comparing of eventes: becauſe a leſſe evill is compared vnto a greater. Thoſe comforts which are *not common*, but proper vnto the Church, are, 1. Remiſſion of ſinnes. 2. The preſence of God in miſeries themſelves. 3. Our finall deliverie.

Certaine notes, or markes, by which the Church is diſtinguiſhed from others.

The marks, which diſtinguiſh the Church, or the profeſſors of true doctrine from others, are theſe. 1. Puritie of doctrine. 2. The right vſe of the Sacraments. 3. Obedience towards God and his doctrine, both in life & manners. Many times truly great vices doe grow in the Church, but they are not maintained, as falleth out in other Sectes. For the true Church is the firſt her ſelfe that doth reprehend and condemne them, before any other. As long as this remaineth, ſo long remaineth the Church.

Of The Third Qvestion.

GOD in the very creation of the worlde put this bridle in the mouth of all reaſonable creatures, that no man, without extreme & manifeſt impudēcy, ſuch as was the Divels in paradiſe, durſt ſaie, that any thing, if it were once aparantly known to have been ſpoken, or cōmanded by God might

Whence it may appeare that thiſe Religion alone was delivered of God, which is contained in the Scriptures.

might be called into queſtion, or that any man might refuſe to obey it. Here-hence are thoſe things ſo often inculcated in the Prophets, *Hearken O Heavens, & hearken O earth, for the Lord hath ſpoken. Thus ſaith the Lord. The word of the Lord came to Eſaias, Ieremias, &c.* Since therefore it appeareth, that the bookes of the old and new Teſtamẽt are the words of God, there is no place left of doubting, whether that be the true Religion and doctrine which is conteined in them: But whether theſe bookes were written by divine inſtinct, & by what proofes and teſtimonies we are certaine of ſo great a matter, this is a queſtion not to be let paſſe of vs. For except this above all other thinges remain ſtedfaſt and immoveable, that whatſoever we read in the bookes of the Prophets and Apoſtles, doth as truly declare the will of God vnto vs, as if we did heare God openly ſpeaking to vs from heaven: it cannot chuſe, but that the very foundation and whole certainty of Chriſtian Religion muſt be weakned. Wherefore, it is a conſideration worthy thoſe, who are deſirous of the glory of God, and doe ſeeke for ſure comfort, to enquire whence it maie appeare vnto vs, that the holy Scripture is the word of God. To this queſtion now long ſince anſwere hath beene made by the Papiſts, that forſooth it is not otherwiſe certaine, then becauſe the Church doth confirme it by her teſtimonie. But we, as we neither reiect, nor contemne the teſtimony of the true Church, ſo we doubt not, but their opinion is peſtilent and deteſtable, who doe often ſaie, that the holy Scriptures have not their authority elſewhere, then from the word of the Church.

Wherefore this queſtiõ is neceſſary.

The firſt parte. The authority of the Scripture doth not depend one the Church.

For firſt, wicked is it and blaſphemous to ſay, that the authority of Gods worde dependeth of the teſtimony of man. And if it be ſo, that the chiefeſt cauſe why we beleeve that the Scriptures were delivered from heaven, be the witneſſe of the Church, who ſeeth not, that hereby the authoritie of mans voice, is made greater then the voice of God? For he that yeeldeth his teſtimony vnto another, ſo that he is the onely, or the chiefe cauſe, why credence is given vnto the other, out of al doubt greater credite is given vnto him, then vnto the other, who receiveth his teſtimony. Wherefore, it is a ſpeech moſt vnworthy the maieſtie of God, that the voice of God ſpeaking in his holy booke

2. Reaſon. The reproch of God.

is not acknowledged, except it be confirmed by the witnesse of men.

Secondarily, whereas the doctrine of the Prophets & Apostles doth preach of so great matters, as the certain knowledge of the is so greatly desired of al, who are well disposed, and the conflictes of doubtfulnesse in all mens mindes are so great, what full assurance of our faith can there be, what sure consolation against assaultes or temptations, if that that voice, on which our confidence relieth, be no otherwise knowen vnto vs to be indeed the voice of God, but because men say so, in whome we see so much ignorance, error, and vanitie to be, that no man scarcely, especially in matters of some weight, doth attribute much vnto their worde, except other reason concurre with it? 2. Reason. Our comfort, Faith is grounded one approoved witnes, therfore not on mans.

Thirdly, the truth of God and Christian Religion is plainly exposed vnto the mockes and scoffes of the wicked, if we, going about to stop their mouthes, doe therefore only desire that we should be credited, that our Religion is from God, because our selves say so. For if they be by no other confutation represſed, they will with no lesse shew of truth deny it, than we affirme it. 3. Reason. The confutation of our enemies.

Last of all, the Scripture it selfe in many places is against this opinion, and doth chalenge a far higher authority vnto it selfe, the which hangeth vpon mens words. For so saith Christ himselfe, Ioh. 5. *I receive not the record of man*: signifying thereby, that his doctrine stood not, no not on Iohn Baptists testimony, although yet he did alleadge it, but as of lesse account, that he might omit nothing, by which men might be moved to beleeve. Therefore he addeth, *But I say these thinges, that you may beleeve. I have a greater witnes then the witnes of Iohn.* And if Christ now being humbled, saide these thinges of himselfe, then surely shall they be no lesse true of him being in glory, & sitting in his throne. And, 1. Corinth. 2. Paul saith, *My word and my preaching stood not in the entising speech of mans wisedome, but in plaine evidence of the Spirit, and of power, that your faith should not bee in the wisedome of men, but in the power of God.* If so bee then our faith must not rest, no not vpon reasons wisely framed by men, much lesse shall it depend on the bare word of men. Eph. 2. the Church her selfe is saide to be builded vpon the foundation of the 4. Reason. Witnesses.

Pro-

Prophets and Apoſtles. If then the confidence and confeſſion of the Church ſtaieth on the doctrine of the Prophets & Apoſtles, as on the foundation: the certainty of the Scripture cannot hang on the Churches witneſſe: For ſo ſhould not the Church be vpheld by the teſtimony of the Prophets and Apoſtles, but by her owne. And 1. Iohn. 5. it is ſaid, *If we receive the witnes of men, the witnes of God is greater.* If it be greater, then the autority of it hāgeth not on the record of man. But we are to give more credence vnto God, witneſſing the Prophets and Apoſtles writings to be indeed his voice, then vnto the Church affirming the ſame.

1. Obiection. That they are true, the Church alōe doth witneſſ.

Anſwere The minor is falſe.

Now that it is ſaide of the contrary, *That by the Churches record alone it doeth appeare vnto vs, that the ſacred bookes, which we have, were written by the Prophets and Apoſtles, whoſe names they beare in their forehead, & that evē vnto vs they are come vncorrupt:* this we grant not. For God far more certainly teſtifieth both in Scripture, and in the harts of his Saints, that no fained, or forged thing is in theſe bookes, than it can be by the Church, and all the creatures of the world confirmed. They therefore, who ſtand vpon the Churches teſtimony alone in this point, ſhew that themſelves have not as yet felt or vnderſtood the chiefeſt teſtimonies.

2. Obiection. The diſcerning of bookes.

Anſwere. The minor is falſe.

1. The working of the holy Ghoſt.

Furthermore they ſay, *that the bookes authentike*, or, as they terme them, *Canonical of both Teſtaments, are diſcerned from the Apocryphall by the Churches iudgement: and therefore that the autority of holy Canon doth depend on the Churches wiſedome.* But that this difference of the bookes is not determined by the Churches iudgement, but being imprinted into the bookes themſelves by the Spirit of God, is only acknowledged and approved by the Church: this is eaſily to be vnderſtoode, if the cauſes of this differēce be conſidered. For either in theſe which are called Apocryphall, the force and maieſty of the heavenly Spirit doth leſſe evidently appeare in the weight and vehemency of wordes and matter, than in others, of which it is cleare, that they are the heavenly oracles, ſet downe in writing by divine inſtinct, that they might be the rule of our faith: or it cannot be determined, neither out of theſe bookes themſelves, nor out of others, which are canonical, that they were written either by the Prophets, or Apoſtles: becauſe either they were not penned by thoſe, whome

2. The certainty of authors.

God

God by certaine teſtimonies hath warranted vnto vs to be endued with a Prophetical Spirit: or themſelves doe not ſhew any certaine authors of them: or by their forme of ſpeech, or other reaſons it maie be gathered, that they were not left of them, whoſe names they beare. Now as touching either this evidence of the ſpirit, or certainety of the authors, we build not our iudgment on the teſtimony of the Church, but of the bookes themſelves. And therefore not for the Churches iudgement onely, doe we iudge ſome bookes to be Canonical, and the foundation and rule of our faith, and doe therefore accept of the doctrine of other-ſome, becauſe they agree with the Canonicall: but rather for the very cauſes of this difference which we finde in the bookes themſelves.

As for that, which ſome men ſaie, that the Church is ancienter than the Scriptures, and therefore of greater autoritie, it is too trifling. For the word of God is the everlaſting wiſedome in God himſelfe. Neither was the knowledge of it then firſt manifeſted vnto the Church, when it was committed to writing, but the manifeſting of it begã togither with the creation of mankinde, and the firſt beginninges of the Church in Paradiſe: yea *the word* is that *immortall ſeede* of which the Church was borne.

3. Obiection. The Church is more auncient then the Scripture
1. Answere. The minor is falſe.

The Church therefore coulde not bee, except the worde were firſt delivered. Now when we name the holy Scripture, wee meane not ſo much the characters of the letters, and the volumes, but rather the ſentences which are contained in them, vvhich they ſhall never be able to prove to be of leſſe antiquitie than the Church. For albeit they were repeated and declared often after the beginning of the gathering of the Church: yet the ſumme of the Law and Goſpell was the ſame for ever.

The Scripture is firſt in nature as the cauſe.
2. Answere. The Maior is falſe.

To conclude, neither is that which they aſſume, alwaies true, *That the authoritie of the ancienter witneſſe is greater thã of the yõger*: For ſuch may be the condition & quality of the yõger witnes, that he may deſerve greater credit thã the ancienter. Chriſt being man, bare witnes of himſelfe: Moſes alſo and the Prophets had long time before borne witneſſe of him: neither yet is the authority therefore greater, no not of all the other witneſſes, than of Chriſt alone: In like ſorte the

A yonger workman may bee more ſkilfull than an elder

the Church witnesseth, that the holy Scripture, which vvee have, is the word of God. The Scripture it selfe also doth witnesse of it selfe the same, but with that kinde of witnesse, that is more certaine and sure, than all the others of Angels and men.

4. Obiection. The pillar of truth.

There is alleadged also to this purpose a place, 1. Timoth 3. Where *the Church is called the pillar and grounde of the truth.* But since the Scripture doth teach other-wher, & that not once, that the foundation of the Church is Christ and his word: it is manifest enough, that the Church is the pillar of the truth, not a fundamétal, or vpholding pillar, but a ministerial, that is, a keeper and spreader of it abroad, and as it were a mansion place or sure seate, which might carrie the truth left with her, and committed vnto her, in the open face of all mankinde: even as the holy Apostle Paul was called an elect vessel to beare the name of God before the Gétiles and kings: neither yet did Paul get credit vnto the Gospel, but the Gospel vnto Paul. So likewise are the Apostles tearmed pillars [a], not that the Church resteth on their persons, but that they were the chiefe teachers of the Gospel, & as it were the chiefetains & masters of doctrine [b]. For a mã is not boũd to beleeve those that teach [c], on their bare word, but for the proofes which they bring of their doctrine.

Acts. 9. Gal. 2. 1. Thes. 2. 2. Thes. 1. a Tit. 1. a Galat. 2.

5. Obiection. A place of Augustine. 1. Answe. An example maketh no rule.

Furthermore, they alleadge a sentence of Austine out of his booke entituled, against the Epistle of the foundation, chap. 5. *I* (saith Augustine) *would not beleeve the gospell, except the authoritie of the catholicke Church did move me thervnto.* But first, if it were true, that either Austine, or some others did give credence vnto the Gospell only for the Churches authoritie, yet might there not bee fashioned a rule hence of that, which all men either did, or ought to doe.

2. Answere. He speaketh of him selfe, as yet not converted, or not sufficiently confirmed.

But that this is not the meaning of Austine, which these men would have, they doe easilie perceave, who weigh both the whole course of this place, and the phrase of speech which is vsual vnto Austin. For Austin going about to shew, that the Manichees were destitute of al proofe of their doctrine, first he opposeth one, who as yet beleeveth not the gospel, and denieth that such a one is able anie way to be cõvicted by the Manichæans: for he were to be convicted either by arguments drawne out of the doctrine it selfe, of which

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4 Obiection. The pillar of truth.

Acts. 9. Gal. 2. 1. Thes. 2. 2. Thes. 1. Tit. 1.

Furthermore, they alleadge a sentence of Austine out of his booke entituled, against the Epistle of the foundation, chap. 5. I (saith Augustine) *would not beleeve the Gospell, except the authoritie of the catholicke Church did move me thereunto*. But first, if it were true, that either Austin or some other did give credence vnto the Gospell onely for the Churches authoritie: yet might there not bee fashioned a rule hence of that, which all men either did or ought to doe.

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2 Answere. He speaketh of himselfe as yet not converted, or not sufficiently confirmed.

beleeved the Gospel, except the authoritie of the catholik Church had moved him thereunto. Austine therefore speaketh this not of himselfe, as he was then, when he writ these things against the Manichæans, but of himselfe, before he was yet converted, or not sufficiently confirmed. And that he speaketh not of the present, but of the time past, the words that follow do manifestly declare: *whom when I beleeved, whil they said, Beleeve the Gospel: why should I not beleeve them, whē they say, Beleeve not a Manichæan?* For hence it appeareth, that when he saith, he was mooved especially by the authority of the Church, he meaneth it of that time, at which he obeied the Churches voice, that is, departed frō the Manichæans vnto the true Church. But after that once he was converted, and had perceived the truth of doctrine, that his faith was not now any more builded on the authoritie of the Church, but on a far other foundation, himselfe is a most sufficient witnes for vs, whereas in the selfesame booke, cap. 14. he saith on this wise: *Thou hast purposed nothing els, but to commend that thy selfe beleevest, and to laugh at that which I beleeve. And when as I of the other side shal commend that which my selfe beleeve, & laugh at that which thou beleevest: what doest thou else but bid vs (we must determine, or do, but euē so shake hands with them) to hold vs still in certaine things, and after a sort will vs to beleeve things that are uncertaine? & let vs follow them, who bid vs first to beleeve that, which as yet we are not able to perceive, that being more enabled by faith it selfe, we maie discerne so much, as which we do not trust vnto now, but God himselfe inwardly strengthning & inlightning our mind.* Wherfore they do manifestly erre, who draw that which himselfe confesseth of himselfe, when he was not yet converted, or was but weake, vnto that time, when he affirmeth far otherwise, not of himselfe onelie, but of al the godlie.

Therefore he did beleeve the Church especially, before he was able to perceive it.

1. Reg. 19. The application of the answere.

For so reverent a regard ought we to have of the worde of God, and such also is the force and efficacie of the holie Spirit in cōfirming the harts of beleevers, that we beleeve God, yea without anie creatures testimonie: even as Elias forsooke not God, no not when he thought *that himselfe only was left alive of the true worshippers of God.* If therefore either Austine, or whosoever els being not as yet converted vnto religiō, nor as yet having experiēce of the certainty of his

his heart, was moved rather by humane the diuine testimonies to imbrace it: it cannot therof be gathered, that the certainty of the holy scripture depended on no other testimonies, or that by no other we are assured of it: because that that some are moved especially by humane voices to reverence it, cōmeth not therof to passe, for that the scripture is not maintained by any other authority: but it chanceth through the fault and weakenes of them, who sticking vpon humane records, do not feel as yet, or tenderly cōsider. An image and example of these degrees of faith, is in the story of the *Samaritan* woman, Iohn 4. *For many of the Samaritans are said to haue beleeued in Christ, because of the speech of the woman, who testified, that he had told her whatsoeuer euer had done.* But after that they had Christ with them for two daies, many more beleeued because of his owne speech: and they said vnto the woman: *Now we beleeue, not because of thy saying, for we haue heard him our selues, and know that this is indeed the Christ the Sauiour of the world.* All men come not by the same occasions, nor haue not the same beginninges vnto faith: Rom. 11. Paul saith, *that saluation is come vnto the Gentiles, and that he did magnifie his ministerie, that the Iewes might be prouoked to follow the Gentiles.* In the first of Peter cap. 3. *wiues are willed to be subiect vnto their husbands, that euē they which obey not the word, may without the worde be wonne by the conuersation of the wiues, while they behold their pure conuersation which is with feare.* Even then as the Samaritans were moued, first by the speech of the woman, to beleeue in Christ, but after they had seene Christ, & heard him: they were so confirmed, that they said they would now beleeue though the woman hold her peace: so also may it be, that they which are not as yet conuerted, or are but weaklings, may be moued especially by the Churches testimony, (as which runneth more into their eies) to giue credence vnto the Scripture: who yet neuertheles, after they are once illuminated with a more plentifull light of faith, doe find by experience, that they are confirmed by a farre superiour & more certaine testimony, that the Scripture is the worde of God, and doe know by the force & euidence of it, that they must keepe their faith, were all the Angels and men perswaders to the contrary: as it is said by the Apostle: *Though we or an*

That followeth not which they would.

1. Because there is more in the Consequent, then in the Antecedent.

2. Because there is a fallacy of the Accident. A declaration of the like example.

1. The Samaritan woman.

2. The Emulation of the Iewes.

3. The honestie of wives.

Gal. 1. The conclusion of the firſt part.

Angell from heaven preach vnto you otherwiſe then that which we have preached vnto you, let him be accurſed. By theſe things therefore it may be vnderſtoode, that the voice and conſent of the catholicke Church may and ought amongſt other teſtimonies to ſerve for our confirmation; and yet the authoritie of the holy Scripture not to hang vpon it: but that out of the Scripture it ſelfe rather we muſt learne, by what arguments we may be brought to know that it was delivered from God: becauſe that God himſelfe doth witnes it: and alſo ſuch is the force and quality of that heavenly doctrine, that although all men ſhould gainſay it, yet it ſhould not be any otherwiſe more manifeſtly and certainly knowen to be the voice of God, then by it ſelfe.

The 2 part. Arguments ſhewing the certainty of the ſcripture.

But leaſt any man may thinke, that by any arguments, which even reaſon by a naturall light iudgeth to be ſound, without the ſingular grace of the Spirite this maie bee wrought in the mindes of the wicked, as either to obey the truth, or to leave off to reproche it: firſt be muſt remember that the arguments or teſtimonies are of two ſortes, which ſhew the certainty of Chriſtian religion, and maintaine the authority of the Scripture. For there is but one onely teſtimony, which is appropriated vnto them alone who are regenerated by the Spirit of Chriſt, & vnto them alone is it knowen; the force of which teſtimony is ſo great, that it doth not onely aboundantly teſtify and ſeale in our mindes the truth of the doctrine of the Prophets and Apoſtles, but it alſo forcibly inclineth and moveth our hearts to the embracing and following of it. Other teſtimonies whatſoever may be brought, they are vnderſtoode indeed both of the godly and the wicked, and do compell their conſciences to confeſſe, that this religion rather thā others is pleaſing vnto God, & that it came from him: but vnleſſe that one other come alſo, which is knowē of the godly alone, theſe teſtimonies wil never bring to paſſe, that mē ſhal ēbrace the truth, although it be knowen vnto them. The arguments therfore which ſhew the truth & certainty of the ſcripture, are theſe.

1 The purity of doctrine.

1. Purity and perfectneſſe of doctrine. For we have the pure & perfect doctrine as of the Goſpel, ſo alſo of the Law. Now other ſectes have not both the tables of the Law perfect: the firſt many have in part: the ſecond but in ſome part

alſo

also, and that stained with many lies.

2. The Gospel it selfe. Because it yeeldeth sure consolatiō to mens consciēces, shewing the only way of escaping sin & death. The nature of man was not created to destruction; wherefore that doctrine, which sheweth delivery, without violating the iustice of God, is vndoubtedly true & certain. 2 The Gospel shewing our deliverance.

3. The antiquity of this doctrine. Because it is found to be most auncient, partly by cōference. For if we conferre this with other doctrines, we shall finde it to be pure and most true, as delivered from God, from which men afterwardes fell away. Other sectes have sprung vp at other times, and againe have perished: this hath continued, though it hath beene mightily oppugned by her enemies. 3 Antiquity.

4. Miracles proper vnto the Church, which tende to the same end, that they may declare & confirme this doctrine. For albeit mention is made also of some miracles of the heathen, & it is said of Antichrist and false Prophets, *that they shall worke signes and great woonders, so that the verie elect shewe thus, if it were possible, should be seduced:* yet these neither in number, nor in greatnes are equall vnto the miracles of the Church; and by the ende, for which they are done, it may easily be discerned, that they are not wrought by any divine power. Wherefore there is a double difference especially, by which true miracles are severed from false. 4 Miracles.

1 Obiection. Others also have miracles.

Aunswere. It is not true

For first those miracles which are vaunted of by the enemies of the Church, are such, as without changing the course and order of nature may be done by the sleightes & iuglings of men or divels: & seeme therefore to others to be miracles, because they perceive not the causes of them, and the meanes whereby they are wrought. Furthermore they have this as their chiefe end, that they may confirme idols, superstitions, manifest errors & mischiefs. But the miracles with which God hath set forth his Church, are works either besides or contrary vnto the course of nature and second causes, and therefore not wrought but by the power of God. The which that it might be the more manifest, God hath wrought manie miracles for the confirming of his truth, whose very shew the divell is never able to imitate or resemble: as are the raising of the dead, to stay or call backe the course of the Sunne, to make fruitfull & barren

They differ.

1. In the substance.

2 In the ende.

women fruitfull. But especially, the miracles of God are distinguished by their ends from the diveliſh and fained. For they confirme nothing, but which is agreeing with thoſe thinges which afore time were revealed by God, and that in reſpect of the glorie of the true God, of godlines, and holines, and the ſalvation of men.

And therefore it is ſaid of the miracles of Antichriſt, 2. Theſſal. 2. *That his comming ſhall be by the working of Sathan, with al power and ſignes, and lying wonders, and in all deceiveablenes of unrighteouſnes, among them that periſh &c.* Now if any be ſo bold as to cal in queſtion, whether or no the miracles which are reported in the Scriptures, were done ſo indeed, he is out of al queſtion of over great impudecy. For he may after the ſame maner give the lie to al both ſacred and prophane hiſtories. But let vs firſt vnderſtand, that as other parts of the holy ſtory, ſo eſpecially the miracles are recited, as things not wrought in a corner, but done in the publik face of the Church and mankind. In vaine ſhould the Prophets and Apoſtles have had endevored to get credit vnto their doctrine by miracles, which men had never ſeene. Furthermore, the doctrine which they brought, was ſtrange vnto the iudgement of reaſon, and contrarie to the affections of men: and therfore their miracles, except they had been moſt manifeſt, would never have founde credite. Alſo it clearely appeareth, both in the miracles themſelves, and in the doctrine which is confirmed by them, that they who writte them, ſought not their owne glorie, or other commodities of this life, but onlie the glorie of God, & mens ſalvation. To theſe arguments agreeth, not only the teſtimonie of the Church, but the confeſſion alſo of the very enemies of Chriſt, who ſurely, if by anie meanes they could, woulde have denied and ſuppreſſed even thoſe thinges that were true and known, much leſſe would they have confirmed by their teſtimonie ought that had beene forged or obſcure.

2. Obiection. They are doubtfull. Answere. The Antecedent is falſe.

5. Oracles. Obiection. The Heathens alſo haue Prophecies. Answere.

5. The Prophecies which were fulfilled in their due time, doe yeelde their teſtimony vnto this doctrine: in like maner the foretellings of things to come, and the correſpondence of events, which could not be foretolde but by God revealing them. And albeit the heathens alſo, and others, boaſt of their Prophecies, and oracles: yet great and manifolde

folde is the difference betweene them and the sacred Prophecies, which sheweth evidently enough, that these were vttered by divine instinct; but those to have beene Legerdemaines of the Divell, going about by a fained imitation to darken the truth and glorie of GOD. For they squared from the truth and iustice of GOD before time revealed: they countenaunced wickednesse and idolatrie: they were powred out by Prophets, who were stirred with a furious and divelish pang: they were darke, or doubtful: and whereas they were vncertaine, oftentimes by a false hope they allured those who listened vnto them into hurt and destruction: at leastwise they were vttered of such things, whose events the Divell through his subtiltie may after a sort coniecture by tokens going before, or else because he did know that by the permission and commandement of God he should bring them to passe. Wherefore neither do they confirme and make good the Religions of those men amongst whom they florished; neither doe they diminish the authoritie of the holy Scripture, in whose oracles we maie see all thinges contrary vnto that which hath beene now spoken of these.

6. The confession of the enemies themselues, because whatsoever is true & good in other sects, that also Christian Religion hath, and that more clearly, and better: neither can those natural principles be refelled. And if other sectes have anie thing which agreeth not with our doctrine, that maie easily be refuted: but if they have any thing which cannot be refuted, they have stollen that from vs, which is the Divels woont. Yea our verie enemies themselves are constrained to confesse, that our doctrine is true: yea the Divel himselfe too: *Thou art the Sonne of God.* For of that force and nature is the worde of God, that it doth so much the more grievously strike and wound the consciences even of those who are not converted, how much the more stubbornelie they kicke against the pricke. Even as it is saide, Heb. 4. *The worde of God is livelie and mightie in operation, and sharper then any two edged sword, and entereth through, even vnto the deviding a sunder of the soule and the spirit, and of the ioints and the marrow, and is a discerner of the thoughts and intents of the hart.* And Luke. 21. *I wil give you a mouth and wisedom, where against, al your*

6. The confession of the enemies.

Luke 4. 41.

aduersaries shall not be able to speake or resist.

9 The hatred and oppugning of the divel and the wicked. John. 8. 44.

7. The hatred and oppugning of this doctrine by the divel and the wicked, which is a testimonie that it is true. *For the truth breedeth hatred. The divell was a lier from the beginning.* He endeavoureth therefore to oppresse the Law & the Gospell, that faith and honestie may bee destroyed. He doth therefore togither with his complices persecute the truth, because it doth more sharpely accuse him than other sects.

John. 7. 7. *The world haseth me (saith Christ) because I testifie of it, that the works thereof are evill.*

8 The marvailous preservation.

8. The marvailous preservation of this doctrine against the furies of Satan, and enemies of the Church. None is so much assailed; none also continueth so sure. Others are not assailed, and yet they perish most speedily.

9 The punishments of the enemies.

9. The punishmentes of the enemies, as of Arius, Iulian, and others. Albeit in the world for the most part the wicked florish, & the Church is oppressed: yet that it falleth not so out by chaunce, neither because God is pleased with the, the evēts do witnes, and the Scripture very often doth iterate it. For the Church is alwaies preserved, even amidst her persecutions, when as the short felicity of Tyrants and wicked imps hath a most dolefull and eternall destruction following it. But God suffereth them for a while to have their swinge, and to florish, that by the scandal of the crosse the faith and patience of the godly may be more exercised and tried: & vnto the wicked there may be left a time of repentance, and when they abuse the long-suffering of God, that then at length so much the iuster and heavier plague may light on them. And therefore the holy Scripture in so many places, as in the Psalmes, 37. 52. 57. 58. & often elsewhere, comforteth the godly against this kind of tentation, foretelling vnto them, defence and delivery, but destruction vnto their enemies. Neither is thereby the force of this proofe weakened, because that all the persecutours of the Church are not in Tragicall manner taken out of this life. For whiles God doth take vengeance on most of them in this life, he doth sufficiently shew what he would have to be thought of the rest: verily, that they are his enemies, whom without they repent, he will plūge into eternal plagues, the beginning and feeling of the which is desperation, in which all

1 Obiection. The enemies of the church doe florish. Aanswere. For a short time.

2 Obiection. Not all.

all the enemies of Christian Religion end their daies, yea they who are not oppressed with any other calamities of this life. To conclude, that it may be manifest, that they are not onely for other transgressions punished of God, God doth so often denounce in his worde, that such shall be the endes of his enemies, and that for this very cause, because they go about to extinguish the people and true worship of God. Yea furthermore they are not a few, frō whom, while they lie in torments, their cōscience wresteth out this confession, that they have drawen these miseries vpon themselves by persecuting the godly: as from Antiochus Epiphanes, & Iulian the Apostata. And since that all the adversaries of the Church in their calamities and death are destitute of comfort, it is manifest, that they suffer as the enemies of God, and therefore are farre from true Religion.

3 Obiection. Not for this cause. Answere. Yea, for this cause.

Now that which the wicked alone doe, there is no doubt but that is in the number of their sinnes, for which they suffer punishment. Wherefore the overthrowes of the enemies of the Church are no obscure testimony of the wrath of God against them, even as God himselfe saith of Pharao, *To this same purpose have I stirred thee vp, that I might shewe my power in thee, and that my name might be declared throughout all the earth.* Exod. 9. Rom. 9.

10. The consent of true doctrine, and the iarring of others, even about the chiefe pointes.

10 The consent of the partes of doctrine.

11. The testimonies and confessions of Martyrs, who seeling with their bloud this doctrine, doe shewe even in the middest of death, that they indeede doe so thinke, as they taught, and that they drawe that comfort out of it, which they did preach vnto others. And hence also it appeareth, that the certainety of this holy doctrine dependeth not on mens record, though the constancy of Martyrs and other godly men give comfort vnto vs. For albeit the testimony of the Saints too doth concurre, as a lesse principal proofe, vnto our confirmation: yet in their examples is seene a far other, evē the testimony of God himself, who strengtheth and comforteth them, so that they are ready to sustaine any thing for his name sake. Neither ought that to moove vs a whit, if other sectes also tel vs of their Martyrs. For first they are far behinde that number of Martyrs, which the Church

11 The confession and constancy of Martyrs. 1 Obiection. Doth the certaintie of doctrine depend of men? 2 Obiection. Others are Martyrs also.

Church hath. Againe there is not that alacrite and cheerfulnes found in them, in suffering punishmentes, which is in moste of the martyrs of Christ, so that it may easily appeare that they never feele that securitie of conscience, and ioie of heart in God, which the godly feele. And thirdly, which is chiefely to bee considered, the defenders of wicked doctrine, suffer, as being cõvicted of their errors: but the godly, no falshood being shewed in their confession, are tyrannically by their persecutors drawn vnto punishment, whereas the persecutors themselves are convicted of their impiety and iniury, even as the Lord promiseth. *I will give you a mouth and wisedome, where against, al your aduersaries shall not be able to speake or resist.* Wherefore albeit sometimes some mẽ suffer for their doctrine, the certainty whereof they are not able to confirme, either to themselves, or to others: yet they doe it, not fenced by any divine strength and comfort, but being blinded by their owne stubbornes or pride, and the illusions of the Divel, they run headlong to destruction. Contrariwise, It is saide of the godlies Martyrdome, Philip. 1. *To is given vnto you for Christ, not onely to believe in him, but to suffer, for his sake.*

Answere. They differ.

12. Their godlines.

12. The godlines and holines of those, of whom the sacred Scriptures have beene written, and who truely embrace this doctrine.

12. Their plaine dealing in detecting of vices

13. Their ingenuitie and plaine dealing in opening faults committed either by them or theirs, whom the holy Ghost hath vsed in committing this doctrine to writing.

14. The testimony of the holy Ghost.

14. The testimony of the holy Ghost, which crieth in the hearts of the godly, Abba father. This testimonie doth not onely proove (which all the former also doe) but it perswadeth too. For faith is nothing els, then a firme assent, by which we agree vnto all the worde of God delivered vnto vs; and a confidence, by which every one of vs doe know & resolve, that God, according vnto the tenor of this Scripture, is mercifull & good vnto vs. Which confidence there followeth ioifulnes, resting in God, and calling on him, with an assured hope of obtaining those good things, which according to the prescript of his woorde we begge of him. Nowe that both of these, that is, both this assent or assurance of our doctrine, and the lively consolation which thence

thence springeth, neither doe rest vppon the testimony of men, nor of any creature, but is inflamed and strengthened by no other doctrine then of the Prophets and Apostles, read, heard, and meditated of by them: this every one of the godlie through a livelie and certaine feeling of their hearts have experience of. This Spirit therfore God adioyneth as a witnes vnto his word. Esai. 59. *This is my covenant with them, saith the Lord, my spirite that is vpon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, saith the Lorde, from henceforth even for ever.*

This Spirite also Christ promiseth as the chiefe witnesse of his doctrine vnto his Disciples: Iohn cap. 15. *When the comforter shall come, he shall beare witnesse of me.* And cap 16. *When he is come which is the spirit of truth, he will leade you into all truth: for he shall not speake of himself, but what soever he shal heare shall he speake, and he wil shew you the things to come. He shall glorify me, for he shall receive of mine, and shall shewe it vnto you.* To this witnes doe the Apostles appeale, as being the chiefe, and alone sufficient. The Apostle Paul 2. Cor. 1. *And it is God, which stablisheth vs with you in Christ: who hath also sealed vs, & hath given the earnest of the spirit in our hearts.* And 1. Thes. 1. *For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance.* And 1. Iohn. 2. *But yee have an vnction from him that is holy, and yee have knowen all things.* Wherefore we must ever remember this, that by the alone witnes of the holy Spirit we are moved forcibly in our hearts, to beleeve the Scripture, and to submit our selves vnto it as vnto the voice of God: & that by all the other before alleadged testimonies, all men indeede are convicted, and the godly also profitably confirmed, but no man is turned vnto God thereby, without the Spirit witnessing within him.

For whenas he once breedeth this most assured perswasion in our mindes, that the doctrine which is conteined in the holy Bible, is of a truth the wil of God, & worketh that comfort and change of our mindes & hearts, which is promised and taught in this booke by our experience and feeling it is so confirmed, that while this remaineth within vs, though al Angels & men should say contrary, yet we would beleeue

beleeve this to be the voice of God: but if that remaine not or be not in vs, though al should say it, yet we would not beleeve it. Neither doth not the Spirit therfore establish the autority of the Scripture, because we are to examine what the spirite speaketh within vs by the rule of the Scripture; for before that this is done of vs, the spirite himselfe declareth vnto vs, that the Scripture is the word of God and inspired by him, & that he wil teach vs nothing in our hearts, vvhich is not agreeable vnto that testimony before set downe of him in the Scripture. And if this be not first most certainly perswaded vs of the spirit himselfe: we will never recal our opinios of God & his worship to the Scripture, as the onely rule to trie them by. Now then after it is declared vnto vs by divine inspiration, that the Scripture is a sufficient witnes of that divine revelation in our hearts, then at length doe we finde our selves to be confirmed by the mutuall testimony of the same spirit in the Scripture and in our hearts, and we beleeve the Scripture affirming of it selfe, that *it was delivered by divine inspiration to the holy men of God*: as it is said, 2. Tim. 3. and 2. Pet. 1.

Obiection. The scripture beareth witnes of the spirit; therefore the spirit not of it.

Answere.

Of The Fovrth Qvestion.

For what cause no doctrine beside the holy Scripture is to be receaved in the Church, The scripture is of God; therefore the rule of faith.

WHERAS it appeareth vnto vs that it is the vvorde of God, which the Prophets and Apostles have left in writing: there is no man which doth not see, that the Scripture must be the rule and squire, by which all thinges which are taught and done in the Church, must be tried. Now al thinges, of which there vseth to arise questions in the Christian Church, doe appertaine either vnto doctrine, or vnto discipline and ceremonies. That the word of God ought to be the rule vnto both sorts, it is out of doubt. But in this place we speake of the doctrine of the Church, which consisteth in the sentences and decrees, which we are bound by the commaundement of God to beleeve or obey: and therfore they can not be changed by the autority of any creature: and they

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are become obnoxious vnto the wrath of God, whosoever submit not themselues in faith and obedience vnto them. To these decrees and precepts the Papists adde many sentences, which not onely are no where deliuered in Scripture, but are repugnant vnto it; and they contend, that the Church or the Bishops have autority of decreeing, yea contrary and besides the Scripture, what the Church must beleeve or doe: and that mens consciences are bound by those decrees, no lesse than by the words of the holy scripture to beleeve or obey. Contrariwise we beleeve and confesse, that no doctrine is to be proposed vnto the Church, not onely if it be repugnant vnto the holy scripture, but if it be not contained in it.

The difference of the Scripture, & of other mens opinions.

And whatsoever either is not by the expresse testimonie of the holie Scripture delivered, or doeth not consequently followe out of the wordes of the Scripture rightly vnderstoode, that we holde may bee without hurt or conscience beleeved, or not beleeved, chaunged, abrogated, and omitted. For we must ever holde a necessarie difference betweene the bookes of the Prophets and Apostles, and the writings & doctrine of others in the Church. First, that the Scripture onely neither hath, nor can have any errour in any matter; other teachers both may erre, and oftentimes also doe erre, when they depart from the written worde of God. Againe, that the Scriptures are beleeved on their owne worde, because we know that God speaketh with vs in them; others have credit, not because themselues say so, but because the Scripture witnesseth so, neither a whit more than they can prove by the Scripture. Wherefore we doe not reiect others doctrine and labours in the Church, but onely setting them in their owne place, we submit them vnto the rule of Gods word. This doctrine first is delivered of God himselfe, and that not in one place onely of the Scripture: as Deut. 4. *You shall not adde vnto the word which I speake vnto you, neither shall you take away from it.* And in the last Chapter of the Apocalyps: *I protest vnto every man, that heareth the words of the Prophesie of this book, if any man shal adde vnto these things, God shal adde vnto him the plagues that are written in this booke. And if any man shal diminish of the words &c.* Neither onely by these wordes is forbidden, that

1 The Scripture onely is of it selfe to be beleeved, and the rule of faith.

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no false things & openly repugnant to the written word, be added to the doctrine of the Church, but also that no vncertaine things, or things not appertaining vnto it, be mingled therewith. For it is not in the power of any creature, to pronounce what we are to thinke of God and his will, but this is only to be learned out of that which is disclosed in his worde. And therefore the men of Berœa are commended, Act. 17. *Who searched the Scriptures daily, whether those things were so.*

2. Faith is grounded onely on the worde,

Secondly, faith, which is spoken of in the Church, is a part of diuine worship; that is, the sure assent, by which we embrace every word of God delivered vnto vs, because it is impossible for vs to be deceived by it, if we vnderstand it aright. Further also, that it may breede in vs a true worshipping of God, and comfort of our soules, it must stand sure and immoueable against temptations. But there is no certain doctrine concerning God & Religiõ, besides that which is knowen to be reuealed in his worde. We may not therefore give the honor which is due vnto God, vnto men, neither may we go from certaine things vnto vncertaine, but cleave onely to the worde of God in the doctrine concerning Religion: and therefore humane decrees must not be accounted amongst those precepts which we are to embrace by faith: *Faith commeth by hearing, hearing by the worde of God, &c.*

3. Things necessary to be beleeved or done, are part of diuine worship: But things not prescribed are not part of diuine worshippe: Therefore they are not necessary.

Thirdly, for so much as the worshippe of God is a worke commaunded of God, performed by faith, to this ende principallie, that God may be honoured: it is manifest, that to beleeve and doe those thinges, which cannot be denied or omitted without offending of God, is the worship of God: and contrariwise that God cannot be worshipped, but by the prescript of his will, both the consciences of all men, and God himselfe in his holy worde doth testifie: as Esai. 29. and Matt. 15. *In vaine doe they worship me, who teach the doctrines and commaundements of men.* It is as wicked therefore to number those things which are not expressed in the worde of God, amongst those which are necessarie to be beleeved & done in matters of Religion; as it is vnlawfull for anie creature, to thrust vpon God that worship which himselfe never required.

Fourthly

Fourthlie, there cannot be anie thing added of men vnto his doctrine without great iniurie and contumelie done vnto the holie Scripture. For if other thinges besides these which are written, are necessarie to the perfection of true Religion; then doth not the Scripture shew the perfect manner of worshipping God, & of attaining to Salvation; which fighteth with the plaine words of Scripture, which affirme, that God hath opened vnto vs in his word, as much as hee would have vs know in this life, concerning his wil towards vs, as Christ saith Ioh. 15. *All things which I have heard of my father, I have made known vnto you.* And Paul Act. 20. *I have kept nothing backe, but have shewed you all the counsaile of God.* And 2. Tim. 3. *Knowing that thou hast known the holie Scriptures from a childe, which are able to make thee wise vnto Salvation through the faith which is in Christ Iesus. For the whole Scripture is given by inspiration of God, & is profitable, to teach, to improve, to correct, and to instruct in righteousnes.* 4. The Scripture is sufficient.

Fiftlie, we are to consider the degrees of them who teach in the Church. For therefore is the authoritie of the Prophets and Apostles so far higher then of other Ministers of the Church, because God called them immediatlie, to declare his will vnto other men, and adorned them with testimonies of miracles and other things, by which he witnessed, that he did inlighten and guide their minds with his Spirit, that he suffered them to erre in no one point of doctrine: & hee ministers erre called by men & may erre & do erre, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul Eph. 2. saieth, *That the Church is builded vpon the foundation of the Prophets and Apostles.* And 1. Cor. 3. *That he that laide the foundation, and other then that, could no man lay: others build vpon it, gold, siluer, precious stones, wood, hay, stubble.* Nowe it is manifest, that they, who may erre, ought to bee tied vnto their doctrine, who are warranted by the testimonies of God that they cannot erre. Wherefore all other teachers in the Church must not bring anie new point of doctrine, but onelie propounde and expound those things vnto the Church, which are deliuered by the Prophets and Apostles. 5. Other Doctors may erre: the Prophets and Apostles cannot: therefore they are tied to these.

For these causes therefore doeth the whole auncient Church with great consent submit it selfe vnto the rule of

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the sacred Scriptures: whose authority yet ought of right to bee somewhat greater than these men, who both in wordes and deedes fight against this opinion. Basil in his Sermon of the confession of faith, saieth; *that it is a falling from the faith, and a fault of pride, either not to admit those things which are written in the holy Scriptures, or to add any thing to them.* And August. in his third Epistle: *For neither ought wee to accoumpt of every ones discourses, though they bee catholicke and worthy men, as of the Canonicall Scriptures, that is unto not bee lawful for us, without impairing the reverence, which we owe to those men, to dislike and refuse any thing in their writinges, if peradventure we shall find, that they have thought otherwise than the Scripture hath, as it is by Gods assistance understood either of others, or of our selves.* And Epist. 112. *If ought be confirmed by the plain authority of the divine Scriptures, of those, which are called in the Church, Canonicall, wee must without any doubting beleeve it: as for other testimonies, by which anie thing is mooved to bee believed, thou maist choose whether thou wilt believe thē or no.* But against these testimonies of the Scriptures & the ancient Church, the adversaries of the truth conte'd, that besides the doctrine, which is compriſed in the holy Bible, other decrees also, made by the autority of the Church, are no lesse unchangeable, and necessarie to salvation, then the oracles Prophetical and Apostolick. And that they may not without some shew and pretence take upon them this autoritie of decreeing what they list, besides and contrary unto the Scripture: they alleadge places of Scripture, in which some writings of the Prophets and Apostles are mentioned, which are not come to our hands: as Num. 21. is named *the Booke of the warres of the Lord.* Ios. 10. *The Booke of the just.* And often in the bookes of Kings, *The Booke of the Chronicles of the Kings of Iuda.* In the Epistle catholicke of Iude, are alleadged, *the prophecie of Enoch, and the storie of the body of Moses.* And lastly the Apostle Paul, 1. Cor. 5. and Eph. 3. *maketh mention of his Epistles, which now the Church hath not.* Hence therefore these men will conclude, that the doctrine of the sacred Scripture is maimed: and that therefore the defect hereof must be supplied by the Church. But first of all, concerning the holie Scripture we are to know, that so much thereof hath been preserved of God for us, as was necessarie and profitable

Obiections of the Papistes.

1 Obiection. The scripture doth not remaine perfect.

for

for the doctrine & consolation of the Church. Furthermore concerning pointes of Religion, though some holy bookes are wanting, as those epistles of Paul, yet is it manifest, that al necessarie doctrine is cõtained in those which are extãt. Ioh.21.25.

They alleadge, that many things were delivered by word of mouth, both before there were any Scriptures, and afterward also by Christ and the Apostles, as Ioh.16.12.1.Cor.11. 34.2.Thess.2.15. and else where. But those things which they delivered by word of mouth, are the selfesame, which they put in writing, except some matters of ceremonies, as Act. 15.20.1.Cor.11.34. which maketh not for the adversaries, whose traditions most of them repugne the Scriptures. 2. Obiection. Some things delivered by worde of mouth. Answere.

They alleadge farther the practise & *examples of the Apostles*, as if they did make any ordinances or Lawes, either besids, or against the Scripture: as when Paul ordaineth many things *of choosing Bishops and Deacons, of widowes, of women to be covered, and to containe themselves in silence, of not devorcing the husband, if he be an infidel, of cõtroversies betweene Christians.* But these men remember not, that their authoritie is not equall vnto the Apostles authority: neither cõsider they, that there is nothing in al these things appointed of Paul, which is not agreeable to the rest of the word of God cõtained in writing, and that many of those things, which they alleadge, are cõprehended in the commãdements of the Decalogue. More trifling is it, that they saie, *the forme of Baptisme appointed by Christ, was changed by the Apostles, because it is read in the Actes 2.8. and 19. that they baptised in the name of Iesus Christ.* For in those places not *the forme of Baptisme*, but the vse is declared, that is, *that mẽ were baptised, for to testifie*, that they did belong to Christ. Neither yet *by the exawple of the Apostles, who interdicted the Churches, thinges offered to Idols, bloode, and that which was strangled, it is lawfull for Councels and Bishops to make decrees and Lawes to tie mens consciences.* For first, here againe there must needs be retained a difference betweene the Apostles, by whom God opened his will vnto men (wherevpon they also saie, *It seemed good to the holy Ghost & to vs*) & other ministers of the church, who are tied vnto the Apostles doctrin. Further, as concerning this decree of the Apostles, they decreed nothing else, than what the rule of charitie commandeth, which at all times would have, *that in things indifferẽt* 3. Obiection. That the Apostles have decreed against and besides the Scripture. Tit.1. 1.Tim.3. 1.Cor.11. 1.Cor.14. 1.Cor 7. 1.Cor.8. Answere.

men should deale without offence.

Now if they vrge, *that these ordinãces are called necessary:* yet it doth not thervpõ follow, that the traditiõs of Bishops are ne eessary, cspecially such as are the Bishops of Rome. Thẽ, that necessity, wherof the Apostles speak, was neither to last cõtinually, neither did it binde cõsciẽces for fear of the wrath of God, if these things were not observed: but it dured but for a time, for their infirmity, who were cõverted frõ Iudaisme to Christ, or were to be cõverted, as Paul doth at large teach.

1 Cor. 10.

4. Obiection. To these they add *the exãples of the Church, whõ they say evẽ frõ the Apostles to these very times to have beleeved & observed some things, not onelie not delivered in the Scripture, but cõtrarie to the Scripture. They bring forth the selfesãe decree of Ierusalẽ, cõcerning things offered to idols, & blood: which being made of the Apostles, & expressly set downe in the scripture, was yet abolished by the church.*

Present examples.

1. But it hath bin already saide, that that cõstitutiõ was made, not that it should last for ever, but for a time, for a certaine cause, evẽ for the infirmity of the Church, which was gathered from among the Iewes: and after that cause ceased, that ordinance taketh place no longer. Neither yet did it at that time fetter mẽs cõsciences, as if the worshipping or offending of God did lie in it: wherfore the abrogating of it is not contrary, but doth very well agree with it. To these also they

2. recken *the observing of the Lords Day.* We truly as we do beleeve this to be *an Apostolick traditiõ*, & perceive it to be profitable, & a far other maner of one, thẽ for the most part they are, which they would fain thrust vpõ vs vnder the Apostles name: so we do not put any worship of God to cõsist in this

3. thing, but know it to be left arbitrary vnto the Church. Even as Coloss. 2. it is said, *Let no man condemne you in respect of a holy daie.* But they affirme also that *some things not writtẽ are beleeved, which yet to cal in question, we our selves confesse to be vnlawful: as, That infantes are to be baptised: That Christ descended into Hel: That the son of God is consubstantial vnto the eternall father.* But they are too impudent, if they take vnto thẽselves a licẽce of hatching newe opinions, because the Church, for to expoũd the meaning of the scripture, vseth sõe where words which are not extãt in the Scripture. But impious are they & blasphemous, if they sav the doctrin it self, which the church professeth in these wordes, is not extant in the Scriptures.

They

They say also, *that the holy Ghost is promised the Church, that it may teach those things, which are not delivered in the Scriptures:* as Ioh. 14. *But the cõforter, which is the holy Ghost, whõ the father shall send in my name, he shall teach you all things.* And cap. 13. *when the Spirit of truth shal come, he shall lead you into all truth.* But here they maliciously omit that which is added; *And shal bring al things to your remembrance, which I have told you.* Again, *He shal beare witnesse of me.* Againe, *He will reprove the world of sin, of righteousnes & of iudgmẽt.* Againe, *He shal glorify me, for he shal receive of mine, & shal shew it vnto you.* For out of these it is manifest, that the holy ghost should speake nothing, but that which was written in the Gospel, & Christ himselfe had before time taught his Disciples: so far is it that he should bring any thing contrary to thẽ. For neither can he dissent frõ Christ, nor from himselfe. So also, when they alleage that of Ier. 31. *I will put my Law in their inward parts, & in their hearts will I write it.* And 2. Cor. 3. *ye are the Epistle of Christ written not with inke, but with the spirit of the living God: not in tables of stõe, but in fleshly tables of the harts:* they doe not marke that the spirit cannot speake in mens harts contrary vnto these things, which lie reveiled in the scripture: neither would God write any other law in mens harts, but that which is already reveiled and written; and that therefore the Apostle Paul oppoſeth not the matter written, but the mãner of writing in tables & harts, one against another: for because that the same was written in both, but ther with inke, & here with the Spirit of God. It hath lesse colour, which they go about to build out of that place to the Phil. cap. 3. *if you be ther wise minded, God shall reveile even the same vnto you. If therefore,* say they, *the church thinke anie thing dissenting from the written worde, that proceedeth from the holie Ghost.* For the Apostle comforteth and confirmeth the godly, that albeit they did not understande somewhat of that which there he had written, were of another judgement in it: yet that hereafter they should be taught it of God, and should know those things to be true, which he had written. Whenas therfore it is denied that the holy ghost reveileth any thing divers from that which is written: the rule and maistership of the Spirite in the Church is not taken away, but the same Spirite is matched with himselfe, that is, with the rule of Scripture, least

5 Obiection The holy Ghost is to teach the Church, therefore not the Scripture.

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those things should be thrust vpon vs vnder his name, which are not his.

Obiection. The Church doth not erre

Further, they make their boast that the Church cannot erre: and that therefore the decrees of the Church are of equall autority with the holy Scripture, because the Church is ruled by the same Spirite, by which the Scripture is inspired: even as it is promised, Matth. 18. *If two of you shall agree in earth vpon anie thing, whatsoever they shal desire, it shall be given them of my father which is in heaven. For where two or three are gathered in my name, there am I in the middest of them.* And cap. 28. *I am with you alwaie vnto the ende of the worlde.* So. 1. Ioh. 2. *Yet have an ointment from him that is holy, and yet knowe all thinges:* Likewise, *The annointing which ye receaved of him, dwelleth in you: and ye needе not that any man teach you, but as the same annointing teacheth you of all thinges, and it is true, and is not lying, and as it taught you, yee shall abide in him.* But

1. Answere. The true Church. Mat. 13. Mar. 4. Luc. 8.

first of all we knowe, that it is the true Church onely, which erreth not, and is ruled by the holie Spirite, which is gathered in the name of Christ, that is, which heareth and followeth the voice of the sonne of God: And therefore these things doe nothing appertaine to a wicked multitude which openly maintaineth doctrine contrarie to the Gospell, though it never so much vaunt of the Churches name, yea and beareth sway and rule in the Church, according to that which is saide, *To him that hath, shall be given: But from him that hath not, even that which he seemeth to have, shall be taken awaie. So did the Pharisees, and Sadduces among the Iewes erre, not knowing the Scriptures:* neither were they the true Church, though they seased vpon the name and place of it. Secondly, the true Church indeede erreth not vniversallie. For alwaies the light of the truth, especially concerning the foundation of doctrine, is preserved in some mens mindes: where-vpon the Church is called *the pillar and ground of truth.* But yet nevertheless some also of the godly oftentimes fall into errors through ignorance and infirmitie: yet so, that they hold the foundation, neither doe they defend their erronious opinions contrarie to their conscience, and at length they forsake them, even as it is saide,

2. Answere. Vniversally.

1. Cor. 3. Ephes. 4. 1. Cor. 12.

anie man build vpon this foundation, golde, silver, &c. And Philip. 3. *If ye be otherwise minded, God shall reveile even the same vn-*

vnto you. Last of all, *there is given vnto everie man grace, according to the measure of of the gift of Christ.* And, *the Spirit distributeth to everie man severallie as he will.* The Apostles before they had received the holie Ghost at Whitsontide, were the lively members of the Church: yet erred they concerning the kingdome and office of the Messias.

There were of the Chiliasts opinion, great men in the Church, as Papyas, Irenæus, Apollinarius, Tertullia, Victorinus, Lactatius, Methodius, Martyr. And therefore, although the Church erre not vniversally, yet oftentimes some of her members erre, when as they swarve from the worde: which God suffereth not seldome to happen vnto them, for to keep vs, being warned of our weakenes and blindnes, in modestie, and his true feare, and in daily invocating of him; and withall to teach vs, that the trueth of doctrine is not to be measured by the title of the Church, but by the worde delivered of him by the hands of the Prophets and Apostles: as it is said, *Thy word, O Lord, is a lanterne vnto my feete, and a light vnto my pathes.* Likewise, 1. Tim. 6. *Keepe that which is committed vnto thee, and avoide profane and vaine bablings.* Psalm. 119.

7. Objection. The Church ought to obey Bishops by the commaundemēt of God.

This ground beeing once laide, that so farre foorth the Church erreth not, as it doth not swarve from the written worde of God, it is easie to answere to that which they make shewe of to the contrarie; that the Church is ruled by Bishoppes, and therefore must obey them: as it is saide, Actes, cap. 20. *Take heede vnto all the flocke, wherof the holie Ghost hath made you overseers, to governe the Church of God.* And Matth. 18. *If he refuse to heare the Church, let him be vnto thee as an heathen man, and a Publicane.* Luc. 10. *He that heareth you, heareth me: and he that despiseth you, despiseth me.* And to the Hebr. 13. *Obey those who beare rule over you.* For both they must rule, and the Church must obey them, according vnto the prescript of Gods worde, as it is saide, *If anie man preach anie other doctrine, let him be accursed.* Whatsoever therefore the ministers propounde out of the worde of God vnto the Church, we must of necessity obey it; that which the Lorde teacheth, Matth. 23. 2. when he saith, *The scribes and Pharisees sit in Moises chaire: All therefore whatsoever they bidde you observe, that observe and doe.* For they sit in Moises chaire, who teach Moises doctrine in the Church.

Answere. Necessarily in those things which belong to the ministery freely in traditions. Gala.

If also they ordaine anie thinges indifferent and of a middle sorte, which are profitable, these also are to be observed for maintaining of order, and avoiding of offence. But if they require vs to beleeve or observe thinges repugnant to the worde of God, or thinges that are in their own nature indifferent, with putting an opinion of necessitie in them, and of worshipping of God, they sit no longer in Moises chaire, but in the chaire of scorners: and of them it is saide, *The sheepe hearde them not*. Likewise, 1. Timothie 4. *In the latter times some shall depart from the faith and shall give heede vnto the Spirites of error*. And that the decrees of the Bishoppes also are not to bee receaved among the precepts and decrees of the Church, is confirmed by the example of the civill Magistrate, whose iust and good Lawes binde the consciences of the subiectes. For the dissimilitude of the examples consisteth in that that God himselfe by expresse worde hath decreed a necessitie of obedience to the Lawes and commaundements of the civill Magistrate, which are not repugnaant vnto his Lawe: but hath given a liberty of conscience in traditions of the Church: so that hee pronounceth himselfe to bee angrie with him, who obeyeth not civill Magistrates, as long as they commaunde nothing repugnant to his Lawes: but not with them, which without offence doe contrarie to the constitutions of Bishoppes. For of the Magistrate it is saide, Romanes, 13. *We must obey him for conscience sake*. But of thinges indifferent in the Church Colossians, 2. *Let no man condemne you in meate or in drinke or in respect of a holie daie*. Likewise, Galatians, 5. *Stande fast in the libertie, wherewith Christ hath made vs free*. Nowe if againe they reply, *that the office of Bishops is above the civill power, and therefore hath greater force, than that, to binde men to obey*: first, we graunt, that more obedience is due vnto the superiour power than to the inferiour, as long as it commaundeth nothing contrarie to Gods worde. As long therefore as the Ministers propounde the worde of GOD vnto the Church, and for avoiding of offence commaunde such thinges to be observed, as appertaine to decencie and order, they doe not nowe offende against them, but against God, whosoever obey them not.

John. 10.

1. Instance. The Magistrat doth bind the consciences. therefore Bishops.

2. Instance. The higher power doth more bind.

2. Answere.

But

But if they require their Laws concerning things indifferent to be obserued with putting an opinion of neceſſitie in them, and of the worſhip of God, and doe make them neceſſarie, when there is no daunger of offence to enſue; becauſe this charge is contrarie to the woorde of GOD, no obedience is due vnto it. Further, *wee confeſſe that greater obedience is due vnto the ſuperiour power in thoſe thinges*, in which it is ſuperiour, that is, in which GOD woulde haue other powers to obey it, But the Miniſterial power is ſuperiour vnto the ciuill in thoſe thinges, which belong properlie vnto the Miniſterie, that is, which are of God delibered, commaunded, and committed vnto the Miniſters, that by them they maie be declared vnto the Church. But of matters indifferent, concerning which, nothing is either commanded or forbidden of GOD, the ciuill power is ſuperiour, by reaſon of the authoritie, which GOD in theſe matters hath given vnto the ciuil Magiſtrate, and not to the Miniſters of the Church. 2.

But againſt this they returne againe, *That we alſo doe alleadge the teſtimonies of Councels and Fathers in confirming the doctrine of the Church: which were but in vaine for vs to doe, if their ſentences had not the force and authoritie of Eccleſiaſtical doctrine.* But we neither bring nor receive the teſtimonies of the ancient Church with that minde, as if without the authoritie of the holie Scripture, they were ſufficient for confirmation of any pointes of doctrine. Neither yet is there regard had of them in vaine. For both they which are rightlie minded, after they are inſtructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a teſtimonie of lower degree: and they which attribute more authoritie vnto them than they ſhoulde, or abuſe their ſayings againſt the trueth, are verie well refuted by the teſtimonie of them, whom they haue made their iudges. 1. Obiection. Fathers and councels are cited.

9. Obiection. Traditions are order. 1. Cor. 14.

Also they saie, *That order & decencie in the Church, is necessarie by the commandements of God, according as it is said, Let all things be done comely and in order. For God is not the authour of confusion. Now the order and discipline of the Church, doth a great part cõsist in traditions Ecclesiasticall: wherfore they conclude, that by the violating of these, mens consciences are wounded, & God offended.* But as God commandeth some order to be appointed and kept in the Church, so hath he giv̄e a double libertie in it vnto his Church: first that it be arbitrarie for the Church to appoint, as maie be most commodious for it, what order shall be in everie place & at everie time observed; ithē, that also after anie thing is certainely ordained, it maie be kept, or not kept, without hurt of conscience, both of the whole Church, & of everie one of the godly, if there be no danger of offence. For it is necessarie, that ever a difference be put betwixt the cõmandements of God, by the observing whereof God is worshipped, & offended by the breaking of them, & those things which God hath left to mē to appoint, neither is worshipped or offended, as himselfe pronouceth, either by the altering, or omitting of thē, so long as there is no cause, or danger of offence. And the same Apostle, who *commandeth all thinges to be done comelie & in order, willeth vs to stande fast in the libertie wherewith Christ hath made vs free, & that we should be condemned of no man in meate, or drinke, or in respect of an holie daie.*

Answere. Of mere particulars there is no concluding.

Gal. 5.

Wherefore, not they, who without contempt of divine things, or wantonnes, or danger of offence, doe something otherwise in these things, than is appointed, but they rather offend against the cõmaundement of God, concerning keeping order, who either would have no order in the Church, or trouble that which is well appointed.

10. Obiection Obscure things doe not suffice without interpretation.

These men finde fault also with the obscuritie of the holy Scriptures, which they prove both by exãples of hard places of Scripture, and also out of the secõd epistle of Peter, cap. 3. wher it is said, *That ther are some things hard to be understood in the epistles of Paul. And therefore, since that things are darckely spoken, without they be expounded, can not suffice to perfect and wholesome doctrine, they vrge, that the interpretation of the Church also is necessarily to be received with the Scripture.*

Aunswere. The minor is false, if they respect the ground.

But here above all thinges, they iniurie the holie Ghost, ascribing darkenes & obscuritie vnto him, who of purpose ende-

endeuoured to applie himselfe in simplicity of speech, to the capacitie of the cõmõ people, & the rudest. For those things which appertaine to the ground of doctrine, which is necessarie to be knowen of al, as are the articles of our beleefe, & the ten cõmandementes: they are so plainlie recited, so often repeated, so plentifully expoũded in the Scriptures, that they are open & easie to any, but to him who will not learne: eve̅ as the 119 Psa. teacheth, *where the word of the Lord is called a lãterne, to our feete, & a light to our pathes.* Again, *The enterãce into thy words sheweth light, & giveth vnderstanding to the simple.* And 2. Pet. 1. *The worde of the Prophets is called a light shining in a darke place. To which yee doe well*, saith hee, *that yee take heede, as vnto a light that shineth in a darke place, vntill the daie dawne, and the daie starre arise in your hearts.* And Salomon in the first of the Proverbs, affirmeth, *that he writeth to give the simple, sharpnesse of witte, and to the child, knowledge & discretion.* Again, *that wisedome crieth without, & vttereth her voice in the streetes.* Paul also, 1. Cor. 1. saith, *that Christ sent him to preach the Gospel, not with wisedõe of words, least the crosse of Christ should be made of none effect.* The ground therefore, and summe of doctrine is not obscure, except it bee vnto the reprobates, who contemne the truth, or stubbornelie reiect it: as the Apostle saith, 2. Cor. 4. *If our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded their mindes, that is, of the infidels, that the light of the glorious Gospell of Christ shoulde not shine vnto thẽ.* And the Prophet Esa. 65. & the Apostle, Rom. 10. *All the day long have I stretched forth my handes to a disobedient and gainsaying people.* And Psal. 36. *The words of his mouth are iniquitie and deceit: he hath left off to vnderstande & to doe good.* And, Mat. 11. *I give thee thankes, O Father, Lorde of Heaven and Earth, because thou hast hidde these thinges from the wise men, and men of vnderstanding, and hast opened them vnto babes.*

1. Instance. The ground of doctrine is vnknowne to many.

Nowe if they replie againe, *that divine matters are harde and obscure to al men*, as it is said, 1. Cor. 2. *The naturall man perceiveth not the things of the Spirit of God, for they are foolishnesse vnto him: neither cã he know them, because they are spiritually discerned:* they shoulde first have called to minde, that this ignorãce and hardnes riseth not of the obscuritie of the Scripture, but of the blindnes of mans minde: and furthermore, that this obscuritie, since in verie deede it is not in the Scripture

2. Instance. Divine matters are obscure vnto all men.

pture, but seemeth to be the fault of our nature, doth not al-
waies remaine in those, who are regenerate, but is removed
from them by the illumination of the holy Spirit, according
to those sayings, [a] *It is given vnto you to know the secrets of the*
a Luc. 8. *kingdō of god, but to others in parables, that whē they see, they should*
not see: & whē they hear, they should not vnderstād. And 2. Cor. 3.
Vntil this day, whē Moses is read, the vaile is laid over their harts:
Nevertheles whē their hart shal be turned vnto the Lord, the vail
shalbe takē away. frō this very place may we easily refute that
3. Instance. The Scripture a long time not knowne. which they obiect: *That we our selves, in that that wee saie the*
Scripture hath not bin vnderstood for these many ages in the popish
church, do cōfes the obscurity of it. For the ignorāce which hath
bin frō the begīning of the world, & shal be to the end, in the
aduersaries of the truth, is not to be imputed to the obscuri-
ty of the scripturs, but their own perversnes, who have not a
b 2. Thes. 2. desire to know & ēbrace the truth: as Paul saith, [b] *Because they*
received not the love of the truth, that they might be saved, there-
fore God shal send thē strong delusions, that they should beleve lies.
4. Instance. Many places obscure. Whereas therefore it appeareth that the ground & sūme
of doctrine is not obscure: yet we confesse, *that some places of*
Scripture are more darke & difficult, thā others. But first, they are
such, that although they were not vnderstood yet the groūd
may both stād & be vnderstood. Furthermore the interpreta
tiō of these places depēdeth not on the authority of mē, but
the expositiō of thē is to be sought, by the cōferēce of other
places of Scripture, more clear; or if we cannot finde it, yet
least we should affirme any vncertaine thing concerning di-
vine matters, our conscience not satisfiyng vs in it: we must
suspend our iudgement, vntill God shall open vnto vs some
certaine meaning: and in the meane season, we are to holde
those with thākful mindes, in which God hath left no place
of doubting for vs. But when we answere thus vnto our ad-
5. Instance. Of the necessity of interpretation. uersaries, they rise againe vpon vs out of those things which
we grant them. *For because we confesse that some places of Scrip-*
ture are harder to be vnderstood then others: because of the dulnesse
and slowneste of mans minde in learning divine matters, neither
those thinges which are most cleare, are vnderstood of the people, as
Acts. 20. *the Eunuch of Queene Candaces doth complaine. And that the mi-*
nisterie it selfe was therefore ordained of God in the Church, for
that it seemed good vnto the holy Ghost to adde for our instructiō an

exposi-

expositiō of the Scripture, which is done by the vse of the Church.

To be short, because our selues in writing & teaching do expound the scriptures, & do exhort al mē to the reding & hearing the expositiō therof: out of these they cōclude, that besides the reading of the scripture, the interpretatiō of the Church is necessary: and that therefore what the church doth pronoūce of the meaning of the scripture, that is without cōtroversy to be received. But we first cōfes, *that the interpretatiō of the scripture is necessary in the Church*, not for that without this, to come to the knowledge of heavēly doctrine is simply impossible, wheras both god is able, whē it pleaseth him, to instruct his, even without the Scripture it selfe, much more thē without the expositiō of his Ministers: & the godly learn many things out of the scripturs without interpreters: & of the cōtrary side, except the eies of our minds be opened by the grace of the holy spirit, heavenly doctrine seemeth alwaies alike obscure vnto vs, whether it be expounded by the word of the scripture, or of the church: but for that it pleased god to appoint this ordinary way of instructing vs, & himself hath commanded the maintenance and vse of his ministery in the Church, that it should be an instrument, which the holy Ghost might most freelie vse for our salvation. Againe, although *interpretation of Scripture* be necessary, yet this is so far from graunting any licence vnto the Ministers to bring newe ordinances into the Church, that nothing doth more ty them to this doctrine alone, comprehended in the Scriptures, than this very function of expounding the Scriptures. For to interpret another mans words, is not to faine at our pleasure a meaning either divers frō them, or repugnāt vnto thē: but to rendet the same meaning & sentēce, either in mo words, or in more plaine words, or, at least, in such, as may be more fit for their capacity, whom we teach: & withall, when there is need, to shew, that this is the minde of the authour, which we affirm to be. Now such an interpretation of Scripture, is made by these means: that first the phrase be considered, & the proper sense of the words foūdout: Then, that the order & coherence of the parts of the doctrine, which is conteined in the text of scripture, be declared: Thirdly, that the doctrine be applied to the vse of the church, which it hath in cōfirming true opiniōs, or refuting errors, in knowing of god and our selves, in exhorting, in cōforting, and in directing of our

Interpreting must not be a depraving of the Scripture

Three points to be observed in interpreting.

our life: as Paul commaundeth, 2. Tim. 2. *Studie to devide the word of truth aright.* And to Titus, cap. 1. *A Bishop must hold fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.* And wisely did Epiphanius advise, *Not all words of Scripture have need to be allegorized, or cõstrued according to a strange sense, but they must bee understoode as they are: and further, they require meditation and sense for the understanding of the drift and purpose of every argument:* That is, All places of Scripture are not to be transformed into allegories: but we must seeke out the proper sense of the words, by meditation and sense, that is, vsing the rules of art, and having a regard of the proprietie of toungs and our owne experience, by which we know the nature of those thinges, which are signified by words commonly vsed in the Church.

Lib. 2, cont. hæres.

But here is cast in another difficulty, for that *in controversies concerning the text, and the meaning thereof, such a iudge is required, whose authority and testimony maie suffice for determining of the meaning of the text. For whē both parties, say they, who strive about the meaning, plead each of them that his interpretation is true, except iudgement be given of such a iudge, from whom it maie not be lawfull to make any appeale, the contentiõ will never be decided, and we shal stil remaine doubtfull of the sense of the Scripture. Furthermore, this iudgement must needs belong vnto the Church: for in the Church alone we are to seeke for an examining and determining of controversies cõcerning Religion. What the Church therfore doth pronounce in these matters, we must of necessitie rest vpon that, as the assured meaning of the scriptures. And hereof, they say, it is manifest, that the decrees of the Church are of no lesse authoritie then the expresse sentẽce of the scripture.* But we, as we willingly grãt, *that the controversies of the Church must be at length determined, and that according to the sentence of that iudge, of whom we maie be certainely assured that we cannot be deceaved:* So we acknowledge this iudge to be not *the Church*, but *the holie Ghost himselfe* speaking vnto vs in the Scripture, & declaring his owne wordes. For he is the supreme iudge, whose iudgement the Church onely demandeth, declareth, & signifieth: he cannot be deceaved, whereas al men are subiect vnto the danger of error: in a word, he being the author of the Scripture, is the best and surest interpreter of his owne words. And therfore the

6. Inst. Cõcerning the deciding of a controversie about the text and meaning thereof.

Aun. Not the Church, but the holy Ghost is iudge in the worlde.

the ſcripture it ſelfe in al doubts recalleth vs, and bindeth vs vnto it ſelfe: as 2. Pet. 1. *We have a moſt ſure word of the Prophets to the which ye doe wel that yee take heede, as vnto a light that ſhineth in a dark place.* Ioh. 5. *Search the ſcriptures.* Eſa. 8. *To the Law & to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.* For although *the holy ghoſt ſpeaketh alſo by the Church:* yet becauſe ſhe doth not alwaies ſpeake the words of the holy ghoſt, *ſhe cannot be the ſupreme & chiefe iudge of controverſies in Religion.* For this iudge muſt be ſuch a one, whoſe ſentence may by no means be called in queſtion. But we have none ſuch, beſides the word of God regiſtred in the Scriptures. *Neither doe we at all take awaie the deciding of controverſies, when we make Scripture iudge of the meaning of the Scripture.* For although contentious perſons alwaies ſeek ſophiſmes, by which they may delude and ſhift off the teſtimonies of Scripture; yet doe they this againſt their conſcience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture: and doe acknowledge and confeſſe themſelves to be plentifullie ſatisfied by it.

The Church doth not alwaies ſpeake the wordes of the holy Ghoſt.

Deciding of controverſies is not taken away.

For whereas vnto men alſo it is granted, to be themſelves the beſt interpreters of their owne words: how much more ought this honour to bee yeelded vnto the holy Scripture? Wherefore, if controverſie be moved concerning the meaning of ſome place in the Scripture, we ought much more to doe that here, which we would doe in other writings. *Firſt of all, to conſider and reſpect the analogie of faith, that is, to receive no expoſition which is againſt the ground of doctrine, that is, againſt any article of faith, or commandement of the Decalogue, or againſt anie plaine teſtimony of ſcripture: even as Paul admoniſheth, forbidding to build wood, hay, ſtubble, vpon the foundation.* Secondly, *to weigh the things that goe before, and followe after that place, which is in queſtion: that ſo not only nothing contrarie to theſe maie be faigned on it: but alſo that that may be ſet for the meaning of it, which theſe require.* For theſe either not being obſerved, or being diſſembled, the meaning of the Scripture is not ſeldome depraved. *So thoſe words of the Pſalme, He ſhal give his Angels charge over thee, that they ſhall beare thee in their hands, that thou hurte not thy foote againſt a ſtone. The Devill tempting Chriſt, interpreteth them, as if they ſerved to maintaine over-raſh & curious attempts when yet that which is added (In all thy waies) doth ſhew, that they*

The way how to decide doubtfull places.

1. The Analogy of faith.

1. Cor. 3.

2. Examining of Antecedents and Conſequētes

Pſalm. 91.

are

3. Reforting to place, which teach the same more clearely.

are to be vnderstood of men doing those things that are proper vnto their calling. Thirdly, we ought to search euery where in the Scripture, whether there be extant any place, where it standes for confessed, or is manifest, or may be shewed, that the same doctrin in other words is deliuered touching the same matter, which is conteined in that place which is in controuersie. For if the meaning of the clearer & vndoubted place be manifest vnto vs, we shall also be assured of the place, which is doubted of, because in both places the same is taught: as when Ro. 3. it is said, *We conclude that a man is iustified by faith without the works of the Law*: That in this place, to be iustified by faith, is not to please god for the worthines of faith, but for the merit of Christ apprehended by faith; & that the works of the Law signifie not the ceremonies onely, but the whole obedience of the Law, chiefly the morall; other places doe teach vs, which in more and clearer words deliuer the same doctrine concerning the iustification of man before God: as in the same chapter, *by the works of the Law shall no flesh be iustified in his sight*: for by the Law commeth the knowledge of sinne. But now is the righteousnes of God made manifest without the Law, hauing witnes of the Law and of the Prophets. The righteousnesse of God by the faith of Iesus Christ vnto all and vpon all that beleeue: for there is no difference: For al haue sinned, & are depriued of the glorie of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus. Fourthly, we must

4. Conferring like places together.

confer places of Scripture, where though the same words be not spoken of the same thing, yet the like wordes & formes of speaking are vsed of the like things. For if the interpretation of the like place be certaine, and there be the same cause for the like interpretation to be giuen in the place that is in controuersie, which are in the other, then of like places we must giue one and the same iudgement. The Lord willeth, Mat. 5. to put out our eie, to cut off our hand, if it be a cause of offence vnto vs. Now whereas the law forbiddeth vs to maim our body, Thou shalt not kill, that therefore by this figure of speech the Lord would haue vs that we should rather forsake things most deere vnto vs, than that by the lust & motion of the, we should suffer our selues to be withdrawn from God, the like forme of speech otherwhere vsed, to signifie things most deere and precious, doth shew, as Ier. 22. *if Iechoniah were the signet of my right hand, yet would I pluck thee thence*. And Deu. 32. *He kept him as the apple of his eie*.

5. The catholike Church.

When once according to these rules, the controuersie concerning the text & meaning thereof is iudged, we may lawfully

fully also descende *to the consent of the Church*, yet putting great space betwixt, & not without great advisement. For least by the name of the Church we be beguiled: first of al *no sentence or meaning is to be received, which these rules of examining & iudging, which have bin now declared, doe not suffer.* Then *must we consider, what times, & whose writings are purest: what points of doctrine have bin, & in what ages either rightly expoũded or depraved with errors:* lastly, *whose interpretation either is of the author, or may be of vs confirmed by the testimonie of the Scripture.* And to this deciding of all cõtroversies about the meaning of the Scripture, drawen out of the Scripture it selfe, do all the godlie and lovers of the truth agree, even as it is said, *He that is of God heareth the words of God.* Now *the testimonie of the ancient & catholicke Church*, so far as they see it to accord with the Scripture, they doe with glad and thankefull minds embrace, & are so much more assured of the knowen truth. But if any quarrelling men do not yeeld vnto the testimonies of the Scriptures, we must not seeke, because of them, a iudge higher then the word of God, but must leave the vnto the iudgment of God, as the Apostle cõsaileth vs, to Tit. 3. *Reiect him that is an hereticke after once or twise admonitiõ, knowing that he that is such is perverted, & sinneth, being dãned of his own selfe.* And, *If any man be ignorant, let him be ignorant.* And the last of the Apocalyps, *He that is filthy, let him be more filthy.* Neither verily doth he, whom the word of God doth not satisfie, rest on the authority of men, as the truth it selfe doth shew; but as these thinges are sufficient to shut the mouthes of them who gainsay the truth, or at least wise to manifest their impudẽce: so is there further required for the fencing of the cõsciences of al the godly in debate of religion, besids a care of learning the doctrin of the word of God, an ardent and daily invocating of God, by which wee may desire, that we may be taught and guided by his holy spirit. This if wee shal do, he wil not suffer vs to make stay in error, which may pul vs from him: but will open vnto vs the true and certaine meaning of his word concerning all thinges necessarie to our salvation, that our faith may depende not on humane, but divine authoritie, even as it is promised in the leveth Chapter of Matthewe, *Aske and it shall bee given you: seeke, and yee shall finde: knocke, and it shall bee opened vnto*

Iohn. 8. 47.

2 1. Cor. 14.

6. Praiers.

you. For whosoever asketh, receiveth, and he that seeketh, findeth: and to him that knocketh, it shall be opened. And in the eleventh of Luke, *How much more shal your heavenly Father give the holie Ghost to them that desire him?* Also in the first of Iames, *If anie of you doe lacke wisedõe, let him aske it of God, which giveth to all men liberallie, and reprocheth no man, and it shal be given him: but let him aske in faith and waver not.*

Obiect. 1. It is vnmeet that the holy Ghost should bee subiect vnto another

To their former argumẽts our adversaries adde, *that it is a shame that the holie Ghost speaking in the Church, should be subiect to the examination and iudgement of another: and therefore we must not examine him by the rule of the scripture.* But seeing that the same Spirit speaketh in the Church, & in the Scripture, when we doe examine the voice of the Church by the scripture, we doe not subiect the holie Ghost to another, but we compare him with himselfe. And by this means, first we give vnto him the praise of truth and constancie, while we do acknowledge and testifie, that he is alwaies like himselfe, and doth never square from himselfe: then also we confesse, that the supreme authoritie of pronouncing the will of God belongeth vnto him, while we doe not seeke, whether those things be true and certaine, which he hath spoken, but whether those be his words, which men ascribe vnto him: and this doe we, even after the selfesame manner, which he hath prescribed vs, and after that we finde out by the rule of the written word, that anie thing hath proceeded from him, to that, without making anie cõtroversie, we submit our minds & wils. Cõtrariwise, it is easie to see, that our adversaries themselves are guilty *of that contumelie against the holie Ghost, of which they accuse vs. For while they will have the authoritie of giving iudgement, concerning the meaning of the Scripture, and of deciding controversies, not to belong vnto the Scripture, but vnto themselves:* by this verie thing both they imagine that the holy Ghost may dissent from himselfe, & do make themselves iudges higher then the holy Ghost, & the word of God.

Obiect. 2. The letter killeth, the Spirit quickneth.

Lastly, wheras Paul saith, 2. Co. 3. *That he is the minister of the new Testament, not of the letter, but of the Spirit: for the letter doth kill, the Spirit doth quicken:* some mẽ do thence gather, *that we are to hear, not what the writtẽ word of God soundeth, but what the spirit speaketh by the Church, or in our harts.* Yea there hath grown an opinion heretofore, *that the grammaticall and litterall*

meanin

meaning of the Scripture is pernicious, except al be transformed into allegories. But a manifolde paralogisme in this argument doth easily appeare, if it be considered what the letter, & the spirit signifieth in Paul. For that al the doctrin & knowledge touching God, as also the outwarde observation of the Law in those that are not regenerate, is called *the letter*, by the apostle: & *the spirit*, first the holy Ghost himselfe. Secodly, *the true doctrine concerning God, whē the holy Ghost is of force & efficacie by it*: Thirdly, *faith and conversion, & motions pleasing god, being kindled of the holie ghost through the worde*: it appeareth by the words going before. For, for that which here hee saith, *that he was made of god a minister, not of the letter, but of the spirit* he said before, *that the Epistle of Christ was ministred by him, and written not with incke, but with the spirite of the living god, in tables of the harte* that is, that his preaching was not in vaine, but of force and efficacie in the hartes of men, the holy ghost working by it. And in like maner, Rom. cap. 2. hee calleth the ceremonie without conversion, *Circumcision in the letter*: but conversion it selfe, *circumcision of the hart in the Spirit*. And Rom. 7. *He willeth vs to walke in newnesse of spirit, and not in the oldnes of the letter*: that is, in true holines, such as begū by the spirit in the regenerate: not in the sin & hypocrisie of them, who know verily the will of God, and make practise also of outward discipline and behaviour, but remain without faith and conversion.

Wherfore first, at the doctrine by the fault of mē, & not of it selfe, remaineth only *the letter*: so also not of it owne nature, but because of the corruption of men, it killeth, that is, it terrifieth mens minds with the judgement of god, & doth stir vp a murmoring & hatred against god, as we are plainlie taught by the Apostle Ro. c. 7. *The Law is holie, & the commandement is holy, & iust, and good. Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement. For we know that the Law is spiritual, but I am carnal, sold vnder sinne.* But the proper effect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, and to move them to the love of God. As it is said 2. Co. 2. *We are vnto god the sweete savour of Christ in thē that are saved, & in them which perish, &c*

1. The letter killeth not of it selfe, but by an accident.

2. It killeth as it is without the Spirite.

Secodly, albeit the letter, that is, the doctrine without the spirituall motion, killeth: yet the operation of the holy ghost accompanying it, when now it is not the letter, but the Spirit, & power of God to salvation, vnto everie one that believeth, it doth not kill, but quicken, as it is saide, Psal. 119. *Thy word quickneth me.* Wherefore, that the letter kill vs not, we must not cast away the Scripture, but the stubburnes of our harts: and desire of God that he would let his doctrine be in vs & others, not the *letter*, but the *Spirit*: that is, that he would forcibly move our harts by it, & turne them to him.

The Spirite quickneth agreeing with the worde.

Thirdly, that it is added, *that the Spirit quickneth*: that calleth vs not awaie from the Scripture to other opinions or revelations. For that Spirit quickneth, which dissenteth not from the Scripture: but teacheth and mindeth the same which he hath vttered in the Scripture. But that *spirit* which leadeth men awaie from the Scripture, it quickneth not, but may be saide much more truly to kill, than the letter, that is, not by an accident, or external cause, but of it own nature. For the spirit of Antichrist is a liar, and a murderer, & therefore be it accursed vnto vs.

4. The Apostle misconstrued by the

Fourthly, they who by *the letter* vnderstand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegoricallie & figuratively spoken; and by *the Spirit*, the interpretation of these speeches: it is manifest that they swarve far from the mind of Paul, both by those things which have beene spoken concerning the meaning of Paul, & also because not onely everie sentence of Scripture, whether it be proper, or figurative, but also every interpretation of it, is remaineth the *killing letter*, except the quickning force of the holie Ghost come vnto it.

Wherefore, since that neither for interpretation, nor revelation, nor authoritie, nor anie other pretence, it is lawfull leaving the Scripture of the Prophetes and Apostles, to depart to whatsoever decrees of Religion, which are not confirmed by the Testimonie of the Scripture, let vs heare it as an oracle sounding from heaven, bringing to the reading thereof, not minds forestalled, neither with opinions, conceived either of our owne brains, or elsewhere, neither with affections, neither with preiudices: but the love of God, and

a desire of knowing the truth. So shall it come to passe, that both we shall know the true meaning of the Scripture, and by it, godlines, & sure and sound comfort shall be kindled in vs, and great increase.

OF THE TRVE COMFORT of the Godly.

THE scope and end of this doctrine is, that we may have sure comfort both in our life and at our death. And that we may have this, we are especially to learne the doctrine of Christianity. Now the sum of this comfort doth consist in this, that *we are the members of Christ*: that is, that we are engrafted into Christ by faith; that he is carefull of vs: & that by him we are loved of God, reconciled to God, & cõioined with him. This comfort the Divell goeth about to take from vs after this manet. 1. *Thou art a sinner, therefore thou art not acceptable in the sight of God. Ans.* But Christ hath made satisfaction for me with his precious bloud. 2. *But thou must die the death. Ans.* But Christ hath delivered me from the power of death, & I know that by Christ I shall escape out of the hãds of death. 3. *But how if thou lose the grace of Christ? For thou maist fall & perish, because it is a long way to heaven. Ans.* Christ hath not only merited his benefites for me, but also bestoweth thẽ on me, and preserveth them in me, and giveth me perseverance, that I may not fal from grace. 4. *But what if these things appertain not vnto thee? & how knowest thou, that thou art Christs?* *Ans.* 1. Because I have the testimony of the holy Ghost within me. 2. Because the generall promise appertaineth vnto all the faithfull. If I have faith therefore, that promise appertaineth to me. But I know that I have faith by the effectes of faith. 1. Because I have a wil to obey & beleeve God, albeit I am but weake. 2. Because I have good works, which are signs of true faith. Therefore I have true faith, & by a Consequent, Christ and his benefits appertaine vnto me.

This comfort is necessarie. 1. *For our salvation: that we despaire not.* 2. *For the worshipping of God.* For that we may worship God, we must come out of sinne, and death: not rush into desperation, but be sustained with a sure comfort vnto the ende. This comfort, though other sectes promise, yet can they not make performance thereof, because their conscience and experience oftentimes goeth against them. The do-

doctrine of the Church alone maketh performance of it, so that mens consciences are at rest, because this alone sheweth the fountaine of all miseries, vnto which mankinde is subiect: and this also alone prescribeth the waie of escaping them.

The partes of this comfort are, 1. Our reconcilement to God by Christ, to which Christ alone we belong, and therfore we are not at our owne liberty, so that we may freely sinne, neither lieth our salvation in our hands or power. For if it were so, we should loose it every moment. 2. The manner of our reconcilement, even by the bloud of Christ. 3. Our deliverie from miseries. 4. The preservation & maintenance of our reconcilement & delivery: so that not so much as an haire may Mat.10,30. fall from our head, without the will of our heavenly Father. *Obiection.* But the godly are daily slaine. *Answere.* These things Rom.8,28. doe not hurt, but helpe forwarde our salvation. *All things worke togither for the best vnto them that love God.* 5. The testimonie of the holie Ghost working true comforte in our hearties, and true conversion vnto God. By this testimonie of the holy Ghost wee knowe that we are Gods, after wee are once delivered from these miseries. For the holy Ghost, which is the surest pledge of this thing, doth witnesse in our Luke.1,74. hearties, that they truly belong vnto vs. For hee maketh Gal.4,6. *vs to serve God without feare.* And this *Spirite of Christ, which God hath sent forth into our hearts, crieth Abba, Father.* 6. *Our certainitie of everlasting life.* This part differeth from the fifth because that is the certainty of the things themselves; but this is our certainty, by which we know these thinges to be certaine. And this is the beginning of faith.

Three things to be observed for the attaining vnto this cofort 1. The knowledg of our misery. 2. Our deliverie. 3. Our thankfulnesse.

That we may attaine vnto this comfort, three thinges are to be considered of vs. 1. *The knowledge of our miseries*: that we may desire deliverance, and be thankefull to God. 2. *Our deliverance*, without which we have not comfort. 3. *Our thankefulnes*, without which we are not delivered. Herein is contained the summe and purpose of the whole sacred Scripture. And these doe plainly accorde *with the division of the Scripture*, or *Catholicke doctrine, into the Law and Gospell*, and with the differences of these parts. For vnto those three members are *the Law* and *the Gospell* referred: to the first and thirde appertaineth *the Decalogue* or tenne commandements, because there

is

is a double vse of the Law, the knowledge of our sin, and the rule of our life. To the secõd member appertaineth *the Creed*, because this speaketh of our delivery, & is the summe of the Gospell: The Sacramẽts likewise are to be referred vnto the second part, because they seale that which is taught in the Gospell. They are those appurtenances (as it were) adioined to the promise of grace, & the seales of iustification by faith. *Prayer* belongeth vnto the third part, that is, to thankfulnes: because praier is the chiefest part of thankefulnes.

Out of these arise foure questions. 1. *For what cause these three are necessarie for our obtaining of comfort.* 2. *Whence we may know these three: even out of the Lawe, and the Gospell.* 3. *How* 4. *Wherefore.*

From these arise foure questions. 1. Question.

The knowledge of our miserie is necessarie for our obtaining of comfort, 1. Because if we knew not our miserie, and even the greatnes of it, we should not know the greatnes of our happines, neither should wee desire delivery out of evils: If we desire not deliverie out of evils, we do not seeke it: If we seeke it not, we obtaine it not: *because God giveth deliverie onely to those, who seeke it: it is opened only to him that knocketh,* & so hath God his end in them, even his worship. *Blessed are they who thirst after righteousnes. Come vnto me all ye that labor. I dwell in a contrite Spirit.* That which we have now said, is cõfirmed also by this syllogism, or forme of argument. That which is necessary for to stir vp in vs a desire of deliverãce, that is necessary for our comfort: But the knowledge of our miseries is necessarie for the desire of salvation, or deliverance: Therfore the knowledge of our miserie is necessarie for the obtaining of our cõfort: yet not for the cõforting of vs: for we are terrified by this knowledge of our miserie: But this terror is good for vs, because, except we know our miserie, we desire not deliverie. And they that desire not deliverie, receive it not.

Why these three are necessary, for the obtaining of our comfort. Why the knowledge of our misery is necessary. Mat 11.28. Isaie. 57.15.

2. The knowledge of our miserie is necessary for the obtaining of our comfort; because we should be vngratefull, if we were ignorant out of how great miseries we were delivered and drawen: For howe much the more we feele the greatnes of our evill, so much the more desire we and wishe for a remedie, and so much the more thankefull are we towardes God, because he gave vs a remedie against sin. 3. Because by the preaching of the Lawe, is made a preparation to the

preaching of grace: otherwise there followeth carnall securi-
ty, and our comfort is made vnstable. Whereof it appeareth
that we draw the knowledge of our misery chiefly out of the
Law, and that therfore we must begin from the preaching of
the Law, as the Prophets and Apostles have done, and that
to the end, that mens consciences & harts may be cast down
before God, and prepared to repentance, and to the receiv-
ing of the Gospell. Except this be done, men will become
more careles and stubborne, and pearles shall be thrown to
swine to be troden vnder feete.

Why the knowledg of our delivery is necessary. Ignoti nulla cupido.

The knowledge of our deliverie is necessarie for our comforte: 1. Because a good thing not knowen, is not desired: according to that, *There is no coveting after an vnknown thing.* When we have found it also, if we know not what it is, we desire it not, & therfore doe not obtaine it. Yea that very meanes, by which we attain vnto our delivery, requireth the knowledge of our delivery. For thou shalt er in the desire of thy delivery, except thou know what, & of what quality it is, & after what maner it is received. Furthermore, we are made by faith partakers of this delivery. But faith is not without knowledge. Wherefore the knowledge of our delivery is necessary, both that we may obtaine it: and also because the mean & instrumēt it selfe, by which we do obtaine it, cānot be without the knowledge of our delivery. 2. A good thing not known, doth not cōfort: that therfore it may cōfort thee, thou must know howe great & what maner a good thing it is. 3. The knowledge of our delivery is necessary, that we may be thankfull: because for a thing not known to be good, we vse not to give thanks, for that we make light account of it: and if we will be indeed grateful, al the circumstances of that good thing are known and desired of vs. We knowe our delivery out of the Gospell: 1. By hearing it. 2. By learning it. 3. By assenting vnto it, and that out of the Gospel: because the Gospel alone doth promise delivery vnto those that beleeve in Christ. Now we must diligently also observe the manner of our delivery, that we do not our selves imagin, or receive imagined by others, any maner of delivery to the reproch of Gods name, & hazard of our own salvation.

Why the knowledge

The knowledge of our thankefulneste is necessary for our comfort: 1. Because no man can doe any thing gratefull vnto God,

except

except he first know what is grateful vnto him: For he will be worshipped, and have vs gratefull vnto him, not after that maner which we wil, but which himselfe hath prescribed. Except therefore thou know what is grateful vnto him, thou shalt reape thece no cõfort. 2. Because there is first of all true consolation, where there is thankefulnes: for except thou be thankfull, thou canst not applie vnto thy selfe the merite of the Sonne of God. For it is offered & applied only to vs being thankfull: now thou canst not shew thankfulnesse, except thou know after what manner the Lord bestoweth on vs his benefits. 3. The knowledge of our thankefulnesse is required necessarily, because it is the chiefe end and scope of our deliverie: *for this purpose appeared the Sonne of God, that he might destroie the works of the divell.* 4. That we may know that those things which we doe are no merit, but onlie a declaring of our thãkfulnes. And what thou giveſt thankes for, that thou knoweſt that thou haſt not deſerved. 5. By this thankefulnes our faith & comfort is confirmed in vs. *Obiection.* That which of it selfe followeth, is not necessary to be taught, But thãkefulnesse must needs follow of it selfe: Therefore it is not necessary to be taught. *Answere.* Thankfulnes followeth deliverie: But not the maner of thankefulnes likewise: for of this we are to be instructed out of the word of god. Furthermore, that proposition is not vniversally true: for a thing male be taught, which of it selfe doth greatly follow, for greater & fuller knowledge & confirmation. Now thankefulnes it self we know: 1. Out of the gospel; because it promiseth deliverie, with a condition of repentance. 2. Out of the Lawe, because the law in special doth declare & determine the kinds of obedience. Seeing that then the true, sure, and only comfort of the faithful, is the scope of the whole doctrine of Christianity: & seeing that to that cõfort these three are necessarily required, that is, The consideration of mans miserie, of his delivery, and of this thankfulnes: it appeareth that these three are the chiefe parts of Christian doctrine. And therefore we will intreate of them hereafter in order.

Of our thankfulnes is necessarie.

1. Iohn. 3. 8.

THE FIRST PART.

OF THE MISERIE OF MAN.

Whence knowest thou thy miserie?

[a]Rom.3.20.

OVT of the Law of God.[a]

What doth the Law of God require of vs?

That doth Christ summarilie teach vs, Mat.22. *Thou shalt love the Lorde thy God with al thy heart, with al thy soule, with al thy minde, & with al thy strength*[b]. *This is the first and the great commandement, and the seconde is like to this, Thou shalt love thy neighbour as thy selfe. On these two commandements hangeth the whole Lawe and the Prophets.*

[b]Luc.10.27.

Art thou able to keepe all these things perfectly?

No truely[c]: For by nature I am prone to the hatred of God and of my neighbour[d].

[c]Rom.3.10. & 23. 1.Iohn.1.8.
[d]Rom.8.7. Ephes.2.3. Tit.3.3.

Did God then make man so wicked and perverse?

Not so[e]: But rather he made him good, and to his owne image[f], that is, endued with true righteousnes and holines, that he might rightly know God his creator, and hartiely love him, and live with him blessed for ever, and that to laude and magnifie him[g].

[e]Gen.1.31.
[f]Gen.1.26. & 27.
[g]2.Cor.3.18. Col.3.10. Eph.4.24.

Whence then ariseth this wickednes of mans nature?

From the fall and disobedience of our first parentes, Adam and Eue[h]: Hence is our nature so cor-

[h]1 Gen.5. Rom.5.12. & 18. and 19.

corrupt, that wee are all conceaved and borne in sinne[i].

[i] Psalm. 51.5. Gen.5.3.

Are we so corrupt, that we are not at al apt to do wel, and are prone to al vice?

Indeede we are: except we bee regenerated by the holy Ghost[k].

[k] Iohn 3.5 Gen.6.5. Iob.10.4.15. 15.14.16.35. Esay.53.6. 1 Iohn 3.5. Eph.2.24.

Doth not God then iniurie to man, who in the Law requireth that of him, which he is not able to performe?

No[l]. For God had made man such a one, as he might perfourme it: But man, by the impulsion of the divel[m], and his owne stubburnesse, bereaved himselfe and all his posteritie of those divine graces.

[l] Luk. 10.30.

Doth God leave this stubburnesse and falling-awaie of man vnpunished?

Noe: but is angry in most dreadfull manner[n], as well for the sinnes wherein wee are borne, as also for those which our selves commit, and in most iust iudgement punisheth them with present and everlasting punishmentes, as himselfe pronounceth: *Cursed be he that confirmeth not all the wordes of this law to doe them*[o].

[n] Rom.5.12. Heb.9.27.

[o] Deut.27.14 Gal.3.10.

Is not God therefore mercifull?

Yea verily, hee is mercifull[p] but so, that hee is also iust[q]. Wherefore his iustice requireth, that the same which is committed against the divine Maiestie of God, should also be recōpenced with extreme, that is, everlasting punishments both of body and soule.

[p] Exod.34.6. [q] Exod.20.5. Psalm.5.5. 2.Cor.6.14.

IN THIS first part concerning the miserie of man, there are three places handled.

1. *Of sinne.*
2. *Of the creation of man*, which maketh to the vnderstan-

derstanding of the former place concerning sin.

3. *Of free-will.*

How we come to the knowledge of our misery and sinne.

We know our *miserie*, and that we have sinned, out of the Law of God, which exacteth & requireth of vs the cõtrarie to that which is in vs. For we are prone to hate god and our neighbour. which is very sin it selfe: but the Lawe requireth of vs the love of god. Now the name of *miserie* stretcheth farther, than the name of *Sin*. By the name of *miserie*, we vnderstand, *the evill of trespas or offence*, that is all sinne: and *the evil of punishment*, which comprehendeth all the destructions of our reasonable nature, as griefes, torments, calamities. To be short, *the evil of punishment* cõprehendeth all miseries & sinnes that follow after, wherewith sinnes that goe before are punished. So the numbring of the people, committed by David, is both a punishment & a sinne. That our miserie is learned out of the Lawe, it appeareth sufficiently by this syllogisme or reason, whose *Maior, or first proposition the Law it selfe mentioneth: *Accursed be everie one, who abideth not in the perfect love of god & his neighbour.* Now *this love of god, Christ* calleth *the first and greatest commandement.* Likewise our conscience addeth the *Minor, or second proposition: I have not abidde in al: of these two propositiõs ariseth the Cõclusion, which is the approbation or allowing of the sentence of the Law: therfore I am accursed. So then *ons of the Law cõmeth our knowledge of sinne.*

*That is proved by this Syllogisme, whose maior being set by the Law. Deut. 27. 16. Gal. 3. 30. Mat. 22. 38.

* And Minor added by our conscience.

The conclusion must necessarily follow as an approbation of the sentence of the lawe. Mat. 22. 37.

Nevertheles the Maior, or first proposition, is to be declared more at large. First it is said, *Whosoever abideth not in perfect love*, that is, as Christ expoundeth it, *hee that loveth not god with al his hart, with al his soule, with al his cogitatiõ, & withal his strẽgth. Withal his hart*; by which are vnderstood al the affections, inclinations, and appetites, or desires. For God will have himselfe alone to be acknowledged the chiefest, & himselfe to be loved above all things: &, that mẽ may relie on him, hee will have the whole hart to be yeelded vp to himselfe, not part to him, and part to another: and to this is opposed, *not to walke before God with a perfect hart. Obiection.* If we ought to love god with all our hart, then ought we not to love our Parentes. *Answere.* It is lawfull for to love other thinges also besides god, but nothing above god. We ought to love our Parents, but not chiefly. For we ought to love

The part of the Maior explicated.

Why in perfect love, and what that is.

loue al other things for God. It followeth, *with all thy soule*; by which hee comprehendeth that part which is willing to any thing, or the motions of the will: then therefore he meaneth, with thy whole wil & purpose. Thirdly, *with al thy cogitations*; by which he vnderstãdeth the vnderstanding & mind: so much as we know of God, so much also doe we loue him; therefore *when we shal know him perfectly, that which is in part shall be abolished.* And therfore our loue of God which now is but in part, shall then be perfect. Lastly, *with all thy strength*, in which all inward actions agreeable to the Law of God are contained. Secondly it is said, *In the loue of God*: as vnto whõ, being once manifested & doing good vnto him, man is bound wherevpon the Lord calleth himselfe our God. Nowe *to loue God*, is to acknowledge him to be the chiefest good to vs: & so to loue him that thou wilt rather forgo al things, thã thou wilt depart from him, or not bee ioined with him: for that which is best, that thou doest most desire, and doest covet most of all to be ioined with it.

1. Cor. 13. 10.

2. Why, In the loue of God, and what that is.

Thirdly it is said, *In the loue of thy neighbor.* To loue thy neighbor, is for the loue thou owest vnto God, to wish wel & do wel vnto thy neighbour, & to doe all things to him, which thou wouldest in equity & according to the law, to be dõ to thee.

3. What is in the loue of thy neighbour.

The loue of God is the summe of the Law, because it is taken for our whole obedience, as beeing the cause of our obedience. *The loue of God is called the first Commandement*, because it is the spring and fountaine of the rest. *It is the fountaine of the rest.* 1. Because it is the efficient & impulsive cause. 2. Because it is the finall cause or ende which the rest propose, which is, for to declare our loue towards God. In like manner is it called *the greatest commandment*, 1. Because it is the end of al the rest of the commãdements, & of our whole obedience: for therefore thou oughtest to doe well vnto thy neighbour, because thou loyest God: and againe, that thou maist shew thy obedience to him. 2. Because that is the principall worship for which the ceremoniall Lawes were ordained, and so is opposed vnto the ceremoniall worship, which was appointed for this morall Lawe.

Why the loue of God is the summe of the Law. Why it is called the first commande, ment.

Obiection. *The second commaundement is like vnto the first, therefore the first is not the greatest.* Aunswere. *The loue of our neighbour is like vnto the loue of God.* 1. Because that commandement

dement of loving our neighbour is opposed vnto the ceremonies. 2. Because the obedience of the first table is the cause of the second. Thirdly, because the breach of the second table doth as well deserve eternall punishments, as the breach of the first. 4. Because it appertaineth to the morall worshippe, which is described in the first and second table. 5. It is like, because of the cohærence of both, for that neither cã be observed without the other. 6. Because one is author of both. 7. Because both of them containe our whole obedience. Hence now appeareth the answere to this obiection: *Therefore our neighbour is to bee set equall with God, and to be equallie worshipped.* For it hath beene said before, *Thou shalt love God alone with all thy heart.* Now *the love of our neighbour is like vnto the love* which we owe vnto God, in respect of the kinde of worshippe, but vnlike in respect of the degree. And it is also vnlike, first in respect of the obiects, or things loved. For God and man, who are to be loved, are divers obiects. 2. For that the love of our neighbour riseth from the love of God: but it falleth not so out of the contrary. 3. As it was said, it is vnlike in respect of the degree of our love to God. *Obiection. If the love of God be the chiefest commandement, then the love of God is greater then faith. Answere.* Love is heere taken for our whole obedience which we owe vnto God: vnder which faith is comprehended, which is the cause of all the rest of our actions. For in that we are commanded to love God, we are also forbidden to offend him: for no man offendeth him whome he loveth.

Why the love of our neighbour is called the second commandement.

The love of our neighbours is called the second commandement: 1. Because it cõtaineth the summe of the second table: for if *thou love thy neighbour as thy selfe*, thou wilt not murther him, thou wilt not hurt him. 2. Because the love of our neighbour must rise out of the first table, even from the love of God: & so is that also explicated, which is added of Christ, *That on these two commaundements hangeth the whole Lawe and the Prophets*, that is, that al the other legal obedience, which is contained in Moses and the Prophets, doth spring frõ our love of God and our neighbour. *Obiection. In the Prophets also is the promise or doctrine of the Gospel: therefore Christ seemeth not to speake aright in this place. Answere.* He speaketh of the doctrine of the Law, not of the promises of the Gospell, which appeareth

reth by the question of the Pharisee demanding, *which was the chiefe commaundement*, not which was the chiefe promise: and therefore Christ answereth him vnto the purpose. Hitherto reacheth the declaration of the Maior or first proposition concerning the abiding in the perfect love of God & our neighbour.

Nowe remaineth the Minor Proposition, which is, *But I have not abidde in al*, that is, I have neither loved God, nor my neighbour as I ought: whence the conclusion ariseth: *Therefore I am accursed*: and so it appeareth that indeed the knowledge of our misery and of our punishment, which is contained vnder the name of miserie, is drawen out of the Lawe. That, which also is proved by another argument, *The Lawe sheweth our punishment, because it bindeth vs either to yeelde obedience, or to suffer punishment: but no man performeth that obedience: therefore it bindeth vs to suffer punishment*. Furthermore, *the law* sheweth *that al evils happened vnto vs because of our sinne*. Againe, it sheweth the iustice of God, the greatnes and heavines of the wrath of God against sinne. Hence ariseth a question. *Whence sinne commeth*, especially since that the Lorde made man good, and to his own image. To this question appertaineth the common place *conteining sinne, the creation of man, and free will*: which three places we will discourse of in order.

THE COMMON PLACE OF SINNE.

THE questions here to bee observed, are these.

1. *Whether sinne be, or whence it appeareth to be in vs.*
2. *What sinne is.*
3. *How many kindes of sinne there are.*
4. *What be the causes of sinne.*
5. *What be the effects of sinne.*

That sinne is not onely in the worlde, but in vs also, wee knowe, 1. *Out of the Lawe of God*, that is by comparing our selves and the Lawe together, in considering what the Lawe requireth, and what we have performed. The Law requireth whole and perfect obedience, both inward and outward. But this

We knowe that sinne is in vs. 1. Out of the Law of God.

Ob. Wee knowe it by the Gospell allo.

this we find not in our selves. *Obiect.* *That which teacheth vs to seeke for righteousnes else where than in our selves, & doth shew vs to be guilty of sin, by that we have knowledge of our sin. But the Gospell willeth vs to despaire of our selves, and to seeke for righteousnes elsewhere: Therefore by the Gospell we have knowledge of our sinne.*

Answere. Not principally.

Ans. I grant that we have after some sort knowledge of our sin by the Gospel, but not principally. For this is the principal vse of the Law. But the Gospell presupposeth that which the Law hath proved; that is, that we are sinners, before it sendeth vs to Christ. So also Sciences, which are in order directly one vnder another, take their principles or chiefe grounds from the Sciences next above them, & proceed according to them, not proving thē, but taking them as graunted. Again, the Gospel doth only in general accuse vs of sin: but doth not in special declare what & which be our sins: But this is the principal & proper function of the Law: therfore doe we not put the Law as excluding the Gospell, as if by the Law alone we had knowledge of our sin: but chiefly and properly. 2. We know that we have sin in vs, by the law of nature, or by that iudgement of conscience, which is all men. 3. By the Testimonies of the holy Scripture, as Psal. 14. & 53. Esai. 59. 4. By the punishments and miseries which follow sin. 5. By the sermons whih treat of repentance.

2. By the law of nature.

3. By testimonies of scripture.

4. By punishmentes ensuing.

5. By sermons which treate of repentance.

Now this question is set down, 1. against the Libertines, 2. for the exercise of repentance. And here the question is not whether sin be in some thing, or in some men, but whether it be in all men. And because that without the knowledge of those thinges, neither due honour can be given to God, nor salvation befall to vs: God will have the nature and causes of sin and the punishmentes thereof to be knowen and searched out of vs.

But even as of the beginning of mankinde, so also of his corruption and restoring, none knowe the certainty beside the Church, which is instructed by the voice of God concerning these so weighty matters. And therefore the Philosophers doe erre about the very definition & declaring the nature of sinne, while they judge either outward actions onely, or purposes and desires which agree not with honest discipline, to be sinnes: but not corrupt inclinations and affections, ignorance, errors, and doubtings of God and his wi

will: and in a word, whereas they doe not vnderstand wholly the Law of God, it cānot be but they must make account of many most hainous sins as of no sins. They erre also about the cause of sin, for because whereas they are ignorant of the falling away of the divels from God, and of the seducement and corruption of mens natures in our first Parents, they imagin that sin was not borne togither with vs, but that all as they grow in years, so by their own wil they do fal into it. Last of al, they erre about the effect of sin, because both they are ignorāt of the everlasting punishments, neither are they able sufficiently to conceive of the horrible wrath of God against sin, no not though they were taught it out of the word of God. The Apostle, Rom. 7. *I had not knowen lust, except the Law had said, Thou shalt not lust.* Ioh. 16. *The holy Ghost shal reprove the world of sin, because they beleeve not in me.* Psal. 90. *Who knoweth the power of thy wrath? For according to thy feare is thine anger.*

WHAT SINNE IS.

The nature of sinne.

IT is agreed on of all men, that sinne is a thing displeasing God, contrarie to righteousnes, and deserving punishment, as it is said, Psalme. 5. *Thou art not a God that loveth wickednes.* As therefore the rule of righteousnes is the will of god, so of the cōtrarie, we are not other-where to knowe what sin is, then by the same rule of mans life & actiōs. Therfore the definition of sin in the 1. Epist. of Ioh. cap. 3. is the truest and plainest: *Sin is a transgression of the Law: or, whatsoever is repugnant to the Law.* But because here mens mindes seeke further, what those evils are, which are forbidden & condemned by the Law of God: we must adde an explication of this definition out of the Sermons and declarations of the Law, scattered throughout the whole Scripture: to wit, *That sin is a defect, or an inclination, or action repugnāt to the law of god, offending god, & making him that sinneth, togither with all his posteritie, guilty of temporal & eternal punishments, except remission be graunted for the Sonne of God our Mediatour.*

The* *general nature of sinne is a defect: likewise, an inclination or action.* Nowe there are called *defectes in the minde, ignorance, and doubtfulnes of GOD and his will; in the hart, a priva-*

* The Logitians call it ge nus which is the more cōmon nature of a thing or the matter of it.

tion

tion of the loue of God & our neighbour, of ioy in God, & of an earnest desire & endeuour to obey God according to al his commandements, & an omitting of inward & outward actions, which are commanded by the law of God. Or, this defect is an absence, 1. *Of good inclinations in our mind. 2. Of the knowledge of God. 3. Of motions to obey the law of God. 4. Of inward actions, which are required in the law. 5. Of outwarde actions, which follow the inwarde.*

Now corrupt inclinations are said to be, *stubbornesse of the hart and will against the law of God, or against the iudgement of the mind, as touching honest & dishonest actions: or a pronenesse and willingnesse of nature to doe those thinges which God forbiddeth, which evill they call, concupiscence.* Or, *A corrupt inclination is a qualitie of the minde, which hath an action following it, even so, that albeit we are not willing as yet actually to doe those thinges which the law forbiddeth, yet are we willing by inclination of mind. That sin is a defect, shal be proved in the question of Original sin. That sin deserveth eternal punishments, shal be proved in the question of the effectes of sin.*

The difference of sin. The proper quality of sin

Now the difference of sin, which maketh it to differ from al other defects, is, that it is repugnant vnto the the Law of God.

The propertie of it is, that it maketh a creature guilty of the eternal wrath of God. For as the speciall & peculiar difference of sin is repugnācie with the law of God: So a proprietie necessarilie adioined vnto it, is the guilt of the person sinning, that is, a binding of him to temporal & eternal punishments, which is done according to the order of gods iustice & wil. And this is that which they cōmonlie saie, *that there is a double formalitie or difference of sin: repugnancie with the Law, & guilt: or that there are two respects, of which one is a comparison or a dissimilitude with the law: the other as it is ordained to punishment.* For sin is cōsidered with this respect in the Church, that we may have the whole descriptiō of it, not only as an evil habit of the wil, which is called vice of the Philosophers; But that guilt in men doth not only enwrap the sinners themselves, but also their posteritie in the iudgmēt of God: as it is said, Exod. 20. *Visiting the iniquitie of the fathers vpon the children vnto the third & fourth generatiō of thē that hate me.* And Deu. 28. *cursed shal be the fruit of thy bodie.*

*An accident is that which so belongeth vnto a thing, as it is not of the nature there of, but so belongeth vnto it as it may also not belong.

Last of al, an † *Accident of sin* is contained in these wordes, *Except remission be made for the satisfaction of the Sonne of God:* which is therefore added, least this might seeme to be laide

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in the definition of sin, that all, whosoever have sinned, perish, without all recall, togither with their posteritie. For although there follow the nature of sinne, which is *to be repugnant to the Law of God*, the condemnation of the sinner & his posterity: yet both are exempted from it, if they apply vnto themselves the merit of Christ by faith, and be converted.

3. *How manie kindes of sinne there are.*

There are five principall divisions of sinne.

The first division is this: There is one sinne *Original*, & another *Actual*.

OF ORIGINAL SINNE.

THat there is *Original* sin in al men[a], is proved and maintained against the Pelagians, and the Anabaptists, 1. *By the testimonies of the Scripture*: As,[a] *who can bring a clean thing out of filthines?*[b] *In sin hath my mother conceived me.*[c] *Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[d] *He that believeth not the Sonne, the wrath of God abideth on him.*[e] *The fault came of one offence vnto condemnation.*[f] *We were by nature the childre of wrath.* 2. *Because infants also are subiect to sin, because they die.* But they have not sinne by imitation: therefore by propagation. Which is also confirmed by testimonies of Scripture. [g] *All the imaginations of mans heart are onlie evill, and that continuallie.* [h] *I called thee a transgressor from the wombe.* [i] *I see another Law in my members, rebelling against the Law of my minde.*

Originall sin in all men.
[a] Iob. 14.4.
[b] Psalm. 51.5.
[c] Iohn 1.13.
[d] Iohn. 3.36.
[e] Rom. 5.16.
[f] Ephes. 2.3.
[g] Gen. 6.5.
[h] Isaie 48.8.
[i] Rom. 7.23.

Against this doctrine of *Original sin*, in times past did the Pelagians strive, as at this daie doe the Anabaptists, denying *that there is any Original sin: For because that neither the posteritie are guilty by reason of the first Parents fal, neither is sin derived into them from their ancestors by propagation: but everie one sinneth, and commeth faultie by imitation only of the first Parents.* Others grant, *that all became faulty by reason of the first sin, but not that all such corruption was bred in vs, as might deserve condemnation & the wrath of God: for that the defects, as they thinke, with which we are borne, are no sinne.*

The Pelagians and Anabaptists against Originall sinne.

But that we may altogither fortifie our selves against Pelagians

What we are to oppose against them.

giants and Anabaptists, and others of the same litter, these foure things are proposed diligently to be considered.

1. That al mankinde is held guilty for the disobedience of our first Parents, except by the benefit of the Mediator they be exempted from it.

2. That there are in vs, besids this guilt, defects & inclinations repugnant to the Law of God, even from the houre of our birth.

3. That these defects and inclinations are sinnes, and deserve the eternall wrath of God, except we be delivered by his Sonne. For Christ freeth vs, not onelie from the guilt, but also from the corruption. For as a double evil befel vs from Adam, even our guilt for the sin committed in him, and the corruption of our nature propagated frō him vnto vs: so by Christ the other Adam, a double grace hath befallen vs; even Imputation of righteousnes, & regeneration. These two are proved togither in the Scripture: As, [a] *All mē have sinned, & are depriued of the glorie of God, & are iustified freely by his grace through the redēptiō that is in Christ Iesus.* [b] *The Scripture hath cōcluded all vnder sin, that the promise by the faith of Iesus Christ should be giuē to thē that believe. God shall circumcise thy hart, & the hart of thy seede.*

a Rom. 3. 23.

b Gal. 3. 22.

4. That these evils are derived, not by imitatiō, but by propagatiō, a corrupt nature frō our first parēts vnto al their posterity, but Christ only. Now we know that Original sin is; let vs see what it is.

What Original sinne is.

Original sinne is the guilt of al mankinde, by reason of the fal of our first Parentes, and a privation of the knowledge of God, and his will in our minde, & of al inclination to obey God with our whole hart: and of the contrarie, in these there remaineth a wicked inclination to disobey the wil of God, ensuing vpon the fal of our first Parents, and derived from them vnto all their posteritie, and corrupting their whole nature, so that all by reason of his corruption are become guiltie of the everlasting anger of God, neither can they do anie thing pleasing and acceptable to God, except remission be granted for the Sonne of god the Mediatour, and a renuing of the nature by the holie ghost. A more briefe definitiō of the nature of Original sin is this. *Original sin is a wanting of that Original righteousnes which ought to be in vs. Now Original righteousnes is conformitie and perfect obedience, as well inward, as outward, according to the whole Law of God: because men at first pleased God by that conformitie.*

The formall cause of sin.

The formal cause of sin, as it hath respect to punishment

the guilt. Now *the guilt is, to be obnoxious to punishment, & to be ordained to everlasting torments: & to be worthy of these, because of the offending of God.* That *the cause of this guilt was the fal of Adā*, is proved, 1. By testimonies of Scripture. *As by one mā sin entred into the world, & death by sin, & so death went over all men. By one mans disobedience many were made sinners.* Rom. 5. 12. 2. It appeareth also by this antithesis, or contrariety. As delivery from sin is not to be guilty, because of the satisfaction of Christ: so of the contrary, Original sin is the guilt, which for the fall of our first Parents was derived vnto all their posterity.

That the privation or want of the knowledge of God is sin, is proved by this argument. *Whatsoever is contrary to the Law, is sin. The privation of the knowledge of God is contrary to the Law. Therefore it is sin.* The privation of the knowledge of God is sin. Now that privation of the knowledge of God is contrary to the Law, the reason of it, is, 1. Because the Lawe of God requireth in men, gifts & faculties opposite to these defects and inclinatiōs. For, *Accursed be every one that abideth not in all.* But *there is commanded in the Law, the true knowledge of God, & a correspondence of all the powers in mans nature with the will of God*, when he saith: *I am the Lord thy God: thou shalt have none other Gods before me.* Likewise, *thou shalt love the Lord thy God with all thy heart. Whosoever therfore doe rove and swarve in opinions concerning God, not acknowledging him accordingly as he is manifest in the Scriptures, and they whose hearts doe not so burne with the Love of God, that nothing may withdraw them from him, these, as much as lieth in them, are fallen from eternall life, and are subiect vnto the curse.* 2. To this belong all the sayings of the Scripture, which taxe our ignorance of God: *Ye erre, not knowing the Scriptures. The Gospell is said to be hid to those which perish.* Ignorance of the Gospell is sinne. Deut 27. 26. Exod. 20. 2. 3. Deut. 6. 5. Mat. 22. 29. 2. Cor. 4. 3.

That a corrupt inclination to disobey the Law of God is sin, is proved, 1. *by the tenth & last commandement: thou shalt not covet.* For the Law requireth inward & outward obedience, & that we have a inclinatiō to love God. That corrupt inclinatiō therefore hath a defect & sin. *Sin is the trāsgressiō of the Law.* 2. By other testimonies of Scripture. *The frame or imagination of mans heart is evill, even frō his youth. We were by nature the children of wrath.* By death & other punishments which followed. *The wages of sin is death.* Inclinations therefore to wil or doil, are sinne. A corrupt inclination is sin. 1. John. 3. 4. Gen. 8. 21. Eph. 2. 3. Rom. 6. 23.

Obiection. *That which is not voluntarie, neither can be avoided,*

ded, is not sin: Inclinations are not voluntary. Therfore they are not sin. Answere. It is true in civil matters, that that which is not voluntary is not sinne, but not in spirituall matters. For the Scripture teacheth, both *that the wisedome of the flesh cannot be subiect to the Law of God*; and, *that al, who are not subiect vnto the Lawe, are subiect to the wrath of God.* Wherefore, the iustice of God requireth, that every creature, who is indewed with reason, be condemned and punished of God, whensoever he is disobedient vnto his Lawe, whether willing or vnwilling, whether he be corrupted by his owne fault, or by the faulte of his auncestors. For so great & so inviolable is the maiesty of God, so great evil is there in sin, that the defection of one man from God, is sufficient to provoke the anger of God toward al his posterity.

2. Obiection. *Punishments are not sinnes: These inclinations and defects are punishments of the first fal: therfore they are not sinnes.* Aunswere. It is true that *punishments are not sinnes*, if we respect the course of civill iustice: but not so, if we respect Gods iustice. For God oftentimes punisheth sins with sins. Which is specially shewed, Rom. 1. & 2. Thes. 2. For God hath power of depriving his creatures of his Spirit: which power his creatures have not.

3. Obiection. *Privation is sin: God inflicteth it, creating in us a soule not adorned with those gifites, which he would have had bestowed upon vs, if Adam had not transgressed: Therefore God is the authour of sin.* Answere, It is a fallacy of the Accident. For God inflicteth it, it is Gods iustice: but as it is drawen on us by the fault of our parents, and our selves also doe willingly receive it, it is sin. Reply, *But God should not have punished the fault with such a punishment, seeing he did know that so great evil would ensue.* Aunswere. Let God execute his iustice and let the world perish. Therefore he would doe it, because it was iust.

That is privation being an accident and having a divers nature, according to the diuerse respect as it is of God inflicted, and as it is by vs received: in the obiection, deceitfully this diverfity is dissembled.

4. Obiection. *The desires of things that are obiect vnto them are natural: therfore they are not sins.* Answer. True: ordinate desires of their proper obiects, which God hath ordained for them: but not inordinate, & such as are against the law. For *so desire of it selfe, is not sinne: But the desire is of it selfe good.* But a desire against the Law is sinne.

5. Obiection. *Nature is good. Therefore there is no Originall*

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Answere, 1. True it is that *Nature is good*, if you consider it before the corruption. *All things were very good which God made.* 2. Even now also *Nature is good*, in respect of the substance and being of it, and as it was made of God: but not in respect of the quality of it, and as it is corrupted. Gen. 1. 31.

*That these evils are not onely drawen by imitation, but also are borne with vs, whiles our corrupt nature is propagated from our first Parents vnto all other posteritie*s, these testimonies do manifestly shew, Iob. 24. *Who can bring a clean thing out of filthinesse?* Ioh. 1. *Which are borne not of bloud, nor of the will of the flesh, nor of the wil of man, but of God.* Rom. 5. *By one man sin entered into the world, & death by sinne, and so death went over all men, forasmuch as all men have sinned.* & cap. 7. *We know that the Law is spiritual but I am carnall, sold vnder sinne.* Eph. 2. *We were by nature the children of wrath, as well as others.* Last of all, seeing infants also are subiect to sinne, whereupon also they die, and are to bee baptised, as before time they were circumcised, & they cannot as yet sinne by imitation: it must needes be, that sinne is bred in them, as it is said, Genes. 8, *The cogitation of mans heart is evill even from his youth.* And Isay. 48. *I called thee a transgressor even from thy wombe.*

Against this doctrine it is obiected: first, *If sin be propagated from the Parents vnto their posterity, either the soule stained with originall sin, is derived by deduction out of the soule of the Parents, or is created by God of nothing, infected with sinne, & is infused into the body: or els being created pure by God, it draweth corruption and naughtines of the body, vnto which it is vnited. But since that a Spirituall substance may not be cut into parts, soules are not propagated by deduction out of the soule of the Parentes, neither are they created corrupt of God, because God by this means should be made autor of sin, cõtrary to that which hath bin said, God saw all which he had made, and they were very good: neither are the soules depraved by the bodies: partly for that it would be against both the ende, vnto which man was created, even to life everlasting, and also against the goodnes of God, for a pure & innocent soule to be ioined with a body which it should be depraved: & partly for that sin can not be propagated by the body, which is senseles, neither exerciseth any action but the soule, but by the soule. Wherefore the children are not borne corrupt of corrupt Parents.* Obiection. Of the derivation of the soule from the soule of the Parentes

To this the aunswere is double. First they cannot prove 1. Answere

The soules are corrupted by the bodies.

that, which in the third place in their Minor they affirme. *That the soules cānot draw naughtines & corruption frō the bodie.* For, our first Parents also were created to eternall life, & yet were depraved, falling from God. Wherefore as the creation of our first Parents, & their triall by temptation, & in temptation their falling away (which being put, their corruption was certainly to followe:) so also the vniting of the soule with their bodies, in which certainly they shal be corrupted, is not contrary to the goodnes of God: partly because God is so good, as also he will shew forth his anger against sin, and his iustice together with his mercy in his workes: partly because he hath appointed a remedie in his Sonne, vnto the which who flie, are delivered from this hereditary & necessary corruption, & from the danger of damnatiō. Neither is it disagreeing from his goodnes, rather to save men free from sin & death, by the death of his only begotten Sonne, then if they had never fallen into these miseries. Neither is it absurd, *that the nature or temperature of the bodie, though it be senseless, yet should be prone to evill, and no fit instrument for the good actions of the soule*: and that the soule not being established in that purity, in which it was made, should followe the inclinations and corrupt temperature of the body, & should fall frō that integritie, in which it was, as soōe was it as vnited vnto the bodie: and seeing that the bodie proceeding from sinfull and guiltie parents, is one part of man, that God should be offended with the whole man, for that part of his which is guiltie, and should withdraw the grace of his Spirite, that the other part also, that is the soule being deprived of spirituall giftes, may fall into wickednesse and malediction.

A Answere.

But be it that they were able to proove that Minor proposition, yet there is another sufficient aunswere to the Maior, so that we have no neede to enter into any doutfull disputation about the deducting of the soule from the soule of the Parents by generation, neither of the manner how Original sin is propagated. *For although we grant that the soules of al men as soone as they begin to live, are created of God:* yet it is not to be imagined, that the soules have a being some time, before they are vnited to the bodies.

The soules are together created and vnited to their bodies.

For at one and the same time they are both created and vni-

vnited to their bodies: as it is saide, *He breathed in his face the breath of life.* But as the substance also of bodies, though it be taken out of the substaunce of the Parentes, yet is rightlie saide to be created of God, that is, framed by him: and the substances both of men and divels, who both are sinfull, are preserved of God, neither is yet God the author or maintainer of their sinne or malice: so also the substaunce of the soules and their natural faculties, God together both createth, and bereaveth of his giftes: which giftes hee gave of that condition to Adam, that he woulde also give them to his posteritie, if he himselfe did keepe them: but would not give them, if hee by his vnthankefulnesse should cast them away. Now the soule being destitute of the Spirite and spirituall light: although it bee inclined to desires and operations, yet is it blinde, not inclined to such desires and actions, as the Lawe of God requireth. And by this meanes the inclinations, being despoiled of their righteousnesse, are become of their owne accorde evil, and are repugnant to the Law of God. And those defectes, in the minde, and will, and heart of our first Parents, are the iust punishments of sinne committed by our first Parentes, and by their seede in them, as they are inflicted by God: but the inclinations corrupted by these defectes, and the defectes themselves, because they are a cause that man neither is, nor can bee conformable to the Lawe of GOD, they are sinnes, as they are drawen, by men sinning, vppon themselves and their seede, and as they have from them and their seede their being. Gen. 2. 7.

2. Obiection. *That which the Parents themselves have not, they cannot derive vnto their posteritie. Originall sin is taken away from the godlie. Therefore at the leastwise these doe not derive it to their posteritie.* Aunswere. *Originall sinne is taken away from the godlie & saints of God,* as concerning the guilt of it, that is, so as it is remitted them for Christes sake. But as it is a sinne repugnant to the Law, so it abideth in them. For although they bee withall regenerated by the holie Ghost, vnto whomsoever their sinne is forgiven: yet that renewing is not perfected in this life. Wherefore the godlie also doe derive such a nature to their posteritie, as themselves have, that is, a corrupt one, subiect to defects, and evill inclinations. *If they re-*

Vnrighteousnes and damnation from our Parents, but righteousnesse by the grace of Christ.

plie that therefore the guilt stretcheth not to the posterity, because the Parents are freed from it: the Answere is, that that is not derived from the Parents to their posterity, which the Parents by nature have not: and that they are freed from the guilt, not by nature, but by the grace and benefit of Christ. Wherefore they derive vnto their posteritie, not righteousnes, which is freely imputed, but vnrighteousnes, & damnation, vnto which themselves by nature are subiect.

Why the Parents righteousnesse is not derived vnto their Children.

And the cause why they derive their guilt vnto them, and not their righteousnes, is this: because their posterity are not borne of them according to grace, but according to nature: neither is grace and iustification tied to carnall propagation, but to the most free election of God. As it is said, Ioh. 1. *Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God.*

3. *Obiection.* It is said by the Apostle, Rom. 11. *If the roote be holie, so shal be the branches also.* Answere, This hindereth nothing at al. For he vnderstandeth not here by holines, remission of sinnes, & regeneration: but this worthines of Abrahams posterity, for that God, for his league made with Abraham, had appointed alwaies to cõvert some of his posterity, and to indow them with true and inward holines.

Rom 9.

4. *Obiection.* It is said vnto holie Parents: *Your children are holie.* Answere. The Apostle in that place sheweth, that neither al the children of holie men obtaine remission of their sinnes, or are regenerated by the holie ghost, neither the holines of the children proceedeth from carnall propagation. For *of Iacob and Esau it was said, when they had neither done good nor evill, I have loved Iacob, and have hated Esau.* The meaning therefore of Paul is, that the children of godly Parents, although one of the Parents be an infidell, yet they are holie, in respect of the external fellowship of the Church: that is, that they are to be counted for members, or cittizens of the Christian Church, and so also for the chosen, and inwardlie sanctified of God, except themselves declare themselves to be others by their vnbeliefe & impietie. But neither is outwarde, nor inward sanctity of the nature of the Parents, seeing neither is found in it, but both befal, as well to the children, as to the Parents, of the free mercy, and covenant, or promise of God.

5. Obie-

5. Obiection. *They are more miserable, vnto whom the sinnes of al their ancestors are derived, then they, vnto whom have stretched but the sins of some of their ancestors. But if sinne passe from thy Parents, vnto the children, then vnto the latest of their posteritie come the sins of all the ancestors, vnto the former onely their sinnes, who lived before thē. So then are the latter more miserable than al the rest, which would be absurde, and not agreeable to the iustice of God. The first answere to this is: that is woulde bee neither absurde nor vniust, although God would punish more heavily, and more forsake the latter of the posteritie, then the former.* For how manie more sinnes are committed, and heaped vp by mankinde, so much the more vehemently is his wrath kindled, and the punishment is more aggravated. Wherevpon are those sayings. Genes. 15. *The wickednesse of the Amorites is not yet full.* Mat. 23. *That vpon you maie come all the righteous blood.* 2. God therefore suffereth the sin of our first Parentes to passe vnto all their posteritie, as concerning the corruption of nature and guilt, that he might satisfie his owne iustice, and that himselfe might have occasion of exercising his mercie in his Sonne. Rom. 5. & 11. *But of the Actual sinnes of every man he saith, that he visiteth the iniquitie of the father on the children vnto the third and fourth generation:* that is, according to his iustice he punisheth the sins of the Parents in their posteritie, and yet of his mercy doth set bounds and limites for sin, that the posteritie may not alwaies pay for the sins of their ancestors, or imitate them, & that it may not be of necessity, that the children of evil Parents should be evill, or worse, or more miserable then their Parents: even as also *he exerciseth his mercy vnto the thousandth generatiō of them that love him,* & yet reteineth the libertie of his election, so that not alwaies good Parents have their posteritie good also. The reason of this difference betweene Original and Actuall sinne is, because that righteousnes & life everlasting was not lost first by the posteritie, but by our first Parents.

6. Obiection. *But God wil not punish the posteritie for the Parēts sins.* Answere. 1. True, except they perstst in them. 2. If the Parents had not receaved this conformity with God both for themselves and their posterity, so that if they did retaine it, their posteritie also retaine it: and if they did loose it, they did loose it also from their posteritie. Hereof it maie be vnderstood,

2. Causes for which God doth iustly punish in the posterity both their owne sins & their Parēts.

derstood, that God for two causes doth iustlie punish in the posterity both their own sins & their ãcestors. First, because the whole nature of the Parēts sinning is guilty: & the children are as it were a part of the Parents, because they proceed out of their substance or masse: wherefore that cannot be but guiltie as wel after, as before the propagation frō the Parents, vnlesse by some singular benefite, remission of that fault befall vnto it, which now before in the Parēts thēselves it did commit. Againe, because the Parentes have received the gifts of God to bee imparted also vnto their posteritie, of that condition, if the Parentes themselves did retaine them; & if they did cast them awaie and loose thē, that their posteritie also should be deprived of them. Wherefore after the Parentes did bereave thēselves of righteousnes & the grace of God, they cannot, being themselves vncleane, bring forth cleane, but corrupt children, & like to thēselves; & therefore guiltie as well of their owne as of their Parents sinne, because they partake of it, being derived vnto thē, cōsenting vnto it, either in act, as to vs who are come to some yeares; or by inclination, as infantes, except by the singular mercie of God this their in-bred corruption bee corrected.

Why after the fal, came this generall corruption, Gen. 1. 26. Gen. 6. 5.

There was added in the definition of Original sinne, that *this corruption of nature ensued vpon the fall in our first Parents:* For of man not yet fallen it is said, *that hee was made to the image of God: and all thinges which God had made, vvere verie good:* but of man fallen and his posteritie, *All the imaginations of the heart of man are onelie evill continuallie.*

Wherwithall we are taught, that the whole nature of mā, that is, his mind, will, and hart, & all his faculties are so depraved, that without renuing, they can bring foorth none, but vicious actions, and such as displease God, according to those sayings, Rom 7. *For vve know that the law is spiritual: but I am carnall, sold vnder sinne.* Againe, *For I know that in me, that is, in my flesh, dwelleth no good thing.* And, Rom. 8. *So then they that are in the flesh cannot please God.* Mat. 7. *A corrupt tree cannot bring foorth good fruite.* And trulie the reason, why it must needes be so, is not obscure. For whatsoever is not exactly agreeable to the rule of the Law, that cānot please God, but deserveth maledictiō & the wrath of god everlasting, as it is laid: *Accursed be every one that abideth not in all which are vvritt-*

Deut. 27. 26.

in

in the booke of the Law. And S. Iam. c. 2. *Whosoever shall keepe the whole Law, & yet faileth in one point, he is guiltie of all.* But no action of men since the fal, hath beene wholy agreeable vnto the Lawe: wherefore no action of theirs can please God. The Minor is hereof manifest, because the Lawe in every action, requireth the knowledge of the true God, agreeing with his will revealed in the Scripture: and this ende, as principall, that the true God, by that obedience of the reasonable creature, may be honoured: and furthermore requireth such a desire of obeying God, and such a love of God, as for a man rather to loose all, than to depart even in the least matter, from the will of God: and that there be none, no not the least affection, or desire, or inclination, that may call him from that exceeding and most ardent love of God, and from obedience towards his Law. 1. Cor. 10. *Doe all thinges to the glorie of God.* Deu. 6. *Thou shalt love the Lord thy God with all thy heart, and with all thy minde, and with all thy strength.* But they who are not regenerate, in all their actions they do not so much as acknowledge the true God, much lesse do they refer al to his honour, or love him above all things, but are turned away from him, and are his enemies. Rom. 5. *When we were enemies, we were reconciled to God.* And cap. 8. *The wisedome of the flesh is enmity against God.* Wherfore no action of theirs, whatsoever it appeareth to shewe, agreeth with the rule of the Lawe of God: As it is said, Rom. 14. *Whatsoever is not of faith is sinne.*

This doctrine concerning Originall sinne, is to be held in the Church. 1. *That the knowledge of sinne be perfect.* 2. *Because God will have our corruption to be knowen to be so great, as wee can not so much as begin our obedience by our selves without his grace, and his holy Spirit.* 3. *That we maie know what sins are in the godly and what be the differences of the sins which are in the regenerate and in the reprobate.*

The doctrine of Originall sin, profitable to be held in the Church.

Actuall sinne *is everie inwarde and outwarde Action, which is repugnant to the Lawe of God, as well in the minde, as in outward actions: and the omitting of those thinges which the Lawe commaundeth, as to will, to thinke, to follow, to doe evill: not to will, to flie, to omitte to doe good. Likewise motions and passions contrarie to the Law. Hitherto belongeth that division into sinnes of fact, and sinnes of omission.*

What actuall sinne is.

The

The second division of sinne.

Raigning sin.

THere is, *Raigning sinne*, and *sinne Not raigning*. This division is taken out of the Apostle, Rom. 6. *Let not sin raigne in your mortall bodies. Sinne Raigning, is all sinne which is not repented of, and which is not resisted by the grace of the holy Spirit, and for which not onely according to the order of Gods iustice, but also for the thing it selfe, he is guilty of eternall punishments, who hath it.* And it is called *Raigning*, 1. *Because it is pampered:* 2. *Because it hath rule over man, & maketh him guilty of eternall damnation.*

Al sins in the wicked are raigning sins. In the elect also before their conversion. 1. Iohn. 3. 8.

Such are all sinnes in the wicked, who beleeve not the Sonne, and are without faith and repentance. That is also in the elect before their conversion, although it be remitted according to the secrete purpose of God: yet they doe not as yet know it. But after they are converted, they strive against it, that it may not beare rule over them.

It is called also *Mortal*, in which who persevereth, & dieth in it, perisheth. *He that committeth sin*, that is, he that of purpose & with delite sinneth, *is of the divel.* Where he speaketh *of raigning sin. Sin raigning* is all sin in the regenerate, before their cõversion: in the not regenerate, continually, whether they be defects, or inclinations, or errors, or Actuall sinne.

Sinne not Raigning.

Rom. 7. 1. Iohn. 1. 8.

Sinne not raigning, is that which is repented of, and which is resisted by the grace of the holy Spirit, and whereof we obtaine remission. And this sinne is in the godly. *If we saie we have no sinne we deceive our selves, and there is no truth in vs*, This saith Iohn *of sin Not raigning. It is no more I that doe it, but the sin that dwelleth in me.*

Why not raigning sinn is caled venial.

Sinne not raigning is called also Veniall, not for that it deserveth remission, or that it is not woorthy of punishment, but because remission followeth such sinne. Nevertheles, I had rather vse the names *of Raigning, and Not raigning sin.* 1. *Because the names of Mortall and Veniall sin, are obscure and doubtfull. For all sinnes are Mortall.* And Iohn also calleth *Mortall sin, or sin to death, the sin against the holy Ghost.* 2. *Because of the errors of the Papists, who say that they are called Veniall sins, which are light, and deserve not eternall paines*, where as yet it is said, *Accursed be every one who abideth not in all.* 3. *Because the Scripture vseth not these termes, especially the name of Veniall sinne.*

1. Obiection. *But the elect fall not from grace.* Answere. Finally they doe not. But they who sinne mortally, and doe not repent,

repent, perish. This falleth not to the elect, that they should fall finally: but before the end, they fall easily and often.

2. Obiection. *The will of God is vnchangeable. But he will the saluation of the elect, therefore it is vnchangeable.* Answere. I grant that it is true, concerning the purpose and counsail of God, but not concerning our affiance, which we have of the remission of sins. For our comfort standeth not together with errors, which are contrary to the foundation, and with sins committed against our consciences. For *then are we saide to haue remission of our sins*, when we apply these benefits to our selves! Eph, 2.13. *Now in Christ Iesus yet which once were farre off are made near by the bloud of Christ.* And Ose. 2.23. *I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.*

3. Obiection. *He that is borne of God sinneth not: Therefore the regenerate sin not.* Answere, 1. *He sinneth not to death.* For the elect doe not wholy forsake God, albeit they sinne against their consciences: but they retain still some beginning of true godlines, by which, as by sparckles, they are stirred againe to repentance, as David, Peter, and others. 2. He sinneth not, as he is regenerated: but he sinneth as long as he abideth in this life, sinne not raigning in him, and yet some times raigning too: as he is not regenerated by the spirit of God, but is as yet carnal. For regeneration, or the renuing of vs to the image of God, is not perfected in an instant, but is begun only in this life, and in the life to come is at length finished. For so doeth Iohn himselfe pronounce of himselfe, and all the Saints in this life: *If we say that we haue no sinne, we deceiue our selues, and truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* This is therefore the meaning of Iohn, that the regenerate indeede doe sinne: but yet not so, that they make much of their sinne, or doe so at anie time yeelde and assent to evill desires, that they cast away all loue of godlines, and repent not. For alwaies in the regenerate there remaineth some remnaunt of a regenerate nature, which causeth either a strife against sinne, or else true repentance: that is, it suffereth them not to sinne to death, or everlasting destruction, or wholy to forsake God. And this consolation so long they enioy, as they knowe themselues

The elect may sinne against their conscience, yet not to death.

Regeneratiō begun in this life. 1. Epist. c. 1.

to

to be regenerated, that is, as they keepe faith, and a good conscience.

4. Obiection. It is said, 1.Ioh.cap.3. *His seede remaineth in him, neither can he sin, because he is borne of God.* And 1.Pe.1.*Being borne a new, not of mortall seede, but of immortall, by the worde of God, who liveth and endureth for ever. If therefore the seede of Gods word never dieth in them that are borne a newe, they ever remaine regenerate, & ever retaine grace, neither ever fal into Raigning sin.* Answere. 1. The regenerate may loose, and doe often loose grace & the holy spirit, as concerning some gifts, sometimes mo, sometimes fewer: although they loose it not, if we respect all the gifts. For there abideth in them some beginning or print of true faith and conversion, which although, when they yeelde to evill inclinations or desires, it is so oppressed, and darkned, that it neither can be known of others neither confirme them of the grace of God and their owne salvation, for the present: yet it suffereth them not wholy to forsake God and the knowen truth, and to cast away their purpose of embracing by faith the merit of the Son of God. So David praieth Psal.51.*Create in me a cleane heart, O God, & renew a right Spirit within me.* Againe. *Restore to me the ioie of thy salvation.* He had lost therefore cleannes of hart, rightnes, and newnesse of Spirit, and the ioie of salvation, which he beggeth of God to be restored vnto him: and yet did hee not wholy want them: for otherwise he would not have asked, neither would he have looked for from God this renewing & restoring. 2. The seede of God, that is, the word of God working true faith and conversion in the elect, abideth and dieth not in the regenerate, as concerning their conversion and finall perseverance, how ever they fall often grievously before their end. 1.Ioh.2.19. *If they had beene of vs, they would have continued with vs.*

The regenerate in this life may, and doe often times loose the grace of God in part, but not in whole,

Mat.7.17. Man in this life is not simply good, and therefore his workes are not alwaies good.

5. Obiection. *A good tree cannot bring forth evill fruite.* Answere. It cannot, as it is good. For if it be simply good, all the fruit thereof is good: which shal come so to passe in the life to come. But if it be partly good, and partly evill, such is the fruit also, which we have triall and experience of in this life.

All sinnes mortall in

Heretofore it hath beene saide, *That all sinnes are in their owne nature mortall.* Against this sentence, some oppose that

which

which is said, *Psal.* 32. 5. *I will confesse my wickednesse vnto the Lord, & thou forgavest the punishment of my sinnes.* And Prover. 24. 16. *A iust man falleth seven times, and riseth againe.* Whence they gather that there are some sins, the committers whereof continue still iust, and therefore deserve not eternall death. But they reason amisse from that which befalleth to sin, but by an accident, to that which is by it selfe in sin. *For it is true indeede, that there are manie sinnes, for which the Saints doe not loose holinesse and righteousnes, neither become obnoxious to the wrath of god.* But this cōmeth to passe, not by the smalenes, or nature of the sinne, what soever it be, but by the grace of god, who doth not impute, neither wil punish with eternal death those sinnes, which yet in their owne nature deserved it. This doth the Prophet most evidentlie shew in the same Ps. when he saith, *Blessed is he, whose wickednes is forgiven.* And Psal. 143. *Enter not into iudgement with thy servant: for in thy sight shall none that liveth be iustified.* their owne nature, but pardonable by the grace of God.

2. Obiection. It is said Matth. 5. 22. *Whosoever is angrie with his brother vnadvisedlie, shalbee culpable of iudgement. And whosoever saith vnto his brother, Racha, shall be worthie to be punished by the Councell. And whosoever shall sait, Foole, shal be worthy to be punished with hel-fire.* whēce they cōclude, *seing Christ himselfe maketh degrees of punishmentes and sins, so that of those former, he threatneth hel-fire but vnto the third onelie, therefore there are some sinnes smaler, than those who deserve eternall punishment.* But the Aunswere vnto this is manifest out of the words themselves: which is, that Christ doth not speake of civill iudgementes and punishments, when hee mentioneth *iudgement*, and a *Councel*. For he doth not here speake of the civill order, but disputeth against the corruptiōs of the Pharisees, concerning the true meaning of Gods law: and concerning the iudgement of God against both inward & outward sinnes.

For neither can, nor ought to bee punished by the Magistrate with corporal punishment, either such gestures as signifie some bitternesse or contempt, or bad affections, if they have not accompanying them, an endevour to doe any mā iniurie. Now whereas in the third place he nameth *hel-fire*, he doth not exempt the other two kindes of sin from eternall punishments, but signifieth that the third shall receave

a sharper punishment at Gods hand than the other.

3. Obiection. It is said, *Mat. 12. Everie sinne and blasphemie shalbe forgiven vnto men, but the blasphemie against the holie Ghost shal not be forgiven to men, neither in this world, nor in the world to come.* Hence they will gather, That some sinnes are forgiven in this world, some in the world to come, that is, in purgatorie, and some are never forgiven, of which these be mortall, but there others veniall in their owne nature. But first, neither heere, neither elsewhere, doth Christ teach that some sinnes are forgiven in the vvorlde to come. For that all other sins are forgiven not in the worlde to come, but in this worlde, both Christ signifieth in this place, and the Scripture elsewhere teacheth, because it is certaine, that sinnes are not remitted, but only to those who repent.

Sins are remitted in this world onely.

But he denieth that the sinne against the holy Ghost is remitted either in this world, or in the world to come, that he might more significantly expresse the deniall or pardon to it. Secondly, *Whether they saie forgivenes to be in this world or in the world to come,* yet this standeth immoueable, that it commeth not of the nature or corruption of the sinne, but of free mercie for Christs sake. And if every sinne be so grievous, that it could not be purged, but by the bloode of the Sonne of God; then doubtlesse they do great despite & contumelie vnto that bloode, who so extenuate anie sinne, as to denie that it deserveth eternal punishment, vnto which the death of the Sonne of God is equivalent. Farther, even by their owne confession, *There are manie mortal sinnes, which notwithstanding are forgiven in this life.* Wherefore either they must make al these to be even in their owne nature venial, or they will never prove out of this place, that the smalenes of the sinne, is the cause of forgivenes.

No sin, which may not bee remitted, except sinne against the holy Ghost.

4. Obiection. It is saide, *Rom. 1. The wrath of God is revealed from heaven against all vngodlinesse.* And 1. Cor. 6. *Know yee not that the vnrighteous shall not inherit the kingdome of God?* Of these and the like places they gather, that *seeing they are mortall sinnes which shut men out of the kingdome of God, and these sinnes doe not so: therefore there are some sinnes which in their owne nature are not mortall.* But they conclude more than followeth by force of reason. For that some sinnes are venial, there is no doubt, but that commeth by grace remitting the sinne

sinnes, which without remission, would shut men doubtlesse from the kingdome of God.

All sinnes shut men out of the kingdom of God, were they not remitted by the grace of God,

Objection. It is said, 1. Cor. 3. *If anie mans worke burne, hee shall loose: but he shall be safe himselfe, nevertheless yet as it were by fire. Therefore* say they *some sinnes cast men into fire, that is, into some punishment, but not eternal.* This also we grant, not in respect of the nature of sin, but in respect of pardō, which belleth to those who holde the foundation, which is Christ. For to build on the foundation, wood and stubble, that is, to catch the word of God, with vnnecessarie questiōs, humane opiniōns & traditions, which often are occasions of schismes in the Church, & often of Idolatrie & errors, it is not so light a sin as they deeme it, who doe it, but deserveth eternal malediction, except remission be made for the Sonne of God, as it is declared in the Revelation, Chap. 22.

Objection. It is said, *Heb. 5. A high priest taken from among men is bound to offer for sins, as wel for his own part, as for the peoples.* In this place sheweth that the sins of the priest are not veniall by themselves, or of their owne nature, but for the sacrifice of Christ, which was signified by the typical sacrifices: and therefore it quite and cleane overthroweth the opinion of our adversaries. For if all sins even of a righteous Priest are in the sight of God so great, that they cannot be purged, but by the death of the Son of God; it necessarily followeth that they of their own nature deserved everlasting death.

Actuall sin is an effect of originall sin, and a cause of death; which, though purchased by Originall yet is aggravated by Actual

Objection. It is said, Iam. 1. *When lust hath conceived, it bringeth forth sinne: & sin when it is finished, bringeth forth death.* Here, saie they, *Iames saith, that there is one sinne finished, when at the wil upon deliberation consenteth to evill lust: another not finished, when a man sinneth without deliberation: & so sin finished ascribeth, that it bringeth foorth death.* We answere that the consequence of this is not of force, because sinne a proper, which belongeth to diverse kindes, when it is ascribed to one kind, it followeth not thereof that it is to be removed from the other. For S. Iames distinguisheth the kinds or degrees of sins, Original & Actual; & saith that death followeth after Actual: not as if death did not follow after Original, but because that Actuall is a middle betweene Original & death, as a cause of this, and an effect of that, & doth aggravate death or punishment, which already was purcha-

sed by Original sin. Neither doth he chiefly speake of the d
grees of punishments, but of the cause and Original of the
to be sought in the corruption of our owne nature.

8. Obiect. It is said, *Jam 3. In manie thinges we sin all.* Hence
our adversaries wil proove, *that the sins of the iust are venial
because they fal either into few sins, or into no mortal sins.* To thi
at also to most of that which hath gone before, we answe
that the sins of the iust, who by faith retaine or receive rig
teousnes, are venial, not of their owne nature, but by grace

Gods iustice is not at variance with his mercy, though it iudge the least sin worthy of eternall death.

9. Obiection. *God is not cruell, but mercifull, neither lights in
love, but constans. Wherfore he doth not for everie light sin ins
a man worthie of eternal punishments.* But they imagin that th
iudgement of god cõcerning sin is at variãce with his me
cy: which are not at variãce, but do very wel, agree. For G
is in such wise mercifull, as he is also iust. Now the iustice
god requireth, that he iudge al, even the least offence & co
tempt of his Maiesty, worthy of eternal dãnatiõ. This iudg
ment against every sin, the mercie & cõstancie of Gods lo
doth not take awaie: but for the shewing & declaring the
of it is sufficient, that he reioiceth not at the destruction
them that perish, & that for testimonie thereof he' invite
all to repentance, & forgiveth them who repent their sin
which by themselves were worthy of everlasting death: th
is, he punisheth them and causeth satisfaction for them
in the sinners, *but in his owne Sonne sent to take flesh*, by puni
ment answering and satisfiyng his iustice.

10. Obiection. It is said, *Mat. 5. whosoever shall breake one
these least commaundementes, and teach men so, hee shall be cal
the least in the kingdome of heaven.* This they interpret a
this sort. *That he, who both by sinning and teaching doth aga
the Lawe, is fallen from the kingdome of god, and not he, who in
ching subscribeth to the Lawe, although sometimes he doth a li
cõtrary to that he teacheth.* But first the oppositiõ or cõtrar
which Christ addeth, *But whosoever shal observe & teach the
the same shall be called great in the kingdome of God*, doth sh
that Christ in the former parte of the speach doeth
derstand those who breake, that is, violate the Law wh
they teach: so that the meaning is; although one teach
& yet violate one of these commandements, which the
pleet terme the least, that is, of the commandements of t

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Decalogue: he shal finde these commãdements so not to be the least, but the greatest, as himselfe shall thereby become the least, that is in no place, in the kingdome of God. Secõdly albeit it be grãted vnto them, that in the words of Christ, *to teach so*, is the same, that to teach contrary to the Law: yet can it not at all be gathered thence, that they alone shall be the least in the kingdome of God, who by teaching and sinning breake the Law, and not they also, who by sinning only, and not by teaching, trãsgresse it. The first reason is in the very words of Christ: because he calleth those commaundements the least, by a figure of speech called Imitation, which are the greatest, & the breach whereof, whether it be cõmitted in deede, or in doctrine, or in both, God iudgeth worthy the shutting out of his kingdome, even by our adversaries confession; that is, the whole Decalogue, which the Pharises did set behinde their traditions. The other reason is in those words which Christ addeth, *For I say vnto you, except your righteousnesse exceed the righteousnes of the Scribes and Pharisees, ye shall not enter into the kingdome of heavẽ.* In these words Christ sheweth, that a far other righteousnes is required by the law of God, than the Pharisees thought of: and that those sins also are so great, that they shut men out of the kingdome of heaven which the Pharisees accoũted either for light, or no sins, as *To be angry with thy brother vnadvisedly, To say vnto him racha, or foole:* To be troubled with an evill affection, or desire of revenge. For even these thinges also he saith are to be avoided, if we will avoid hell fire, and be the children of our heavenly Father. Therefore he saith: *Whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.* And 1. Ioh. 3. *Whosoever hateth his brother, is a man-slaier: and yee knowe that no man-slaier hath eternall life abiding in him.* And therefore not they onely, which commit the greater sins but they also, who commit the lesser, cannot escape everlasting death, but by the satisfaction of Christ imputed to them.

Christ calleth them the least, not as in his owne iudgement, but as in the iudgement of the Pharisees. And so he imitateth them in this speaking.

But as our adversaries accuse this sentence of too much rigour; *That all sinnes are by themselves of their owne nature Mortal, that is, deserve eternal death:* so also the other sentence, *that sinnes are made Veniall to those who repent, which of their owne nature are Mortall, they reprehende as too gentle and re-*

Sins made veniall vnto the repentant, by grace for the intercession and satisfaction of Christ.

pugnant to Gods iustice: because to cal that for venial, which is mortal, is cõtrary to truth & iustice. But the answere is ready. That God, if we respect the nature of sin, adiudgeth all sin worthy of everlasting death: and giveth pardon to none but of free grace, for the intercession and satisfaction of his sonne our Mediatour.

The third division of sinne.

What sinne is against the conscience.

THere is sinne *against the conscience*, and sinne *not against the conscience*. *Sinne against the conscience is committed of those, who wittingly and willingly sinne*. So David wittinglie and willingly committed adulterie and murder. *Sinne not against the conscience, is that, which wee either not witting, or not willing committe, or which is committed of those, who know the will of God, acknowledge and bewaile their sinne, but are not able to avoide it*: as are Originall sinnes, sinnes of omission, ignorance, infirmitie, even in the regenerate and Saints. They omitte manie good thinges, which they woulde not omit; or commit evill thinges, which they would not commit being suddenly overtaken and overcome by infirmities: and therefore are most grievouslie angrie with themselves for their sinnes committed, so that they are not more grieved at anie thing, than for that they offend God daily by their sinne; and therefore desire and grone after nothing more, than the grace of the holie Spirite, whereby to resist sinne. Such sinnes are not imputed to the regenerate, neither doe they cast off grace, the holy Spirit, and faith. *Such a sinne of ignorance* Saint Paul saith *his blasphemie was, which hee committed, before he was converted, against God, as also his persecuting and violence against the Church, and therefore God had mercy on him.* 1. Tim. 1. 13. Another kinde of those sinnes not against the conscience, to witte *infirmitie*, the same Apostle describeth, Rom. 7. 19 *I doe not that good which I would, the evill which I would not, that doe I. Yet not I doe it, but sinne that dwelleth in me.* Hither also is to be referred *the sinne of Peter*, who wittingly denied Christ but not willingly, for hee had not the power to doe otherwise. It was not raigning sinne: because he acknowledgeth and bewaileth it, and holdeth fast his faith, Luke. 22. 32. *I have praied for thee that thy faith faile not.* Much lesse was it the sinne against the holy Ghost:

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because he loved Christ no lesse, when he denied him, than when he bewailed his offence, though that affection did not at that time, for feare of imminēt danger, shew it selfe. Moreover, this third division of sin, & the definition of both sins, Christ hath expresly delivered, Luk. 12. 47. *The servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes: But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewe stripes.*

The fourth division of sinne.

THere is sinne *pardonable*, and sinne *vnpardonable*. All sin is *pardonable*, whereof men repent and obtaine pardon. *Vnpardonable* is a purposed deniall & oppugning of the known truth of God and his will and works, of which the conscience is convicted, wherof no man obtaineth pardon, because it is punished of God with a perpetual forsaking, & blindnes; so that they, who so sin, never returne to God by true repentāce. Now they who are excluded from repentance, are also necessarily excluded from remission of sin. Christ Mat. 12. calleth this kinde of sin, the sin or blasphemie against the holy Ghost, when he saith. *Wherefore I say vnto you, every sinne and blasphemy shall bee forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.* But it is not therefore called the sinne against the holy Ghost, as if the holie Ghost might be offended by anie man, & not the Father also & the Son: but because the revealing of the heavēly truth is the worke of the divinitie, which is immediatly wrought by the holie Ghost. And therfore they, who witting and willing resist this, are blasphemous indeede against all the persons of the Godhead, but in a more singuler & speciall manner, against the holy Ghost: that is, against his proper & immediate operation and working in their mindes. That this kinde of sin is signified by this name, it hereby appeareth, for that none can after a peculiar manner sin against the holie Ghost, but they on whom he hath bestowed a peculiar & proper benefit, that is, a benefit immediatly given by himselfe, & appertaining to his sanctifying, or office, which he exerciseth in the Church, which is the very light of truth kindled in their mindes. The same appeareth by the speech of Christ:

All sins repented of are pardonable.

They are shut from pardon, who are shut from repentance. They are shut from repentaunce, who sinne against the holy Ghost.

Why it is called in special a sin against the holy Ghost.

and Marke. 3. plainely declareth (when he saieth, *for they saide hee had an vncleane Spirite*) that Christ did attribute this sinne vnto them, who beeing convicted as concerning the doctrine of Christ, and his divine workes, yet notwithstanding did against their conscience, ascribe these thinges to the Divell. The same is shewed in other places, where this sinne is described: As Heb. 6. *For it is impossible that they which were once lightened, and have tasted of the heavenly gifte, and were made partakers of the holie Ghost, &c. If they fall awaie, should bee renued againe by repentance.* And 2. Pet. 2. *If they, after they have escaped the filthinesse of the worlde, through the knowledge of the Lorde, and of the saviour Jesus Christ, are yet tangled againe therein, and overcome, the latter ende is worse with them than the beginning.* Out of which sayings first we vnderstand, *that not al the reprobate, who perish, not obtaining remission of their sinnes, doe sinne against the holy Ghost: but that this sinne falleth only on them, who are lightned by the holy Ghost with certaine knowledge of the trueth:* that which hapneth not to all the reprobate, although so much nevertheless is revealed to all of them concerning God, as may suffice for the iust condemning of them and their posterity. For the holy Ghost is not given but to them, who are endewed with the knowledge of heavenlie doctrine, as it is saide, *John 14. Whome the worlde cannot receive, because it seeth him not, neither knoweth him.* Likewise, Luke 12. *The servant that knoweth the wil of his master, &c.* Wherfore some perish, vnto whom the holy Ghost hath not given this light of truth, and therefore they doe not commit this peculiar sinne against the holie Ghost.

Who sinne against the holy Ghost.

If it bee obiected, *That everie vnpardonable sinne is a sinne against the holy Ghost, because Christ saith that the sinne against the holie Ghost is vnpardonable: But finall perseverance in whatsoever sinne without repentance, is remitted to no man. And therefore it is a sinne against the holy Ghost: and by a consequent, all that perish sinne against the holy Ghost.* The ambiguity of vnpardonable sinne, maketh foure tearmes in this Syllogisme. For in the Maior it signifieth that kinde of sinne, which is never remitted to any: because whosoever commit it, whether at the ende, or before the end of their life, they persevere in it even to the ende without repentance: But in the Mino

The difference between other sins not pardoned, & this sin against the holy Ghost.

Minor it signifieth not a certaine kinde of sinne, but all their sinnes who repent not: which indeede are not remitted to them, because they persevere in them to the end without repentance, and they are unpardonable not before the ende, but in the verie ende of their life: yet are they remitted to others who persevere not in the, but repent. For *perseverance in sinne* is nothing else, than the sinnes themselves, which are continued vnto the end: & therefore this is the meaning of the Minor; Sinnes, in which men persevere without repentance vnto the ende, are not pardoned them who persevere in them. But now all men doe not persevere in them, as they persevere in the sinne against the holie Ghost, even whosoever once fall into it. And Christ in this speech sheweth not, for what sinnes men are punished with everlasting death. For it is certaine that it befalleth for all sins, of which men repent not: but he sheweth, what sins are such, as whosoever doe commit them, they doe never repent. This he affirmeth of no kinde of sin, but onely of blasphemie against the holie Ghost.

The peculiar nature of the sin against the holie Ghost making it differ from al other Raigning sins

Secondlie, out of the Testimony alleaged we gather, *that the sinne against the holy ghost is not every Raigning sin, whether committed against our conscience, or against the known truth: but a sin against the whole first table of the Lawe, and not one only part of it, but a defection from al religion, or godlinesse: and such a denying, or oppugning, or contumelious handling of the true doctrine of GOD and his vvill, as proceedeth not of weakenesse or terrour, or feare, or torment, but of a purposed and stubborne maliciousnesse.* For the obedience of the first table is, *after a man hath once tasted of the worde of God, reverentlie to obey and subscribe vnto it.* Neither depart they from a part of doctrine, but from al Religion, who so fall, *That they crucifie againe to themselves the Sonne of God, and treade him under foote, and count the bloode of the Testament as a prophane thing, and despite the Spirite of grace.* Neither doe the Iewes sinne of weakenes, *in ascribing the workes of Christ to the devill, or heretical men, after they are once convicted of their errours by certaine & manifest testimonies of the woorde of God:* neither they, who vnder the name and shew of Christ, remaine still dogs & swine returning at length to their vomit and wallowing in the mire, from which for a while in outward profession and hypocrisie

they abſtained. And hereby maie be eſteemed & iudged in ſome ſort the grievouſnes of this ſinne, whereas it commeth neereſt to the ſin of the devils, who knowing the trueth, yet ſtood not in it, but doe deſpite it with hatred and horrible furie, and endevour vtterly to oppreſſe it.

The elect can never fall into this ſin againſt the holy Ghoſt.

Thirdly, hereof alſo it followeth, *that the elect, and thoſe who are truly converted, can never fall into this ſinne againſt the holie ghoſt: and that they who commit it, were never poſſeſſed of true faith and repentance.* For all thoſe who are cholen of God to everlaſting life, are converted in this life; & all they who are trulie converted, ought certainelie to thinke, that they are in the number of the elect, and therefore ſhall never ſo ſin, as with all to periſh: according to thoſe ſayings, *Iohn. 10. My ſheepe ſhall never periſh, neither ſhall anie plucke them out of my hande.* Luke. 22. *I have praied for thee that thy faith faile not.* 2. Tim. 2. *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth who are his.*

How many of the reprobats are ſaid in Scripture to be lightened and ſanctified.

That manie of the reprobate are ſaid to be *lightened, and to be made partakers of the holy Ghoſt, to have taſted of the heavenly gift, the good word of God, & of the powers of the world to come, & laſt of all to have bin ſanctified with the blood of the Teſtament:* likwiſe in Peter, *to have eſcaped from the filthines of the world:* the Apoſtles theſelves ſhew that this is to be vnderſtood of the knowledge of the truth, and the foregoing & deteſtation of errors and vices for a ſeaſon, and laſtly of the ſufficiencie of Chriſts merits even for the wiping away of their ſins alſo, & the offer thereof made vnto them by his word & Sacraments: which they ſhew, when they interpret that *lightning & taſt to be the knowledge of the truth and righteouſnes, and call them dogs & ſwine, not made ſo againe, but returning to their vomit & wallowing in the mire, & further compare them to the earth drinking in the raine, but bringing foorth inſteade of good herbes, thornes & briers.* For theſe things agree not to true faith & converſion.

2. Pet. 2. Heb. 6. 7.

We are not raſhly to pronounce any man a ſinner againſt the holy ghoſt, vntill we ſee him give vp the Ghoſt in Apoſtacy & Blaſphemy.

Fourthly, by theſe thinges which have bin ſaid, it appeareth *that we are not raſhly to pronounce who they be that ſin againſt the holy ghoſt: and that we may not iudge of this ſin, vntil the ende,* that is, vntill we knowe them, who once had the trueth, and confeſſed themſelves to be convicted and perſwaded of it, with hatred therof to perſecute & reproch it, or to end their life in hatred & deſpite againſt it. The reaſon hereof is manifeſt,

nifest, *because we are not the beholders of mens hearts.*

If it be obiected, that, 1. *Ioh.* 5. it is said, *There is a sin vnto death I say not that thou shouldest pray for it: If he wil not that we shal pray for those who sinne to death, it must needes be that we maie discerne thē from others.* We answere, that Iohn doth not vniversallie forbid, *that we pray for any so sinning*, but at such time, as that is manifest vnto vs, either by some divine testimony, or by manifest arguments, & the sinners owne profession. But before this is certaine and manifest vnto vs, we ought to desire of God the conversion of all men, and as much as in vs lieth, to endevour it, as it is saide, 1. *Tim.* 2. *I exhort that first of all supplications, praiers, intercessions, & giving of thanks be made for all men.* And, 2. Tim 2. *The servant of the Lord must not strive but must be gentle towarde all men, apt to teach, suffering the evil men patiently, instructing them with meekenes, that are contrarie minded, proving if God at anie time wil give them repentance that they maie know the truth, and that being delivered out of the snare of the devil, of whō they are taken, they may come to amendment, & performe his will.* And, Mat. 5. *Pray for thē which hurt you & persecute you.* And, Act. 7. *Lord, laie not this sin to their charge.* If it be replied, *that so it will come to passe that our praier shall be contrary to the wil of God, if not knowing of it, we pray for them who sinne against the holy Ghost:* the answere is ready: That praier is made for thē, with a condition, by which we submit our will and desires to the counsaile of God, that he wil convert and save the adversaries of the truth, if they may bee recovered, but that he will represse them and punish them, if he have not appointed to recover them.

Our prayer for the adversaries of the truth must be conditionall with submission to Gods will.

By the same aunswere is this argument dissolved, *Their sin is not vnpardonable, for whom we must pray. But we must praie for all men. Therefore no mans sinne is vnpardonable.* First we denie the Minor: because if it appeareth by any divine testimony, or by manifest argumentes & their owne profession that they are cast-awaies, whether they sin against the holy Ghost, or otherwise doe not repent, we must not pray for them. Secondly, neither is the Maior true. For if we knowe not, whether they sinne against the holy Ghost, or are reiected of God or no, we must pray for them, but with that condition, if they may be recovered.

Our prayer for them being but conditional, it argueth not but that their sin may bee notwithstanding vnpardonable.

Out of these things also which have beene spoken, an-

swere

The feare of vnpardonable sin belongeth to the wicked, not to the faithfull.

swere is made to this Obiection: *He that must feare least he hath anie vnpardonable sinne, can never be assured of remission of his sinnes and of life everlasting: but if there be anie sin vnpardonable, which is committed before the end of a mans life, no man can be assured, that he hath not, or shall not have such sinne. Therefore either there is no such sin, or no man can be assured of the grace of God, and his owne salvation.* For the Minor of this reason is false, concerning those who beleeve. For they must certainelie thinke, that they neither had, nor have the sinne against the holy Ghost; *because there is no condemnation to them, who are in Christ*: neither that they shall have this sinne, *because no man can plucke the sheepe of Christ out of his hand.*

Adam and Peter sinned not against the holy Ghost.

1. Obiection. *Adam and Peter obtained remission of sinnes: Adam and Peter sinned against the holie Ghost, because they denied the manifest and known truth of God: Therefore some men sinning against the holie Ghost obtaine remission of sinne.* Aunswere. The proofe of the Minor is a false definition: For not every deniall or reiection of the truth is sinne against the holie Ghost, but that onelie, which hath accompanying it an inward hatred of the truth, and which of a purposed intent & with horrible furie endevoureth to oppresse it: which hatred of truth was not in Adam or Peter. Augustine therefore saith: *Faith failed not Peter in his heart, when confession failed him in his mouth.*

God sparing Cains life doth not cher by shew his pardoning of his sin, but a further revenging of it.

2. Obiection. *The sinne of Caine was not vnpardonable. Because God would not have him killed: therefore he pardoned him his sin. But Caines sin was committed against the holie ghost: Therefore some sinne against the holie Ghost is not vnpardonable.* Aunswere. In the proofe of the Maior is a fallacie, putting that which is no cause, as if it were a cause. For the cause why God would not have him killed, was not, for that he had pardoned Caine his sinne, not repenting himselfe of it, but that the murderer might bee the longer tormented with the furies of his conscience, that in so long time not repenting, hee might be made inexcuseable; and further also, that murders might not waxe rife amonge men.

Every sin of the vnrege-

3. Obiection. *They who are altogither ignorants of Christ, sin not against the holie Ghost. But al that know not Christ have*

vnre-

vnpardonable sin: because it is never pardoned them. Therfore some vnpardonable sin, is not against the holy Ghost. Ans. We grant the whole reason, if in the Minor & Conclusion therof be vnderstoode, by vnpardonable sin, those sins of the vnregenerate, which are not indeed remitted vnto them, for that they persist in those sins to the end without repentance: yet to others they are remitted, who persist not in them, but repent of thē in this life. For not all who commit them, persist in thē. But if that kinde of sinne be vnderstood, it is never remitted to any man, because all they, who commit it, persist in it to the ende of their life without repentāce: then is the Minor false. And so is there no consequence in this reason.

vnregenerate vnpardonable, because not repented of, which to others through repentance are pardōed.

The sin against the holy Ghost, & sin against the conscience differ, as a generall from a particular. *Sin against the conscience,* is the generall. For a man may also through infirmity & ignorance deny the truth, not through a hatred of it: as Peter & Paul did. So that then the sin against the holy Ghost, is a sin against the conscience: but every sin against the conscience is not a sin against the holy Ghost. And therfore this is more generall, the other more particular.

The sin against the holy Ghost is said to be vnpardonable, not that it exceedeth, or surmounteth the greatnesse of the merit of Christ; but because he is punished with a finall blindnesse, who committeth it, neither is it at any time graunted him, to repent. Because it is a speciall and singular kinde of sin, therefore hath it a singular punishment that such sinners should not at all repent: And without repentance there is granted no remission of sins.

The differēce betweene the sin against the holy Ghost, and sinne, against the conscience.

The fift division of sinne.

THere is some sinne, which is *of it selfe* sin, & some which commeth to be sin by *an accident.*

What is sin of it selfe, and what is sinne onely by an accident.

Sins *of themselves,* are all those things which are forbidde of God in the Law, or whatsoever things the Law condemneth: as are inclinations disagreeing from the Law of God, and some actions also, which are sins in respect of *vs*: but in respect of God are punishments.

Sinnes *by an accident,* are thinges either commaunded of God, or neither commaunded, nor prohibited, that is indifferent thinges, which are not done after the same manner, neither

neither to the same ende, vnto which God would have them to be done, that is, without repentance, or with great defect. Things commanded, in the vnregenerat are sins, because although the actions and doinges of those thinges are commanded, yet the person, from whom those actions proceede, pleaseth not God, neither is reconciled vnto God. Further, that which the vnregenerate doe, they do it not to that end, whereunto they ought, that is, to the glory of God, neither is their action grounded on faith. For they know not whether or no they have God favorable to them, or whether that be pleasing vnto him, which they do. But these conditions & circumstances are necessarily required to a good worke: for it sufficeth not to doe good workes after a civill maner. *Those civill workes indeede are good*, as they proceede from God: but as they are in vnregenerate men, they are evill: even as it is when a wicked man giveth almes: because it proceedeth not from the love of God, and therefore not from faith, neither is referred vnto Gods glory.

But yet *those things which men doe, being forbidden in the Law of God, are of themselves and properly sinnes*, because the nature or definition of sin doth properly agree vnto them: which is, that they are done against the expresse commandement of God. And therfore in the scripture, things which are so done of men, are ever called evil, but never good. But those things which are cõmaunded of God, whẽ they are done by the vnregenerate, or in hypocrisie, they are so discõmended, as yet nevertheles they are coũted & praised for good: & that not onely in respect of God, who is the efficient of those things in men, in respect of whom all the actions of the wicked are iust: but also in respect of the men themselves, by whom they are done, so that they also are saide to have done well. as 1. *King.* 21. *Seest thou how Ahab is humbled before me? Because he submitteth himselfe before me, I will not bring that evil in his daies.* And 2. Kings. 10. *The Lord said vnto Jehu. Behold, because thou hast diligently executed that which was right in mine eies, &c.*

How inclinations and actions are in themselues both good and bad

Neither is there cause why any man should heer say, that *inclinations and actions are of themselves good, because they are things in nature made and raised of God.* For they are of themselves good, as they proceede from God: but as they are in men corrupted, or as they are done by men, they are of the selve

ſelves evill and vicious, becauſe they are committed againſt the Law of God.

Why the works of the vnregenerat cānot pleaſe God.

But neither of the contrary followeth it, *that the workes of the vnregenerate, whether they be civilly or morally good, are not therefore ſinnes, and diſpleaſing God, becauſe they are commanded of him.* For, that the worke be good & pleaſing to god, *not only that which is cōmanded muſt be done, but it muſt be done after that māner alſo which is commanded: or, which is al one, it muſt agree not only in part, but in whole with the Lawe of God.* And ſince the works of the vnregenerate are not ſo done, though not wholy, yet for a great part they ſwarve from the Law of God, & are deſtitute of that perfection and rightnes, without which they cannot pleaſe God.

Why the works of the regenerate doe pleaſe God.

If any man vrge, *That the workes even of the regenerate alſo are not perfect, neither yet for all that they are counted ſins, & that therefore we muſt not ſo ſeverelie give ſentence againſt others:* The anſwere is at hand: *that faith ſhineth on the workes of the godly, but not on the workes of the wicked.* And therefore they pleaſe God, & their imperfection is covered through the ſatisfaction & interceſſiō of Chriſt, which falleth not ſo out with the works of the wicked. And laſtly in theſe is begun the true & inward obedience of the will and hart: but in theſe not ſo: and therefore theſe are hypocriſy, which is ſeverely condemned by God himſelfe.

So alſo *if they be ſaid to be recompenſed with reward, and therefore not to be ſinne.* Firſt we anſwere, *that to be approved and rewarded in them, which is good,* but that evil which concurreth is not only condemned and puniſhed, but the good alſo, which the wicked doe, is deprived of the honour and name, and ſo of that eternall reward of thoſe workes which are indeed good & pleaſe God. Secondly, we aunſwere, *that theſe are ſometimes recompenſed with temporall rewardes, but never with eternall.* Thirdly, *that they are recompenſed of God with theſe rewardes,* not as that hee ſimply liketh of them, or ſo acknowledgeth them for good, that he doth not withall repute them for evill: but that he might invite by theſe rewards others aſwell vnbeleevers as beleevers, to keepe and obſerve external diſcipline and honeſty: Becauſe he will that in mankinde there be kept ſome order neceſſary for the preſervation of the ſociety of man, yea even amongſt the wicked and hypocrites.

Fourthly

Fourthly, *those rewards are rather a diminishing & mitigation of their punishments, than any rewards: because they make nought for their salvation to whom they befall* And God will according to the order of his iustice, punish greater sins with greater punishments, and lesser with lesser, both in this life, and in the life to come.

The moral actions of the vnregenerate are not therefore to be omitted of vs, because in thēselvs they are sinne: but we must avoide the sin, and perform the action,

Moreover, this is a fallacy of the accident, *If any collect & gather that we must not do the moral works of the vnregenerate, because they are sinnes.* For those works which are of themselves sins, that is, are forbidden of God, we ought of necessity to avoide: but those which are sins but by an accident, ought not to be omitted of vs, but corrected by vs, & so done, that they may be performed without any sin concurring or intermingled with them. For they are not cōdemned for themselves, but for the sins which are adioined to them. Now it followeth not, that that good which remaineth, should be reiected or abolished, because of the imperfections and defects: but rather it should be nowrished, and encreased, & clensed from those evils wherewith it was stained.

Wherefore externall & civill discipline is necessarie in the vnregenerat.

Discipline therefore is necessarie, even in the vnregenerate, in respect of the commandement of God; for avoiding the grievousnesse of punishments, which ensueth vpon the breach of discipline; for the preservation of the peace and societie of mankinde; for a way and entrance of conversion, which is stopped by persevering and persisting in manifest offences.

The good actions of hypocrits are not to be omitted but their hypocrisy therein only to be eschewed.

If instance be given: *Hypocrisie is sin of it selfe, and is to be avoided*, as Mat. 6. It is said, *Be not as Hypocrits: But the Discipline or outward behaviour of the wicked is Hypocrisie. Therefore it is sin of it selfe, and they should omit it:* We answere to the Maior, by distinguishing the diversity of Hypocrisie. There is a double Hypocrisie: one is in workes not commanded of God, done for ostentation sake, or to deceive, as those which Christ mentioneth, Mat. 6. *To make a trumpet be blowen before him when he giveth almes, to pray standing in the Synagogues, and in the corners of the streetes, to looke sowrely, and disfigure his face in fasting*, and all other superstitious and humane traditions which appertaine not to the edifying of the Church. That these thinges are to be omitted and left vndone, there is no doubt; as it is said, *In vaine do they worship me, teaching doctrines*

the commandements of men. And therefore they are here expressely condemned and forbidden of Christ. There is another hypocrisie in workes commãded of God, but not done after that manner which God requireth. These are not to be left vndone, but to be corrected, & to be done without hypocrisie, that is, with true faith and godlines: as in the same place christ teacheth *of almes, prayer, fasting, not to be omitted of the godly, but to be otherwise performed, than they were of hypocrits.*

By this which hath bin spoken it is manifest, *For what cause this difference of sins, which are of themselves sins, and by an accident sins it necessarie, least that a false persuasion of their own righteousnes or merits should rest in mẽs minds, & least with sins which are of themselves sins, should be cast away also good thinges which come to be sins but by an accident, & so should be encreased & heaped up the sins and punishments of mankinde.*

The vse of the difference between sins which are of themselves sins, & those which are made so by an accident.

The workes of the regenerate and vnregenerate differ seven manner of waies.

IN this place is to bee obserued *the difference betweene the workes of the regenerate, and vnregenerate.* They differ seuen waies. *For one and the same worke commanded of God, is good in the regenerate, & sin in the vnregenerate.* 1. *Because the regenerate are reconciled to God: The vnregenerate are not.* 2. *The regenerate do it to the glorie of God: The vnregenerate no way do so.* 3. *In both of the that good worke is imperfect*, but that of the godly is covered by the satisfaction & intercession of Christ: that of the vngodly not so. 4. *The work of the godly is ioined with a beginning obedience: that of the vngodly with sin raigning.* 5. *The good worke which is in the wicked, is made evil: But the good which is in the godly, though it be contaminated with sin; yet because it is hidden by the satisfaction of Christ, it is not punished; neither it is obiected vnto him*, that he doth defile the gifts of God with his sinnes, neither doth the Lord for that worke bereave the regenerate man of everlasting life: al which he doth in those who are not regenerate. 6. *The good worke in the wicked is onelie adorned with temporall rewardes*, and that not as if it pleased God, but for to invite by this means others to honestie: *But the good worke in the godly is freely adorned not only with temporal, but also vvith eternall benefits*; & that also, because it pleaseth him in our mediator, and not only thereby to invite others to honestie; according to that of Christs: *So let your light shine before men, that*

Why one and the same work is good in the regenerate, and sin in the vnregenerate.

that they may see your good workes, and glorifie your father which is in heaven. Wherfore the good works of the godly, bee oftentime in the old Testament shadowed by *an acceptable incense* wherewith God is honoured & pleased. And *godlines*, as the Apostle saith, *hath the promise of this life, and the life to come.* 7. *Good workes in the vnregenerate make onelie to the mitigation of their punishmentes*, that they maie not suffer more grievous paines, as other wicked persons doe: *but the good workes of the godly doe not only serve for this, that they maie suffer lighter & easier punishments, but also that they may be quite freed from al evil.*

How things in themselus indifferent, by an accident become sinne.

Things indifferent in themselves maie bee also sinnes by an accident: that is, if they bee done with offence, or without faith. *For whatsoever is done without faith, is sin. Vnto the pure all things indeed are pure, but it is evil for the man which eateth with offence.* Out of these & the like places is this division taken. For when the Apostle saith, that *all things are vncleane to the vncleane and wicked*, hee intimateth also that those things which of themselves are good, are notwithstanding vncleane, or sinnes vnto the wicked.

In al these divisions it is affirmed, that also in the Saintes of God is sinne. *Wherefore we must holde the difference betweene the sins of the regenerate, and the vnregenerate.* There are diverse sins truly in the Saints: as 1. *Original sinnes.* 2. *Manie actual sins* as of ignorance, omission, infirmitie. 3. *Some also fall into errors which fights with the foundation it selfe, or into sinnes against their conscience*, for which they loose a good conscience, comforte, many gifts of the holie ghost, & should be condemned, except they did repent. But nevertheles, *Verie much do the regenerate in sinning differ frō the wicked.* 1. *Because the purpose of God is to keepe the godlie for ever.* 2. *In the godlie there is assured & certaine repentance in the end.* 3. *In the verie sinnes themselves is the true beginning of faith*, sometimes more, sometimes lesse, & the godlie so resist and strive against sinne, that they fal not without repentance into errors against their conscience, and repugnant to the foundation.

4. *What are the causes of sinne.*

Men seeke the cause of sin any wher, rather than where it is.

1. SOme derive the cause of Originall sin from the destinie of the stars, saying, *I sinne, because I was borne vnder an vnluckie Plant,*

2. *Others when they sinne, & are rebuked for their sin, they make* an excu-

aunſwere, Not I, but the Devill was in fault, that I committed this deede.

3. *Others, leaving excuſes, directly caſt the fault vpon god, ſaying, God would have it ſo: for if he would not, I ſhould not have ſinned.*

4. *Others, when God (ſaie they) might have hindered me, and yet did not, himſelfe is the author of my ſinne.*

It is no new thing, for men to ſharpen their blaſphemous tongue againſt God. For our firſt Parentes, when they had ſinned and were accuſed of their ſin by God, they tranſlate & paſſe over the fault committed from themſelves to others, neither ingenuouſly confeſſe the truth. Adam returneth the faulte not ſo much vpon his wife, as vppon God himſelfe: *The woman* ſaith he, *which thou gaveſt to be with mee, ſhee gave me of the tree, and I did eate:* as if he ſhould ſay: except thou hadſt ioined her to me, I had not ſinned. But the Lord gave him not his wife, that ſhee ſhould be an occaſion of evil vnto him, but that it might be the better and more comfortable for him. The womā ſimply imputeth the fault to the Divel, ſaying, *The ſerpent beguiled me & I did eat.* Theſe are the moſt falſe and corrupt iudgementes concerning the Originall of ſin, impious and deteſtable, whereby the maieſtie, truth and iuſtice of God is grievouſly offended.

1. *They, who make deſtinie a cloake for ſinne,* 1. *define deſtinie to be a linked order through all eternitie, and a certaine perpetuall neceſſitie of intentes and vvorkes according to the counſels of god, or according to the evil planets.* Now if you aske them who made the planets, they have not ought to anſwere, but God. Therefore theſe men laie their evill to gods charge. But ſuch a deſtinie did not al the founder Philoſophers maintaine, much leſſe Chriſtians. 2. S. Auſtine againſt two epiſtles of the Pelagians, vnto Boniface, Lib. 2. cap. 6. *They,* ſaith hee, *who holde deſtinie, maintain that not only actions & events, but alſo our wils themſelves depend on the poſition of the planetes, at the time of everie ones conception or nativitie, which they cal conſtellations. But the grace of god ſurpaſeth not onelie all the ſtarres, and all the heavens, but alſo all the Angels.* Let vs conclude theſe things with the word of the Lord by his Prophet Ieremy, pronouncing to this ſenſe, *Thus ſaith the Lord, Learne not the waie of the heathen, & be not afraid for the ſignes of heavē, though the heathē are afraid of ſuch: for the cuſtomes of the people are vain.* Wherfore Deſtinie no cauſe of ſin. Ier. 10. 2.

that the Astrologers call the planet of Saturne, vnmercifull, sharpe, and cruell; and the planet of Venus, favourable and gentle, it is the vanity of vanities. For the starres have no force of doing good or il. And therefore the fault of sinners ought not to be imputed vnto them.

The Devil not the only autor of sin.

2. *That the Divell is not the only author of sinne*, who when as we cõmit sin should beare alone the blame of the sin, & our selves be free from fault; it is most of all declared in this that he is able to induce & entice a man to evil, but not to compel him. For God keepeth vnder the Divel, by his power, that he cannot doe what he wil: but onely what: & so much as God permitteth him. *Nay he hath not so much as power over filthie swine*, much lesse over the most noble soules of mẽ. He hath indeed a subtiltie, & great force in perswading: but god is stronger, who also never ceaseth himselfe to put good motions into mans minde. Neither permitteth he more to Satan, than he maketh profitable for man. Which we maie see *in thas most holy mã Job, in the example of Paul*, & in his words: *God is faithful, which will not suffer you to bee tempted above that you be able*: wherefore they are vaine men, who vnloade the blame of their wickednes on the Divels shoulders.

2. Cor. 12.
1. Cor. 10. 13.

God no cause of sin.

It remaineth that we shew, that also God is not the author of sin. *Gen. 1. & 2. God saw those thinges which he had made, and they were verie good.* Psal. 5. *Because thou art not a God that loveth wickednes.* Iames. 1. *Let no man saie when he is tempted, I am tempted of God.* Eccle. 15. *Saie not thou, it is through the Lord that I turne backe: for thou oughtest not to doe the thinges that hee hateth. To these and verie manie the like speaches may be added the great & most perfect goodnes of god, so that no effect of his is evill.* And because God is true, and farre from all dissembling and guile, *neither can destroie or denie himselfe; it is certaine that plaine contradictoria wilt cannot bee in him. But he testifieth in his Law (which is as it were a glas of that puritie which is in God) that he hath a horrible hatred of sinne. Wherefore hee doeth not will anie, and much lesse causeth or furdereth it.* Moreover, *that vvhich one himselfe vvoorketh in an other, he cannot of right punish. But god doth most iustlie punish all sinnes. Wherefore hee neither will, nor causeth anie sin.* Rom. 3. *Is God vnrighteous vvhich punisheth? God forbid: else howe shal god iudge the world? Lastlie, God doth neither vvil nor cause that, which destroeth*

2. Tim. 2.

his

his image: sinne is the destruction of the image of God. Wherefore God doeth neither will nor cause it. Of this we conclude, *that God is not the author of sinne, but that the originall of evill springeth from man himselfe, by the instigation of the Divell:* yet so nevertheless, that we say, that the Divell beeing at the first corrupted, did corrupt man, but coulde have done nothing, except man of his own accord had consented to evill. Here are wee to remember againe the fall of our father Adam. *God made Adam to his owne image, and similitude*, that is, he made him most good, vncorrupt, holy, righteous, and immortall: he furnished him with most excellent giftes, that nothing might be wanting vnto him to all blessednesse in God. Wherefore his vnderstanding was wholy divine: his will most free and most holie: he had power of dooing good and evill: a Law was given him of God, which shewed him what he should doe, or what he should not doe. For the Lord said, *Thou shalt not eate of the fruit of the tree of knowledge both of good and evill.* God simply required of him obedience and faith, and that whole Adam should depend of him, and that not constrained by necessitie, but should doe it freely. *God made man from the beginning, and lefte him in the hande of his counsaile*, saying: *If thou wilt, thou shalt observe the commaundementes, and stedfaste thy good will.* Therefore when the Serpent tempted man, and counsailed him to taste of the forbidden tree, man was not ignorant, that the counsaile of the Serpent did not agree with the commandement of God. The Lord compelled him not: neither did Satan compell him in the Serpent. For God had saide: *Yee shall not eate of that tree, neither shall yee touch it, least yee die.* Wherefore it was in the hande of his counsaile, to eate or not to eate. God declared vnto him his will, plainely charging him, that he should not eate, and adding the perill, he did withdrawe him from eating, *least perhaps thou die.* Satan also as neither coulde hee, did not vse anie force: but did probably moove him vnto it, and at length did overcome him. For when the will of the woman declined to the worde of the Divell, her minde departed from the worde of God and reiecting a good Lawe, shee committeth an evill worke: afterwardes shee drewe on her husband, willingly following her, to be partaker of her sin. That doth the Scripture

The cause of sin is to be sought in our first Father (through the Devils instigation) & so by discent to be found in vs.

Gen. 2. 17.

Eccle. 15. 14.

Gen.3.6. incultate in these words: *So the woman (seeing that the tree was good for meate, and that it was pleasant to the eies, and a tree to bee desired to get knowledge) tooke of the fruit thereof, and did eat, and gave also to her husband with her, and he did eate.* Here have you the beginning of evill, *the Divell:* and that which mooved the wil of man, that is, *the false commendation of the Devill,* and even a meere lie, and the delectable shew & sightlines of the tree. Wherefore Adam and Eve doe of their owne accord that which they doe, being led with a hope of more excellēt wisedome, which the Seducer had lyingly promised thē. We conclude therefore, that sinne hath his beginning, not from God, who forbiddeth evill, but from the Devill, and the free election of man, which was corrupted by the Devils falshood. And therefore the Divell and mans corrupted wil obeying him, are the most true cause of sinne. This evill floweth from our first Parents vnto all their posterity, so that sin hath not else-whence his beginning, than from our selves & our corrupt iudgement, and wicked will, and the suggestiō of Satan. For an evill roote, and that first corruption bringeth forth of it a rotten braunch, agreeable to the nature thereof which Satan nowe also setteth forward and laboureth it as it were plants, by his guiles and lies: but in vaine doth he labour, except we yeelde our selves to be fashioned and dressed by him.

The beginning of sinne from the Devill, and the free election of man corrupted by his seducement.

What is Originall sinne.

That is called *original* sin, which proceedeth from the first original, that is, was derived from the first Parents into: I by propagation or generation. For this sin we bring with vs in our nature out of our mothers womb into this life. *I was born in iniquity, and in sinne hath my mother conceived me.* And of the Divel, Christ speaketh thus: *He hath beene a murtherer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a lier and the father thereof.*

Psal.51.5.

Iohn.8.44.

Sin the proper effect or a reasonable nature transgressing the Lawe.

To this may be added this reason: that *sin cannot be a proper and naturall effect of anie cause, but of that which hath power to doe against the Law.* But this no nature hath power to doe, besides the nature of Angels and of men: For God is a Law vnto himselfe, and cannot doe or attend any things against his lawe. And other creatures, whereas they are not indued with reason, and therefore the Law not made for them, they

they cannot commit sin: because, take away the Lawe, and there is no place left for sin. Wherfore it necessarily followeth, that sin is such an effect, as agreeth to those Angels alone, who fel, and to men.

But there is an order to be observed in these causes. For *the cause of the first sinne* in Paradise is the *Divell*, instigating, *& the wil of man* assenting or obeying: & these former sins are the causes of al that follow. The reasons, 1. *Because by one man sin entered into the world* 2. *Because man and the Divell are able by their own nature to sin against the Law.* And that first sin or first fall in Paradise is the cause of Originall sin both in Adam, who fel, and in others who have their discent from him. *Originall sinne is the cause preparative as it were of all actuall sinnes*, according to that of Paul, *sinne that dwelleth in me doth it*, and evill and corrupt inclinations doe carrie me to evill actions. Causes impulsive of sins, are those obiects which sollicite men to sin: Yea actuall sins are the causes also of those sins that follow them.

The first cause of the first sin, the Devill.
The second, mans wil.
The first sin cause of all sins thence following.

Furthermore, whereas the Scripture teacheth that the sinnes which followe, are the punishmentes of those that went before, and the fault or desert is an impulsive cause of punishment; it is manifest, that *actuall sinnes which got before are the causes also of those that followe them, even as of other punishmentes or calamities, which are purchased by our sinnes.* And that is to bee vnderstoode aswell of the falles of those that commit the sin, as of other fals, with which aswell they are punished, whose falles they are, as they, who first sinned: as the sinnes of the Parents are punished by the sinnes of the children; the sins of the subiectes, by the sinnes of the Magistrates, or contrariwise: as cap 1. to the Romanes, of purpose is declared: *Wherefore God gave them vp to their hearts lusts, vnto vncleannes.* And 2. Thess. 2. *Whose comming is by the working of Satan, with all power and signs and lying wonders, & in all deceiveablenes of vnrighteousnes, among them that perish.* And Exod. 2. *I the Lorde thy God am a ielous God, visiting the sinnes of the fathers vpon the children vnto the third and fourth generateon of them that hate me.* And 2. Sam. 12. *Thus saith the Lorde, Beholde, I will raise vp evill against thee out of thine owne house, and will take thy wives before thine eies, and give them vnto thy neighbour.*

Former actual sins causes of others which follow after, not only in them which first sinned, but also in others

God the cauſer of ſins as they are puniſhmentes, but not as they are ſins.

If humane reaſon doe here obiect. *That God is the authour and cauſer of puniſhments: If therefore ſinnes be the puniſhmentes of ſinnes, it followeth that God is the cauſe of ſinnes.* We aunſwere, that there is a fallacy of the accident in the Minor. For it commeth to paſſe by an accident, that is by the fault of thoſe who ſinne, that when by the iuſt iudgement of God either themſelves or others are puniſhed by evill men, they in the meane ſeaſon (God permitting, that is, not ſhewing them that he would have thoſe thinges to be done by them for to puniſh them, which thinges yet he hateth, and which he will puniſh both in this life, and the life to come) doe fulfill their deſires, ſwarving from the Law of God, and eſtranging themſelves more and more from God by ſinning, doe purchaſe more grievous puniſhments vnto themſelves. Or if we will diſtinguiſh the Maior, it is in effect the ſame. *For puniſhments come from God as authour and cauſer of them,* as they are puniſhments; but in as much as they are ſins, ſo they come, God neither willing them, nor approving them, nor cauſing, but onely permitting. For to permit this kinde of puniſhments, which ſinners by ſinning inflict either vpon themſelves or others; is nothings elſe, than not to cauſe that evill men ſhould doe this, which God would have done for puniſhment, to the ſame end, that they may obey this will of God.

So alſo we aunſwere to that argument: *The priuation or want of righteouſneſſe and diuine wiſedome, God inflicteth as a puniſhment vpon men: but that priuation is ſinne: Therfore God is the cauſer of ſinne.* For this priuation is not ſin, as by the iuſt iudgement of God it is inflicted, but as it is of men themſelves voluntarily brought vpon them by their owne miſdeedes and demerites, and is admitted or received into the minde, will, and heart: even as evill actions are not ſinnes, as they are governed by God, but as they are done by men.

Puniſhment and the manifeſtation of Gods glory & iuſtice are not the ends of ſinne, becauſe men

They ſay further: *He that mindeth the ende, mindeth alſo the meanes, God mindeth the endes of ſinne, that is, puniſhment and the ſhewing of iuſtice and wrath in puniſhment: Wherefore he mindeth ſinne alſo, by which thoſe endes are come vnto.* But the Minor is to be denied, that puniſhment and the manifeſtation of the glory of God are the endes of ſin. For the end is

that

that which moveth the efficient cause to bring foorth an effect: but punishment, or the manifestation of the glorie of god, doe not move the sinner to sinne. These cannot therefore be saide to bee the endes of sinne. But those are the proper ends of sinne, which the Devils and men respect in sinning: that is, the destruction of men, the fulfilling of evill desires, the oppression & reproach of god. & his truth.

are not by them moved to sinne.

If they replie, *that men indeede have not those endes, but that God respecteth them: For that which God permitteth, to shewe his iustice by punishing it, the end which God proposeth thereof, is the punishment of the sinners, and his owne glorie. But he permitteth sinne to punish it, and to declare himselfe iust by punishing it: therefore these are the endes of sinne, in respect of the purpose & intent of God.* We denie the Maior. For God suffering sin to be committed, respecteth as the ende (not of anothers worke, that is of the sinne of Devils or mē, but of his own work, that is, of his permission of sinne) the punishment of sinnes, and the manifestation of his owne iustice. For sin is one thing, and the permission of sinne another, whereof is spoken *Exod. 9. For this cause have I appointed thee to shewe my power in thee, and to declare my name throughout all the worlde.* Prover. 16. *The Lorde hath made all thinges for his owne sake: yea even the wicked man for the daie of evill.* Rom 9. *God being willing to shew his truth, and to make his power knowen, hath suffered with long patience the vessels of wrath prepared to destruction.* Wherefore punishment is not the ende, but the consequent or proper effect of sin; and an accidentarie effect thereof is the manifestation of the glory of God; as Paul sheweth, Rom. 3. *For if the veritie of God hath more abounded through my lie to his glorie &c.*

God respecteth those as ends not of mens sin, but of his permission of their sinne.

If here againe we replie: *He that wil the Consequnt, will also the Antecedent: But God wil these thinges which are the Consequentes of sinnes, that is, punishment, and execution of his iustice: therefore he will also the Antecedent, that is, sinne it selfe, without which these should not followe or be Cōsequents:* we deny the whole consequence of this reason. For nothing followeth or can be concluded in reason, when both the former propositions are meere particular. For the Maior of this reason is not vniversallie true, but onelie then holdeth it, when as the Antecedent, togither with the Consequent agreeth

How God is said to wilput nishment which is the consequent of sin, and not sinne it selfe which is the antecedent.

greeth with the nature of him which wil the Consequent: & not when onely the Cõsequent agreeth, & not the Antecedent. For when it falleth thus our, then is the Cõsequent by his will, but the Antecedẽt is not by his wil, but only by permission. For God is said to wil those things which he liketh, as agreeing with his nature & rightnes; but to permit those things which yet he disliketh, abhorreth and condemneth, but nevertheles for iust causes hindereth them not from being done. And therfore it is said in the Scripture, that he wil, and causeth life everlasting, which is the Cõsequent, & the conversion of mẽ, which is the Antecedẽt, & goeth before: and that he will not, but only permitteth punishment as it is sin which followeth, and is the Cõsequent of sins: as is delivered in holie Scripture, *Rom. 9 and Ephes. 1.*

The reasons why God not forbidding sin, is yet no cause of sin.

If again they vrge: *He that forbiddeth not sin, when he may forbid it to be committed, in him is some cause and fault of the sin: but God permitteth it, when he might forbid it: therefore there is some cause and fault of sin in him:* We deny the Cõsequẽce: because the Maior is not vniversallie true. For it is onely true of him who doth not perfectly hate sin, & therefore forbiddeth it not, when he may: and who is bound to hinder sin that it be not committed. But it is not true of God, who with vnspeakable anger accurseth and condemneth sin, neither yet hindereth it from being committed; because he is neither boũd to do so, neither doth he permit it, without most good & iust causes. Farther, God might by his absolute power hinder evil; but he wil not corrupt his creature, & man being iust & righteous. Wherefore he dealeth with man after the order of man. He proposeth lawes vnto him: hee proposeth rewards and punishments: he willeth him to embrace good, & flie evill. To the doing of which thing neither denieth he his grace, without which we can do nothing, neither refuseth he our diligence and labour. Heere if man cease, and give over, the sin and negligence is ascribed to man, not to God, though he could have hindered it, and did not, because hee ought not to hinder it, least he should trouble his appointed and setled order, and destroy his owne worke. Wherefore God is not author of evill or sin.

God doth not evill whẽ he permitteth evill.

If they obiect farther: *He that doth evil that good may come of it, doth not well,* Rom. 3. *God when hee permitteth evill for good*

ends, doth evil that good may come of it: Wherefore he doth against his iuſtice and lavv: and by a Conſequent is bound to hinder evil: We denie the Minor. For god when he permitteth evil, doth not evil, but good. For the permiſſiō of ſin is one thing, which is the good & iuſt worke of god: & ſin is another thing, which is the evil and vniuſt worke of the Divell, or man ſinning & tranſgreſſing the Law.

God permitting ſin, doth not wil ſinto be done.

Laſtly they ſay: *what god permitteth willinglie, that he vvill to be done: but he willinglie permitteth ſin: wherfore he wil ſin to be committed, and by a Cōſequent is the cauſe of ſin.* But the Maior is to be denied: God will the permiſſion, that is, the privation of his Spirit & grace: but the ſinne of his creature, which concurreth with it, he will not: becauſe hee neither mindeth it, nor approveth it. They confirme their Maior by this argument: *To permit, is either to will, or not to wil: But it is not, not to will; for then either that ſhould not be done, vvhich god is ſaide to permit; or ſome thing ſhould bee done that god would not: both of vvhich are abſurd. Wherefore to permit, is the ſame that to vvill, and by a Cōſequent, god when he permitteth ſin, doth will ſin.* We denie the Cōſequence, becauſe there is not a ſufficient enumeration of the diverſities of will in the Minor: *for god is ſaid to vvill, and not to vvill a thing after two waies.* Either to wil, as when together he both liketh and worketh a thing; or as he liketh a thing onely, (vnder which alſo is comprehended his commanding) but doth not worke it. And he is ſaid not to will any thing, either as he both diſliketh and hindereth a thing; either as he only diſliketh it, but doth not forbid or hinder it. Both which kinds of wil are contained in the Maior: but onely one of them in the Minor: which is, both to diſlike and hinder a thing from being done.

For if god in that ſenſe woulde not ſinne to bee committed, then thoſe abſurdities ſhould follow, which they ſpeake of. But when we ſaie that god wil not ſinne, wee vnderſtand that they doe greatly diſpleaſe him, and yet that god hindereth them not from being commited: which alſo is not, to will, but to not will ſinne. For god can wil nothing, but that which is agreeable to his owne nature and goodnes: neither doth the holy Scripture ſhew any where, that god wil thoſe things which are contrary to his nature, in ſuch ſort as they are contrary.

This

God the cause of mās wil, but not of the corruption of his wil, is not a cause of sin, whereof mās wil corrupted is a cause.

This is also obiected: *Hee that is the cause or the efficient of a cause, is also the author of the effectes of that cause, if not the next, yet a farre off. But God is the cause of that wil, which is the cause of sinne: therefore is hee the cause of the effect of the vvill, that is, of sinne.* Wee aunswere to the Maior, by distinguishing of the cause. *For a cause vvhich is a farre of a cause, is sometimes by it selfe, and sometimes onely by an accident a cause. That is a cause by it selfe, of an effect,* which doth not onelie bring forth the next cause of the effect, but also doth move & governe it in bringing forth the effect, which it selfe intended, or vnto the which it was appointed; as when God frameth and bendeth the wil of men, which himselfe made, to good works, or to such actions as himselfe will have done: when the Father or Master bringeth vp his Son or his Scholler to good thinges, and the learning which hee instilleth into his minde mooveth him to doe well: when the Sunne and rāine make the earth fertill, and the earth bringeth foorth corne. *But vvhen the cause which is a farre off a cause, either doth not move the next cause of the effect, or doeth not intende or minde the effect, neither is appointed thereunto: it cannot bee saide to bee a cause of that effect, but by an accident:* as when of a good Father is borne an evill and evil-living Sonne: or of a good Father, a good and wel-living Sonne: when a godlie Magistrate by his commaundement mooveth the will of a wicked executioner to execute a guiltie person, and he beeing impelled either by desire of revenge, or by hatred, or by crueltie, reioiceth at his evill, whom hee executeth, and so committeth murther before GOD: and lastlie, when one maketh a swoorde, and another vseth it either well, or ill. Now *as often as the next cause is either before the bringing foorth of the effect depraved, or in the verie bringing of it foorth, either by it selfe, or by another cause: then bringeth it foorth a bad effect, which the cause removved or a far off, that either bringeth foorth, or moveth this next cause, neither intendeth, neither as by any ordination or appointment vnto it produceth:* As when the will and hand of the cleaver purposeth to cut a thing, and the iron being too dull, causeth that to breake which is taken in hand to be cut. So also God maketh and mooveth the wil: but because the wil of men is depraved

praved by the Divell and it selfe, it bringeth forth sin, which God neither when he maketh, nor when he mooveth the will, intendeth or mindeth to bring forth. Wherefore it followeth not at all, that God is the cause of those things which are committed by his creatures, depraved and corrupted of themselves.

Likewise it is obiected: *Second causes are able to doe nothing without the first cause, which is good. Wherefore neither is sinne brought foorth, neither doe they deprave themselves, but that also the first cause worketh it with them.* We answere to the Antecedent: *The second causes doe nothing without the first cause*, that is, without the first cause preserve and moove them to doe, so farre foorth as it is good which they doe: but they doe without the first cause concurring with them to the bringing foorth of evill, as it is a fault, or of sinne. Isa. 30. *Woe to the rebellious children, saith the Lord, that take counsell, but not of me, and cover with a covering, but not by my Spirite, that they may lay sin upon sinne.*

God the first cause doth not concurre with secundarie causes to the bringing forth of sin.

Likewise they obiect: *That which is good, cannot by sinning corrupt it selfe, except it bee some other waie corrupted: as it is saide, A good tree cannot bring foorth evil fruit. The will of the Divell and Adam, before the fall of both, was good: Therefore it could not corrupt it selfe by sinning, except it were by some other meanes corrupted.* We deny the Maior. For although the creature be good, yet God not preserving his goodnes, that is, mooving or willing that his will should bee mooved by outward obiects, neither in the meane season lightning and governing the will with the knowledge of his own divine will, it is not only possible, but it must necessarily follow that he must sin, become an evill tree, and thorough his owne will and fault avert himselfe from God, run to worse and worse, and purchase blindnes, the iust punishment of sinne, both vnto him and his: as it is saide, *Without me ye can doe nothing.* Againe, it is obiected: *He that withdraweth grace from the sinner, without which sinne cannot be avoided, he is the cause of sinne: God did withdrawe his grace from man, without which he could not persist in righteousnesse. Wherefore God was the cause of mans sinne.* Wee deny the Maior. First, *because God was not bounde to man, to preserve that grace in him which he gave him.* Secondly, *because he withdrewe his grace from man being willing thereunto, and reiecting*

How the good will of man corrupteth it selfe.

iecting it of his own accord. Thirdly, *because he withdrew his grace, not that he did envy man, righteousnesse and eternall life, or that he is delighted with sin, but to try him,* that is, to shew how the creature is able to doe or keepe no goodnesse, without the singular goodnes and mercy of his Creator: and so God is not at all the cause of sin, although sin doth necessarily follow this withdrawing in him, from whom the grace is withdrawn. So then when God did withdraw his grace from man, not God withdrawing it, but man reiecting it, is the cause of his owne sinne and destruction.

God will the temptation of man; yet not the sinne of man.

Againe they say: *He that will have him to be tempted whom he knoweth certainly will fal, if he be tempted, he will the sin of him who falleth. But God would that man should be tempted of the Divell, whom he knew certainly would fal, for otherwise man could not have beene tempted. Wherfore God is the cause of his fall.* Here also we deny the Maior. For he is not the cause of sin, who will have him that will fall, tempted for to try or to make manifest the weaknes of his creature; but the Divel tempting man to this end, that he may sin, and be seperated from God, and man obeying the tempter against the commandement of God, are the causes of sinne. For the Antecedent, which being put, must necessarily have another thing consequent thereof, is not the cause of the consequēt, except it worketh somewhat in producing the consequent. But God neither in withdrawing his grace, neither in that he doth will the temptation of man, worketh in producing of sin, as it is sin, because he never intended it.

That is not of God, but of man and the Divell, which maketh sin.

Againe they obiect: *He that is the cause of those things which make sin, is the cause of sin. God is the cause of those thinges which make sin, that is, of the action, which is the matter, and of the privation of rightnes in man, which is the forme of sinne. Wherfore he is the autor of sin.* To these the answere hath been made before. For the Minor is to be denied. Because the action, & privation of the divine light and direction doe make sin, as they are contrary to the Law. And they are cōtrary to the law of God, and make sin, as they are committed by man, & are in him: but as they are guided by God, and inflicted, they are not sin, but a triall of him that would sin, or a punishmēt of him that had sinned. Wherefore that is not of God, but of man and the Divell which maketh sinne.

Last

Last of al they vrge: *Seing that God would the fall of Adam either as it was sinne, or as a punishment, and could not will it as a punishment, because no sin had gone before which should be therewith punished; it seemeth to follow that God would that worke as it was sin.* But this Consequence also is deceitfull, because there is not a sufficient enumeration in the Maior. For although the first sin was no punishment, yet God would that action, not as a sin & contrary to his will, & nature; but as in punishing, and receiving againe mankind into favour by his Son, it was a waie and occasion of exercising and manifesting his iustice and mercy, and an example of the weaknes of all creatures, yea of the most excellēt, if they be not by the singular goodnes of the Creator preserved; as it is declared, *Rom. 11. God hath shut vp al in vnbeliefe, that he might have mercy on all.* And in the same place it is shewed concerning the blindnesse of the Iewes, *That partly this obstinacy was come to Israell, until the fulnesse of the Gentiles were come in: and that the Iewes are enemies of the Gospel for our sakes; & that we have obtained mercy through their vnbelief:* That is, that God would this their obstinacy not as it was a sin of the Iewes, neither only as a punishmēt of other sins, but also an occasion of translating the Gospell vnto the Gentils. And it is said, *Rom. 3.* That God in the preaching of the Law respecteth this, *That all the world be culpable before him.* Wherefore this also he respected and woulde in permitting of sin, which if it had not come between, *the Law had not made the world culpable before God.*

Whether God woulde the fal of Adam & how.

1. Obiection. *Satan was made of God. And therefore the malice also of Satan.* Answere. God made indeede all the Angels: yea those which became Apostataes and Divels: but yet he created all the Angels at the beginning good. But Satan is saide not to have stood stedfast in the trueth. Then before his fall he stood in the truth. But afterwards he treacherously fell from his allegeance, and sinned against God: & therfore the crime of evill sticketh in that run-away the Divell. For since that time, after he fell, there is no truth in him, no faith, no integrity, no feare of God, no light, no goodnes. *He that committeth sin is of the Devill, &c.* For he is the first sinner & the fountaine of sinne.

God made Satan good, and himselfe evill.

1. Iohn. 3. 8.

2. Obiection. *God made Adam. Therefore he made sin.* Answer. Sin is the corruption of a nature created good of God, but not

Sin nor made of God, because it is no creature, but the corruption of a creature.

Sin a naturall property of man corrupted, but not of man simply as he was first created.

not any creature, made of God in man. God made mā good, who, by Satans persuasion, corrupted willingly that goodnes which he received of God, so that now sin is mans, and not a creature of God created in man. *Neither is the nature of man the cause of sin.* For God who created all thinges, and the very nature of man, created them all good: wherfore the verie nature of man also was created good. But sin is an accidentall quality, which befell vnto man in his fall, and after his fall being even from the beginning such as now it is; but no substantiall property, nor of the nature of man. *Now indeede whereas we are borne in sinne, sin is a naturall property of men,* according to the iudgment of Augustine *against the Manichees, ca.9* But and if we saie any man to be naturally evill, we saie so, because of the originall of the olde sinne, in which all our mortality now is borne.

God gave not mana will & power to work evill but to doe good.

3. Obiection. *But the will and power which was in Adam was from God: Therefore sinne also is from God.* Aunswere. God gave not man a will and power to worke evill. For he made a Law to forbid evill. Wherefore Adam himselfe did ill bestowe that will and power which he received of God, in ill vsing them. The prodigal sonne received money of his father, not that he should lash it out wastfully, but that he might have so much as sufficeth neede. Wherefore when himselfe did ill bestow his money, and perisheth, he perisheth thorough his owne default, and not by his fathers, though he received the money of his father. Therefore the fault is in the abuse. Hee that giveth thee them, leaveth the vse of them vnto thee. If he be iust, he giveth them thee for to vse, and not to abuse. When thou abusest them, the fault is laide on thee who abusest them, and not on him who gave them. So God gave a will and power to Adam to doe good, not to worke evill.

It was necessary that man should have free power either to stand or fall. Rom.9 20. Isa.45 9.

4. Obiection. *God made man so as he might fall, neither did confirme and establish in him the goodnes of his nature. Wherefore he would have him to fall or sin.* Aunswere. The Scripture beateth backe this frowardnes of mē wickedly curious. *Who art thou which pleadest against God? Wo be vnto him that striveth with his maker.* Except God had made man so as hee might fall, there had beene no praise of his worke or vertue. And what, if it were necessarie that man shoulde be so made as hee might

might fall? For ſo did the very nature of God require. *God doth not grant his glorie to anie creature.* Adam was a man, no God. And as God is good, ſo is he alſo iuſt. He doeth good vnto men, but he will have them to be obedient and thankfull vnto him. He beſtoweth infinite goodneſſe vpon man, therefore he ſhoulde have beene thankefull and obedient and ſubiect vnto him. For he declareth by his Law what he would, and what he woulde not. *Of the tree of knowledge of good and evill*, ſaieth hee, *thou ſhalt not eate, When thou eateſt, thou ſhalt die.* As if he ſhoulde ſaie. Thou ſhalt regard mee, thou ſhalt cleave vnto mee, obey mee, ſerve mee: neither ſhalt thou elſe-where ſeeke for the rules of good and evill but of me, and ſo ſhalt thou ſhew thy ſelfe obedient vnto me. Reply. *God foreknevv the fall of man, which if he would he might have hindered: But he did not hinder it: Therefore god was in faults that Adam ſinned.* Aunſwere. Vnto this obiection aunſwere hath beene made before: neither doth that neceſſitie follow vppon the foreknowledge of God, that Adam muſt needes have ſinned, becauſe God did foreknowe that he would ſin. Some wiſe Father did foreknowe by ſome ſignes & tokens that his Son ſhould hereafter at ſome time bee ſlaine with a ſworde. Neither doth this his foreknowledge deceive him: for he was thruſt through for fornicatiõ. But hee is not therefore thought to be ſlaine, becauſe his father did foreknowe that hee ſhoulde bee ſlaine: but becauſe he was a fornicator. So ſaith Ambroſe, ſpeaking of the murther which Caine committed: *verily God did foreknovve, to vvhat the furie of him being in a rage vvould come: neither yet vvas the attempt of his will forced of neceſſitie to ſin, becauſe the knowledge of God could not be deceived.* And Auſtine: *God is a iuſt revenger of thoſe thinges, of vvhich yet hee is not an evil author.* Lib. 2. De vocat. Gen. c. 4. Lib. 3. de libero arbitrio. cap. 4.

Wherefore, thoſe ſinnes which enſue and followe, are in reſpect of God, conſidered as moſt iuſt puniſhments, which as they are puniſhments, have their beeing from him as their author and cauſer: but as they are ſinnes, in reſpect of men they come, God neither willing, nor cauſing them, but permitting only, ſeeing he doth not cauſe men to doe that, which he would have done for a puniſhment, to this end, as for to obey therein his will. For one and the ſame worke

worke is good and holy, in respect of god: & sin, in respect of men, by reason of the diversitie both of the efficients, and of the ends. For first, *man, by reason of his great both ignorannce & corruptiõ, wil & worketh evil only. But god, because he is exceeding good, & the very rule of goodnes & righteousner, doing in al things what he wil, wil and worketh alwaies onlie that which is good.* Secondly, *men have such an end of their actions, as is disagreeing frõ the Law of God, that is, what they doe, they do not to that end, to obey god but to fulfill their bad and corrupt desires. But god hath the end of all his works, agreeing with his nature and Law, even that he maie declare and execute his iustice, goodnes, and mercy.* By these two things it commeth to passe, that the reasonable creature working togither with God, God working vprightly & holilie, doth nevertheless it selfe worke vnholily and corruptly.

5. What are the effectes of sinne.

Now that it is defined *what sinne is, and from whence it came,* we are to consider also *vvhat bee the evils which followv sin.* For except this also be knowne, we know not yet, hovve great evill there is in sinne, and with how great hatred god pursueth it. It hath beene laid before, *that evill vvas of tvvo sortes: one of crime or offence, which is sinne; the other of paine or punishment:* The evill of punishment, is the effect of the evill of offence. That this maie bee the better vnderstood: vvee must here againe remember, that of punishmentes, *Some are onely punishments, as are the destruction of nature, or tormentes: others both punishments and sin, as all sins which have followed since the first fall.*

Sins ensuing, effects of sins which goe before. Rom. 5. 17. Rom 7, 11.

1. *The sins which followv, are the effectes of those which go before.* So Original sin is the effect of the sin or fal of our first Parẽts. *By one mans disobedience many were made sinners.* And secondly, *All actual sins are effectes of Original sin. Sin took occasion by the commandement, and deceived me.* And thirdly, *The effect of actual sins is the encrease of them,* that is, greater guiltines by reason of the most iust iudgement of God, because God punisheth sins with sins, *Wherefore God also gave them vp to their harts lusts. And therefore God shal send them strong delusions, that they should beleeve lies. From him that hath not, shal be take away also that which he hath.* And fourthly, *The effect of actuall sin are also oftentimes other mens sinnes, by reason of scandal or example.*

Rom. 1 24. 2. Thes. 2 11. Mat. 25. 29.

Other mens sins oftentimes effects of actuall sin.

ample, whereby some are made worse of others, and are entised or moved to sin. So the persuasiō of the devil caused man to decline from God: & now it worketh in stubborne minded men. *The Devil put it into the heart of Iudas to betray Christ,* Ioh. 13. *Evill speeches corrupt good maners.* So evil teachers do withdraw mē from God to errours, Idolatry, and other sins. So a vse of libertie out of season offendeth, and draweth men to sin.

An evil conscience an effect of sinne.

2. *There followeth sin, in the immoveable and perpetual order of gods iudgement, an evill conscience, which is the knowledge and dislike which we have in our minde of our own sin, and the knowledge of the iudgement of god against sin, & that proceeding out of the knowledge of gods Law, vpon which ensueth the feare of the wrath of god and punishment, according to the order of gods iustice, and a flying & hatred of god, who destroieth sinne, which is the beginning of desperation, and eternall torments, except it be cured by the comfort of the gospell.* Rom. 2. *The gentiles shew the effect of the Law written in their harts, their cōscience also bearing witnes, & their thoughts accusing one another, or excusing.* And Isaiah: *There is no peace to the wicked.*

Temporall & spiritual evils effects of sin,

3. *Temporal and spiritual evils: as temporal death, and in a word all the calamities of this life. These evils are only punishments, that is, torments and dissolution of nature.*

Temporall evils in the regenerate are effects of sin, not as punishments, but as chastisemēts,

If any man obiect, *That they also are subiect to temporal death and other calamities, who have all their sinnes remitted; and therfore all temporall evils are not the punishmentes or effectes of sinne: but some have other causes:* we answere, that the consequence holdeth not from the deniall of one particular to the deniall of the general. For albeit the calamities of the regenerate are not effects of sin as a punishment, which is inflicted on men sinning, that so the iustice of god might be satisfied: yet are they effectes of sinne as chastisementes and exercises: whereby sinne is represſed, and more & more purged out, vntill at length by corporall death the whole be abolished. Now that of the blind man, *Ioh. 9. Neither this man hath sinned, nor his Parentes:* Christ meaneth not simply that they had not sinned, or that their sinnes were not a cause of this calamitie: but that their sinnes were not the principall cause, why hee was borne blinde; *but that the workes of God should be shewed on him,* Christ by a miracle opening his eies.

Eternall death the effect of sin.

4. *Eternall death, which is the effect of al sinf, as they are sins.* For all of what qualitie soever they be, are punished either with eternall paine, as in the reprobate; or with equivalent paine to eternall, as in the Son. This death doth begin in the reprobate, even in this world, that is, anxiety, and torment of conscienee: which we also should feele, except we were delivered by the grace of god. Now by the name *of eternal death* is not vnderstoode the destruction of the soule or body, or the seperation of them: but the abandoning and banishing of the soule and body living from the face of God, a continuall horror and torment, and a feeling and flying of Gods wrath and iudgement, and a horrible murmuring against God, taking vengeance of their sins.

The regenerate though they sinne, are not punished with this death, becaule Christ hath suffered an equivalent punishment for them.

If they obiect, *that the sins of those who beleeve in Christ, are not punished with eternal death:* we answere that those were punished in Christ, with a punishment, which both for the grievousnes of the punishment, and for the dignity of the person who suffered it, is equivalent to those eternall punishments which were to be inflicted vpon vs for our sins. As it is said, *Esay. 53. He hath laid vpon him the iniquitie of vs all.*

Why the during of punishment ought to bee alike to all sins, but not the degree of punishment.

Against that which we affirme, *that eternall death is the effect of all sins, yea even of the least:* The 1. obiectiō is: *Like is not to be giuē to things vnlike. But sins are not alike. Therfore al ought not to be punished with eternal death.* Ans. There is more in the conclusion of this reason, than was in the premisses. For only this followeth to be cōcluded. Therfore all sins ought not to be punished with like punishment. For al sinnes, even the least, deserve eternal punishment; because all sins offend against the eternall and infinite good. Wherefore as concerning the lasting of the punishment, all sins are punished with like punishmēt: but not as cōcerning the degrees of punishment. All sins are punished with eternal torments, yet so, as not with equall torments. *The servant who knoweth the will of his master, & doth it not, shall be beaten with manie stripes, It shall be easier for them of the lande of Sodom in the daie of iudgement, than for thee.*

Luke. 12. 47.

Mat. 11. 24. All sins are not equall.

Here the Stoickes obiect; *That all sinnes, or vices are ioined with anie one vice, and therefore all are alike and equall.* But neither is this consequence of force, whereas also things vnlike and vnequall maie be ioined together: neither is the ante-

Antecedent graunted. That seemeth to be proved by the saying of Iames cap. 2. *He that faileth in one, is guilty of all.* But Iames saith not, that all sins or vices concurre & are ioined with one: but first, that in the breach of one point, the whole Lawe is violated, as the whole bodie is said to be hurt, when one part is harmed. Then, that there concurreth with every sinne the fountaine or cause of all other sinnes, that is, the contempt of God. And this evil being seated in the hart, doth violate the love of God, and so all other parts of our obedience towards God. For no worke, which proceedeth not of the perfect love, dread & reverence of God, can agree with the Law of God, or please God. And yet have we experienced that this hindereth not, but that he which is infected with one vice, may be propense and prone to some sinne more and to some lesse, especially since vices themselves also are one opposite to another by the one of which contraries, and not by both at one time, every man violateth vertue.

Neither are those principles also of the Stoicall philosophers to be granted: That *how far so ever thou go in sinning, after thou hast once past the line or middle, which is vertue, it is not materiall for the encreasing or augmenting the fault of passing beyond the line: & that all vertues are alike & equall one to another, so that no man is stronger than a strong man.* For whereas sin is a swarving frō the middle, it is manifest, that how much greater the swarving is, so much is the sin more grievous. And that vertues are both in the same, and in divers men otherwhile greater, otherwhiles lesser, even as much as the qualities of the body are different in degrees, experience doeth witnesse. Wherefore in the iudgement of God also there are degrees put aswell of punishments, as of sins.

2. Obiection. *He that is exceeding mercifull doth not punish all sinne with exceeding and extreame punishment, neither is to all eternitie angry with sinne, or looketh upon the torments of his owne worke. For extreame iustice, which doeth strictly follow right and lawe in punishing, admitteth no favourable equity, which yet mercie, especially exceeding mercie, doeth use and shew. But God is exceeding mercifull. Therefore he doth not punish all sinne with exceeding, that is, everlasting punishment. Or, God punisheth all sinne with extreme punishment. Therefore he is not mercifull.* Answere. First we are to distin-

Gods great mercy and his iustice neither impeached by other sin punishing sinne with eternall punishment.

guish the ambiguity of the Maior. Hee that is exceeding mercifull, doth not inflict exceeding and extreame punishment, that is, except his iustice require it. But that God should punish all sinne with everlasting punishment, his exceeding iustice requireth, which is, earnestly and exceedingly to hate and punish all, whatsoever is not agreeable to his Lawe: So that except he did punish it with sufficient punishment, he should not be mercifull, but light and cruell. Secondly, we deny the Consequence of the reason: because it is a sophisme reasoning from that which is not the cause, as being the cause. For the iudge is not therefore vnmercifull, for that he executeth a robber on the wheele: because he doth it according to iustice, neither is delighted with the torment & death of a wretched man, but had rather he were saved, if so the Laws permitted. Right so, God, according to his infinit wisedome, even in inflicting extreame punishmēt on all sin, doth notwithstanding shew immeasurable and manifolde mercy; and contrariwise in shewing exceeding mercy, doth most straitly and exactly execute his iustice. For, 1. *He punisheth our sinnes sufficiently and fully*, not in vs, but in his only begotten Sonne, our guilt being translated on him. 2. *He offereth remission of sinnes and grace to all men*, Who receive his Son the Mediatour with true faith and conversion. 3. *He worketh also that faith and conversion by his Spirite in the elect.* 4. *He preserveth his elect in afflictions.* 5. *At length he fully deliv-reth them.* And all these things he doeth of his free mercy, not bound or obliged thereto by any merit of ours. 6. *He is not delighted with the destructiō of the reprobate, who refuse that grace offered: but by differring their punishment, and by other great and divers benefits he inviteth them to repentance.* Wherfore the execution of Gods iustice is not repugnāt to his mercy, neither doth his mercy take away or make breach of his iustice, but they are both coupled with a marvailous temperature in preserving and saving vs.

Psal. 5. 5.

How God is said to remit nothing of his iustice, & yet to bee mercifull.

3. Obiection is against this, That God doth so exercise his mercy as he doeth not thereby make breach of his iustice. *Hee that remitteth nothing of extreame iuslice, is not at all mercifull, but onely iust: God remitteth nothing of extreame iuslice, because hee punisheth all with a sufficient punishment. Therefore God is onely iust, and not mercifull.* Aunswere. We deny

deny the Minor. *For God giveth vs his Son, & punisheth him for vs of his meere mercy, not of any right, nor bound thereunto by anie merits of ours.* Besides, the Maior of the second Obiectiō is to be distinguished. *It is the property of him that is mercifull, to exercise mercy.* True, on beleevers, and such as are penitent.

1. Reply. *It is the property of him that is mercifull to pardon men, whether they be penitent or not penitent,* Answere. This is a false definition of mercy.

2. Reply. *Faith & repentance are not the cause of mercy, Therfore by this aunswere, neither should the penitent obtaine mercie, that is, deliverance from death.* Answere. I grant *that faith and repentance are not the cause of mercy,* and that it is not donc for their repentance, but for the satisfaction and punishment of Christ only: yet with this condition, that we apply this by a true faith vnto our selves & repent. Reply. *Nay, neither on the penitent doth God exercise mercy: For if God punish all sinnes with sufficient punishment in Christ, he is not mercifull.* Answere. I deny the Consequence of this Proposition: because he gave vs his Sonne freely, who should satisfie for vs. This satisfaction did the Gospell adde.

4. Obiection. *He that remitteth not without all recompence, doth not remit freelie, and so not of free mercy: God remitteth not without al recompence. Therfore he remitteth not freely.* Answere. God remitteth not vnto vs our sinnes freely in respect of Christ, but freely in respect of vs, because he exacteth nothing of vs, and freely giveth vnto vs Christs satisfactiō. Although then he will have satisfaction to bee made by another, even by Christ: yet doth he remit vnto vs our sins freely because he (as it hath beene said) giveth vs Christ of his free mercy, who might satisfie for vs; and from him proceedeth this satisfaction and application of it vnto vs. For he causeth vs, both by his election, & the satisfaction of Christ freely given of him vnto vs, and by the giving of his holy Spirit, to receive Christ by faith: & this he doth for no other cause, but only of his free mercy. *Yee are saved by grace.* First, *because satisfaction is not made by vs.* Secondly, *because the price for sinne is imputed vnto vs.* Reply, against that which was answered to the second Obiectiō, that is, *that the mercy of god is extended also to the wicked.* The Prophet Ieremy saith: *Forgive not their iniquity, neither put out their sin from thy sight. The mercy therfore of*

God remitteth freely our sins, in that he giveth vs freely that recompence which he taketh for them.

Eph. 2. 8.

What mercy God extendeth to the wicked.

God is not extended to the reprobate. Ans. 1. It is true, *when God denieth his mercy unto them repenting, & except he have iust cause why he doth not save all.* But God hath most iust cause, why he suffereth some to perish, even the manifestation of his iustice and power in punishing the wicked. 2. *It is to be understoode of that degree of his mercy, which he sheweth towards his chosen,* even of this mercy, whereby he giveth them remission of sinnes, his holy Spirite, and life everlasting. But it is not to be granted, concerning that generall mercy whereby he guideth & governeth all creatures.

Repli. *against that which is saide in the same Aunswere to the second Obiection: That God is not delighted with the destruction of the wicked, The Lord saith in Isaiah: Ah, I will ease me of mine adversaries. Therefore god is delighted with destruction of his enemies.* Answere. These and the like speeches are spoken after the order of men by an Anthropopathie, or humaine affection, & by them is signified, That God will the execution of his iustice, but is not delighted with the deathe or destruction of men, as being his creatures.

The vse of this doctrine of sinne, in the Church.

It is requisite that this doctrine be knowen in the Church. *That knowing how great an evill sin is, we may yeelde the praise of iustice vnto God, who doeth most severely punish it: and that we may abhorre all sinnes with our whole hearte, and desire the mortification, to be sensed and defended of God against all sinne and that not extenuating or lessening our, we flatter our selves in a conceite of our owne righteousnesse, or in hope of escaping: that measuring our sinne by the Lawe of God, neither effeminate evill for good or good evill, we loose our consciences when God bindeth them: or binde them when God loseth them: & acknowledging the remnants of sin in vs, and our manifold fallings, we should not despaine of pardon, flying to God the Mediator with boldnes, that also we may be able to discerne our selves from the wicked & prophane men, in whom he raigneth, and from all those that sinne against the holy ghost, and that we maie conceive in our minde hope & confidence of gods mercie: that we lay not the cause or faults of our sinnes and destruction on god, but remember that it is to be sought in our selves, that knowing there are degrees of punishments and sinnes, we adde not sin to sinnes, but consider that lesser sinnes shall be punished with lesser punishments, and greater with greater: that remembring the sinnes of the parents are punished also in their posterity, we shun*

no

not onelie our selves, but our posteritie also in avoiding sinne, that we maie give and render thanks vnto god for this benefit, that he for his owne glorie and the gathering and salvation of his Church, doth maintaine and continue also amongst the wicked some order of vertue and discipline. And last of all, that true and perpetuall thankefulnes maie be kindled in vs towards God and his Sonne our Lord Jesus Christ, in that he hath delivered vs from these great evils, sinne, and the paines and punishments of sinne.

OF THE CREATION OF MAN.

The necessitie of this doctrine.

SEEING that God would especiallie open and manifest himselfe in the creation of Angels and men, *necessarie for man is the knowledge of himselfe:* both for that God will be knowne by his owne image, which he engraved in mans nature, and also because without it we neither aspire, nor attain to that end, to the which we were created. *Now the knowledge of our selves is two-folde.* That is, *of man uncorrupted, such as he was made of god,* & shall be after his restoring accomplished: *& of man fallen into sinne & corrupted,* such as he now is. The first is of the excellency and happinesse, the other of the miserie of mankinde.

Why it is placed next the discourse of sinne.

Now this common place is annexed vnto the former of sinne: 1. *Because when it is proved that there is sinne, and that the nature of man is sinfull, the question straighs ariseth, whether god created man subiect to sinne. And if not so, how then?* For out of the doctrine concerning Originall sinne this objection seemeth to followe. *Man is a sinner. Man was created of God. Therefore God created man a sinner.* Wherevnto our answere is, that it is a fallacie of the Accident, or that more is brought in the Conclusion, than was in the Antecedent. Secondly, *This place is annexed, that is may be vnderstoode out of what dignitie and felicitie man hath throwne himselfe by his owne vnthankefulnesse.* Thirdly, *that we maie know the horrible sin caine, & so not thinke god to be vniust.* Fourthly, *that we may know the greatnesse of sin in vs.* Fiftly, *that there may be kindled & increased in vs an earnest desire of recovering our first felicitie, yea and farre greater than that was.* Sixtly, *that we maie be thankefull for the restoring of it.* But there occure manie

thinges, which prove god not to be the author of sinne.

1. The nature of God. *He is of his owne nature good, and the chiefe good: how then should anie evill thing come from him?* 2. It is written. *Gen. 1. 31. All that god had made, was verie good.* 3. It is proved by the law of god, by which hee condemneth all evill things and sins, and commaundeth good things. Wherefore he is not the author of sins. For the Law of god is as it were the glasse of that purity which is in god. 4. It is prooved by the punishments which god inflicteth vpon sinners: but he were vniust, if he should punish that in man, wherof himselfe were author. 5. By the description of sin, which is a destruction of the image of god in man, according to which man was made; This image was righteousnes: And therefore not sin. More vnto this purpose hath beene spoken in the former place of sin. To this place of the creation maie be referred the place *of the image of god.* Likewise the place *of the first sinne of Adam and Eve.* Those two places we will handle next after this, that so afterwardes we may come to the place of free-will, which is also ioined with this of mans creation.

God not the author of sin, which was also proved before, pa. 98.

THE QVESTIONS OF MANS CREATION ARE ESPECIALLY TWO.

1. *What man was created of god.*
2. *To what end, or for what, man was created.*

1. *What man was created of god.*

This question is proposed euē for the same causes, for which the whole place it selfe is; 1. *That it maie appeare, that god is not the author of sinne.* 2. *That we maie know the greatnes of the sinnes of man: vnthankefulnes.* 3. *That we may pray to god & crave earnestlie for his grace, and our deliverie frō sin.* 4. *That we may be thankfull for our deliverie from sinne.*

MAN was created, first *consisting of bodie and soule: His body* was fashioned of a masse or lūpe of earth, immortal, if he stood stil in righteousnes, mortal, if he fel: for mortalitie ensued on sinne. *His soule* is a substance incorporeall, vnderstanding, and immortall: this was by god infused and vnited to an instrumentall body, to informe or quicken it, and together with it to make and cōstitute one person or *Subsistent*, namely man, to work certain

Man created perfect both in body and soule.

motions

motions, & actions external & internal, by the ministerie of the body & without the ministerie of the body, iust & pleasing God, al which the soule accomplisheth in the body, and some also by the body as an instrument, some by it selfe, with out the body, that is, not vsing the body or any part thereof as instrument of his operations. Secondly, man was created *perfectly wise*. Thirdly, *perfectly holy, and iust*. Fourthly, *Lord over other creatures*. Fiftly, *truly & perfectly blessed & happy*. And this is to be created to the image of God.

Obiect. *Perfect wisedome, righteousnes, & blessednes are* in god alone: *Man is not god: therefore these could not be perfect in man.* Answere. This reason is a fallacy deceiving by reason of the æquivocation or ambiguitie of the word *perfect*. For in the Maior proposition is vnderstood, *The perfection of the Creator*, which is the verie immensitie and vnmeasurablenesse of his essence and properties, by reason whereof nothing can be added more vnto God, whereby he may be greater, or better, or happier: of which perfection if the conclusion also speake, we grant the whole reason: for this perfection is communicated really to no creature at all, no not to the flesh of Christ. But *is is an other perfection, which is in creatures, namely a perfection in partes and degrees*. For all creatures, even the most excellent, have onely parts and degrees of good things distributed of the Creator vnto them, everie one such as are agreeable to their nature and place.

Man perfect but in a certaine degree and measure, not infinitly, as God.

All thinges therefore, are in their owne kind or sort most good and perfect, when they are and remaine such, as god would then have every one of them to be, when he created them. So in man at his creation was perfect wisedome or knowledge, perfect righteousnesse, perfect blessednes, not that nothing could be added more vnto them, or that they did match and equall the perfections of God, but because they had that degree of perfection, in which degree God would have them to be in man. Wherefore for mans perfection, it was sufficient; if he knew all those things concerning god & his workes, which god would have him to know; and further, if hee did shewe and performe that conformitie, which god exacted of him. It was not required to his happinesse, that hee should know all things, or be perfectly iust, holie, blessed, and happie: for that had not perfected man,

but

but transformed him into God. The same is to be conceived & thought concerning the perfect wisedome, righteousnes, and Blessednes of Angels.

2. *For what man was created.*

The principal ende of mans creatiō to praise and worship god.

THe *last & principal end of mans creation is the glory & praise of god.* For therefore god created reasonable creatures, that being known of them, he might be magnified. It is an action proper vnto man to know and magnifie God. Therefore he was created to know & worship God: that is, to professe him, to cal vpon him, to give thankes vnto him, and to obey him; Lastly to love God and his neighbour.

The worshippe of God comprehendeth Profession and Invocation on the name of God, Thanksgiving, Praiers, and Obedience which consisteth in our love and duties towardes God and men. Manie other endes are subordinated to this principall end. *For vnto the vnworshipp is subjoyned the true knowledge of God.* For God not being knowne, cannot be worshipped. *This is everlasting life, that they make know thee alone to be the true God.* Further, *To the knowledge of God is subordinated or next in order the felicitie & blessednes of man,* which is the fruition, and everlasting participation of God, in which consisteth glorie and eternall life. *To this is subordinated the manifestation of God, or the declaration of Gods mercie in his chosen to everlasting life, and of his justice and wrath against sinne to be punished in the reprobate.* For that thou maiest know God, and be happie, it is needefull also that he make himselfe manifest vnto thee. *Vnto the manifestation of God is subordinated the preservation of societie in mankinde.* For except there were men, god shoulde not have whom to manifest himselfe vnto. *I will declare thy name vnto my brethren.* To this preservation there follow next in order the duties of nature, and the mutual good turnes, and benefites of one man towardes an other. For no societie or coniunction or conversing of men together can bee or consist without mutuall duties passing enterchaungeably betweene them. Wherefore the societie of men, and mutuall communicating and imparting of duties betweene them, are the subordinate endes of man created, serving for the obtaining of the principall

Other endes of mans creation are, The knowledge of God. Mans felicity The manifestation of God.

The preservation of the societie of men.

end,

end, which is the manifestation, participation, or fruition, knowledge, praise & worship of God. When therfore God is said to be the end of man, it is meant of him manifested, participated, knowen and worshipped. And in this end, as being the chiefe and last, the whole felicity & blessednes, and glory of man consisteth.

1. Obiection. *Heaven, earth, and other creatures which are voide of reason, are saide to worshippe and magnifie god: Therefore the worshippe and praise of god is not the proper ende why man was created.* Aunswere. This reason hath a fallacy of equivocation or ambiguity. Creatures voide of reason are saide to worship and praise God, not that they vnderstande ought of God, or know and worship him; But because they bearing certaine prints & steps of Divinity in them, are the matter of Gods praise and worship. But the creatures endewed with reason are saide to praise and magnifie god, not onely, because in them are extant most conspicuous & notable testimonies of God, but chiefly, because they being endewed with a power and faculty of vnderstanding, & of conforming themselves to the will of God, know by the beholding & contemplation of gods works in themselves and other creatures, the infinit goodnes, wisedome, power, justice, bounty, and maiestie of God, and are raised and stirred vp to worship God aright both in minde, and in worde, and in the whole obedience, according to his divine Lawe. And if god had not created creatures of reason and vnderstanding, who might beholde, consider, and with thankfull minde acknowledge his workes, and the order and disposing of thinges in whole nature: other thinges which are void of reason, might no more be said to praise and worship God, that is, to be the matter and occasion of praising him, than if they had never beene at all.

Other creatures are said to praise God as being the matter of his praise: which yet they should not be if man and Angels were not.

2. Obiection. *The felicity and blessednesse of man is a quality, or condition and estate, in which, or with which man was created: that is, it is a part of the image of god, and a forme or propertie of man. Therefore it belongeth to the first question, what man was created, and not to this of the end of mans creation.* Answere. This hath no contrariety in it, for the same maie bee in diuers the finall cause and the formall. For the soule and the properties or faculties thereof, are both the formall and

finall

final cause of a living body: the forme, as they actuate & give life vnto the body: the end, as the body is framed of nature for this, that the soule may informe it, & exercise by it his operations & actiõs. In like sort, the blessednes of man, or participation or fruition of God, as also the knowledge of God, is a property and part of the image of God in mã, in respect of the beginning, when man by his creation began both to be, & to be iust and blessed: it is the end of man in respect of continuance and perseverance, that is, as God created man wise, iust, & blessed for this, that he should continue so for ever: that is, man was created iust & happy, & he was created for this, that he might be iust & happy. Wherfore albeit the existence of blessednes and the continuance and abiding of the same are the same in the thing it selfe: yet in consideration and respect, they are divers. By reason of which divers respects, felicity, wisedome, holinesse, are both a quality and an ende of man, that is, are referred to the questions, WHAT and FOR WHAT man was created.

This first creation of man is diligently to be cõpared with the misery of mankinde, as also the ende for which we were created, with the aberration & swarving from the end: that so by this meant also we may know the greatnes of our misery. For how much the greater we see the good was, which we have lost, so much the greater we know the evils to be, into which we are fallen.

OF THE IMAGE OF GOD IN MAN.

The chiefe questions hereof are, 1. What the image of God in mã is. 2. How far forth it is lost, & how far it remaineth. 3. How it is repaired in man. 4. How it is in Christ, and how in vs.

1. What the image of God in man is.

The image of God to be considered not in the body, but in the soule.

SEing God is not corporeall, neither hath a body: we must consider this image, not in the body, but in the soule of man: & because it is very much darkened, & almost blotted out by sin, we must iudge of it not by that state, in which men began to be after sin was committed, but by the repairing, which commeth by Christ, that is by the nature of man regenerated. And to conclude, whereas there is but a small beginning of regeneration in this life, we shall at length in the everlasting life & glory behold and vnderstand perfectly the image of God wholy restored shining in vs.

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Further, that we are not to seeke the image of god in the substance alone of the soule, but chiefly in the vertues and gifts, with which it was adorned of god in the creation; it is even thereby manifest, for that the nature and substance of the soule remaineth evē in the vnregenerate, but the image of god for the most part is lost: yet notwithstanding, because the soule is an vnderstanding Spirit, the more excellent spirit, the more excellent part of mans substance, separable frō the body, immortal, the beginning and cause of life, and moving in a living body: we must confesse that the nature therof, though vnregenerate, is some shadowe of that Divinity. But the image of god (seeing the substance as of spirituall natures in generall, so of the minde of man is vnknowen to vs in the mist and darkenes of this life) is to be considered in those faculties and operations, in which we see man to excel other creatures, and know him by the worde and workes of god, to be agreeable and conformed vnto god. These faculties are especially two: *The vnderstanding, & will:* The inward senses are adioyned to the vnderstanding, and the affections to the will.

It is not to be sought only in the substance, but chiefly in the qualities and giftes of the soule.

The Image of God in man, is a vertue knowing aright the nature, will and workes of God, and a will freely obeying God, and a correspōdence of al the inclinations, desires, actions, with the will of God: & in a word, a spirituall & vnchangeable purity of the soule, and the whole man, perfect blessednes & ioy resting in God, and the dignitie of man, and maiesty, wherby he excelleth and ruleth other creatures. Or, *The Image of God in man is, 1. The soule it selfe together with the faculties thereof, endewed with reason and will.* 2. *In the soule, wisedome, and knowledge of God, his will, and works: even such as God requireth of vs.* 3. *A conformity with the Law of God, or holines and righteousnes, vnder which we comprehende the heart, and all affections.* 4. *Felicity without misery & corruption, perfect blessednes, ioy, abundance of all good things, & glory, wherwith the nature of man was adorned.* 5. *The rule & dominion of mā over the creatures, as fishes, fowls, & other living creatures.* In al these things the creature after some sort resembleth his creator: yet can he by no meanes be equalled vnto his Creator. For in god all things are immense and without measure, and even his essence infinit. The Apostle Paul putteth *Righteousnes and holines*, as the chiefe parts of this image: which yet doe not exclude

The description of the image of god

Ephes. 4.

clude but presuppose wisedome, and knowledge. For no man can worship God vnknowen. But neither doth Paul exclude perfect blessednes & glory: for this according to the order of Gods iustice, is necessarily coupled with perfect holines, or cõformity with God. Wherupõ it followeth, that where true righteousnes and holines is, there is the absence of all evils, whether of crime or offence, or of paine & punishmẽt. *Righteousnes and holines* in this text of the Apostle may be taken for the same, or distinguished. So that *Righteousnes* maie be meant of the actions, & *Holines* of the qualities. *Righteousnes* that is, a conformity & congruity of the wil & hart with the minde iudging aright, that is, according to the word of God.

1. Cor. 15. 47. *The first man was of the earth earthly, the second man the Lord from heaven. As the earthly was, such are they that are earthly: & as is the heavenly, such are they also that are heavenly. And as we have borne the Image of the earthly, so shall we beare the Image of the heavẽly.* The Apostle doth not here take away the Image of the heavenly man from Adam, when he as yet stood: but compareth this nature and estate aswell before as after his fall, with that heavenly glory, into which we are restored by Christ, that is, not only the nature of mã corrupted through sin by death, but the degree of the image of God in mans nature before the fall, and before glorification, with that which followeth his glorification.

2. *How farre forth the Image of God was lost, and how farre it remaineth.*

The remnãts of the image of God.

THE Image of God in man was not wholy lost, but for the greatest part. *For there remaineth in all as well the vnregenerate, as regenerate, 1. The incorporall substance of the soule together with the power thereof: likewise liberty in his will,* which whatsoever it will, it will freely. *2. Manie motions,* as of those things which we know by sense, as are naturall principles, some motions also of God, his will, and workes. *3. Some prints of vertues, and an ablenesse concerning outwarde Discipline & behaviour. 4. The fruition of many good things. 5. The dominion also over the creatures is not wholy lost.* He is able to rule many and to vse them.

Why God preserveth.

These remnants are therefore preserved of God. 1. *That they might be a testimony of the bounty of God towardes those vn-*

were vnworthie of it. 2. *That God might vse them to the restoring of his image in man.* 3. *That hee maie leave the reprobate without excuse.* Now the image of God remaineth not. 1. *Iust feare of the true, saving, & sufficient knowledge of God & his will.* 2. *The integritie & perfection of the knowledge of gods workes, & a dexteritie of discerning the truth.* 3. *Rightnes, & conformitie of all inclinations, desires, & actions in our wil, hart, and outward parts: by the losse whereof ensue actual sins, and merit eternall damnation.* 4. *Whole and perfect dominion over the creatures.* For those beasts which feared man before, now assault him: his enemies are hurtful vnto him, & do not obey him. The fields bring forth thornes & thistles. 5. *The right and interest of vsing these creatures was lost* because he granted it to vs his childrē, not to his enemies. 6. *Life everlasting was lost, and in place thereof is come death both temporall and eternal,* with calamities of all sortes: that is, we lost the felicitie & happines both of this life, and of the life to come.

these remnantes in vs.

What is lost of the image of God in vs.

Obiection. *The Heathen have many great vertues, & atchieve great works. Therefore it is not true, that the image of God is lost in them.* Answere. All these works are not pleasing to God, because they proceede not from the true knowledge of God, neither are wrought to that end, that all the glory may redound to God. Those their vertues, are onely of outwarde behaviour and discipline, but not from the heart, thereby to obey God, whom they flie, and to whose glory they can doe nothing.

3. *How the image of God is repaired in vs.*

THe repairing of it is wrought by God alone, who gave it vnto men. For in whose power it is to give life, in his also it is to restore it being lost. *The maner of restoring is in this.* 1. *The Father restoreth it by his Son.* 2. *The Son by the holy Ghost immediatly regenerating vs. We are changed into the same image, from glory to glorie, as by the spirit of the Lord.* 3. *The holie ghost restoreth it by the word: the gospell is the power of god vnto salvation.* 4. *This is so done by God, as that in this life it is onely begun in the chosen, & then is confirmed and augmented vnto the end of their life, and is made perfect in the end of this life, as concerning the soule, but as concerning the whole man, at the resurrection of the bodie.* Wherefore it is to be observed, who is the author, & what the order and maner of this repairing.

The repairing of the image of god in vs is the worke of all three persons. 1. Cor. 3. 18. Rom. 1, 16.

Howe

How the image of God is in Christ, and how in vs.

Christ both essentially the image of the father according to his divinity, & according to his humanity a created Image of god, though in far more excellency than Saints and Angels.

NOw if it be obiected, *that this honour is proper vnto Christ to be the image of God, Coloss.* 1. and *Hebr.* 1. it is wel known *that Christ is after another sort the image of God, than other men.* For he is *in respect of his Divinitie* the image not of himselfe, neither of the holy ghost, but of his eternal Father, coeternal, and consubstantial, and coequall with his Father in essence, essential properties, and workes, and is that person, by which the Father doth immediatlie reveale himselfe in creating & preserving al thinges, but chiefly in saving the elect. Secōdly, *In respect of his humane nature, he is the image of god,* & that of the whol Trinity, because the three persons togither bestowed on Christs humanity, these gifts, properties, & maiesty, which are the image of God. Now albeit this image of God is created & finit, not immense: yet doth he by manie degrees & in nūber of gifts, as in wisedō, righteousnes, power, glory, far excel al Angels, & men: & after a peculiar maner resembleth the fathers nature & wil vnto vs, in doctrine, vertues, & actions, because as the humane nature as he took vnto him, so al the properties and actions thereof, are proper vnto the substātial & coeternal word of the eternal Father. *Joh.* 14. *Philip, he that hath seene mee, hath seene my Father. Beleevest thou not that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe; but the Father that dwelleth in mee, hee doth the woorkes.* Angels and holy men are tearmed the image of God, as well in respect of the Son & the holy Ghost, as of the eternall Father: as it is said, *Let vs make man in our image according to our likenesse:* and that not for the likenes or identity of essence, or some equalitie: but for the agreeing of some properties, not in degree or essence, but in kind and imitation, which are essential and infinite in God, but in the creatures finite & accidental, that is, qualities and motions framed in them by God to represent in some sort his nature.

Adam not the Image of God accordinge to his body but according to his Soule.

They also, who *as in time past the Anthropomorphitæ, will have the image of God to be the forme of mans bodie, saie, that whole Adam was made to the image of god; and therefore according to his body also.* But they perceive not the vsuall maner of speaking of a person composed of diverse natures, which is called *The communicating of properties*, when that is communicated

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to the whole person in the concrete, which is onely proper to one of the natures; as in the same place: *Adam was made a living soule.* Now as the Scripture mentioneth the nature of the soule, so also doth it mention such an Image of God, as agreeth not vnto the body.

Againe they obiect. *Christ is the image of God. But the faithfull beare in their body the Image of Christ.* Heb. 2. & 1. Phil. p. 4. *Therfore the body also is the image of Christ.* There are 4 termes in this Syllogism, because christ is not in his body, but in his divinity the image of his Father: & in soule, or in the gifts or properties thereof, & actions, hee is the image of the whole Divinity of god the sonne. Wherefore the image of God is in the faithfull the same which the image of God is in Christ: neither are they in all things like vnto the godhead, in which they are like Christ: because there is some-what in Christ besides his Divinity, and the image of the Divinitie, which is in the soule, that is, his body, which hath an affinity not with the divine nature, but with the nature of our bodies. Againe they say: *The frame of mans body is made with admirable skil and cunning: wherefore there shineth in it and is beheld as in an image the wisedom of the creator.* But it followeth not hereof that the body is the image of God. For so should all things be made to the image of god, seeing that in all godes workes his power, wisedome, & goodnes doth appeare; which yet the scripture doth not permit, which setteth out only the reasonable creatures with this title & commendation, & placeth the image of God in those things, which belong not to the body, but to the soule. Here also question is made concerning the place of the Apostle. 1. Cor. 11. *Man is the image & glorie of God, but the woman is the glory of man: where Paul seemeth to attribute the image of God onely to man, and to take it away from the woman.* But the Apostle meaneth, that man only is the image of god, not in respect of his nature, being partaker of divine wisedome, righteousnes, & ioy, neither in respect of his dominion over other creatures: for these are common to man & woman: but in respect of civill, domesticall, & ecclesiasticall order, in which, he will have the publike government & administration to belong vnto the man, not to the woman.

The faithfull not in all things like vnto the Divinitie in which they are like Christ: because Christ himselfe in his body was not like vnto God but vnto man,

How man is said of Saint Paul to bee the Image of God, and not the woman.

Gen. 3. 16. 1. Tim. 2. 14.

Quest. Seing that man was made to the image of God, it is demanded, *whence came that state in which now we see all things*

contrary? Anſ. From the ſin of our firſt Parents.

OF THE FIRST SINNE.

Next vnto the place *of the image of god*, is adioyned the place *of the firſt ſin*. For ſeeing man was created to the image of God, that is, perfectly wiſe, perfectly righteous, & perfectly bleſſed, the queſtion hath beene not without cauſe in all times, *whence this preſent eſtate of man commeth, wherein hee, except he be borne againe by the holy ghoſt, cannot doe other than ſin, & be obnoxious to calamities of all ſortes, and at length to death itſelfe.* To this queſtion anſwere cannot be made but out of the doctrine of the Church onely: which is, that all this confuſion & miſerie floweth from the firſt ſin of our firſt Parẽts. We muſt ſee therefore what that ſin is: concerning which, foure things eſpecially come to be conſidered.

1. *What it was.*
2. *What the cauſe thereof.*
3. *What the effectes.*
4. *Why god permitteth it.*

1. *What that firſt ſin of Adam and Eve was.*

The manifoldneſſe of the firſt ſin.

IT was diuers and manifolde: and many and moſt grieuous ſinnes are ſeene in that firſt ſinne. 1. *Pride againſt god, ambition, and an admiration of himſelfe.* *For man not contented with that ſtate wherein god had placed him, deſired to be equall with god.* This doth God charge him with when hee ſaith: *Behold the man is become as one of vs to know good and euill.* 2. *Incredulitie, and vnbeliefe, and contempt of gods iuſtice, and mercy:* becauſe he thought not that God could and would inflict on man tranſgreſſing his commaundement, that puniſhment which he had threatned. Wherefore he tempted God, and charged him with a lie: For God hath ſaid, *Thou ſhalt die the death.* The Deuill denied it, ſaying, *Ye ſhall not die:* and Adam beleeued the Diuell. Now not to beleeue God, and of the contrary to beleeue the Diuell, is to account god for no true god. 3. *Stubbornneſſe and diſobedience.* For he is become diſobedient vnto god. 4. *Vnthankefulnes for benefits receiued at his creation:* as for that, that he was created to the image of god, and to eternal life. 5. *Vnnaturalnes, iniuſtice, and cruelitie.* For there was a neglect of loue in him towards his poſterity: he

1. In pride againſt God.

2. In incredulity and contempt of Gods iuſtice.

3. In ſtubbornneſſe & diſobedience.

4. In vnthankfulnes.

5. In vnnaturalneſs.

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cause those good things were not given vnto him onely, but also to his whole posterity. Therefore he had them, that he should keepe them for himselfe and his, or should make losse of them frō both. But al this he neglected. 6. *Apostasie*, or manifest defection from God to the Divell whom hee obeyed, whom he beleeved, whom he set in the place of God, withdrawing and sundring himselfe from god. He did not aske of God those good thinges which he was to receive, but reiecting the wisedome & direction of God, by the advise of the Devill, will aspire to be equall with god. Whereof it is apparent that Adams first sin was no light fault, but horrible sin, & worthy of so great punishment as it was punished withall. 6. In Apostasie.

2. *What were the causes of the first sinne.*

THe first cause of the first sin was *the Instigation of the divel.* The second, *Mans will freely consenting to the divel against gods cōmandement.* Now although god would that man should be tempted by the Divell, & did withdraw that his grace frō him whereby he should resist the temptations of the Divell, yet he was not the cause of that sin, which Adā destitute of divine grace, did commit. For he was not at al obliged, or houd vnto mā, to keep & maintain that grace in him, which he had given him. And further he withdrew it from man willing, & also himselfe reiecting it: neither yet therefore withdrew he it, as that he would or did put vse or intend sinne, or were delighted therewith, but to prove & try man, and to shew, how vnable the creature is to do or retaine ought that is good, God not preserving and directing him by his Spirit. Wherfore he suffered together with his trial of Adā, the sin of Adam to concur, but he was no cause or efficient of it. The cause of sinne. The Divels instigation & mās will freely yeelding vnto it. God no willer, or cause of it, but permitter only.

3. *What are the effects of the first sinne.*

THe first & next effect is, *Originall sinne, or the corruption of mās whole nature*, & the destruction of gods image as wel in our first parents, as also in al their posterity. A further & latter effect are *al actuall sins*, for that which is the cause of the cause, is also the cause of the effect. If Original sin be an effect of the first sin, than are also actuall sins, which are the effects of Originall, effects of the first sin. What soeuer euil

of paine or punishment: because it is the cause of sins, therefore it is also the cause of punishments.

Now although that first sin was cómitted many ages past: yet notwithstanding the effect thereof, which is a privation or want of the true wisedome & direction of God, & of righteousnesse in our inclinations and desires, remaineth ever since that sin was committed, in the whole posterity, by gods iust iudgement. Wherfore those thinges also which necessarilie ensue this privation, continue, except by the singular benefit and mercy of God the pravity of our nature be corrected, our sin being pardoned and remitted.

4. *Why God permitted the first sinne.*

The causes of Gods permission of the first sinne.

1. To shew his owne iustice and power.

2. To shewe mans weakenes & infirmity.

The necessity and vse of this doctrine of mans creation.

GOD permitted it, that is, gave not his grace of resistance to our first parentes, as to the blessed Angels; 1. *Because* (as the Apostle saith *Rom. 9.*) *he would shew his iustice, anger, and power, in punishing eternally the sinnes of the wicked, but his mercy and love towardes all mankinde in saving his chosen, not imputing sinne vnto them for his Sonnes sake.* And Rom. 11. 32. Gal. 3. 22. *God hath concluded all vnder sinne, that he might have mercy on al, that every mouth may be stopped.* 2. *That it might stand for an example of the weakenes & infirmity of all creatures, euen the most excellent,* if they enioy not the speciall blessing of their Creator, & be preserved in that rightnes wherein they were created. This doctrine concerning the creation of man is necessary for the Church, for many causes and vses which it hath. *We must know that man was created of God without sinne, least God be imagined the authour or cause of sinne. Whereas mans body was fashioned of clay: let vs thinke of our frailty, that we be not lifted vp with pride. Seeing that the workemanship of God is so admirable in the framing of mans body, and seeing it was created for the ministery of gods worship, and for God to dwell in, and for everlasting life, let vs neither abuse it to dishonesty, neither willingly destroie it, neither make it a Flie of Divels, but keeping it chaste and cleane, endevour, that it bee a temple and instrument of the holy ghost, to worship God. Seeing that God would have mankinde to consist of two sexes, each is to have his due place and honour, neither the weaker to be contemned, or oppressed by tiranny, or lust, or to be entertained with iniuries & contumelies, but iustly to be gouer-*

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ned and protected. But especially seeing man was created to the image and likenesse of God, this great glory is to bee acknowledged and celebrated with a thankefull minde, neither through our lewdnes and malice is the image and likenesse of God to bee transformed into the image and likenesse of Satan, neither to be destroied either in our selves, or others. And seeing it is destroied by sin through our owne fault: we must acknowledge & bewaile the greatnes of this vnthankefulnes, and the evils which followed, by comparing therewith those good things which we have lost. We must earnestly desire the restoring of this felicity & glory. And because the glory and blessednesse, which is restored vnto vs by the son of God, is greater than that which we lost in Adam, so much the more must the desire of thankefulnes & of profiting & encreasing in godlines be kindled in vs. And seeing we heare that all things were created for the vse of man, and that the dominion over the creatures lost in Adam, is restored vnto vs in Christ: wee must magnifie the bountifulnes of God towardes vs: we must aske all thinges of him, as being our creator and soveraigne Lord, who hath the right and power of giving all good things to whom & how far he will himselfe: and vse those things which are granted to our vse, with a good conscience, and to the glory of God, who gave them. And that this may be done, we must not by our infidelity cast our selves out of that right which we receive in Christ: & if God of his owne power and authority either giveth vs lesse than we would, or take away from vs, that which he hath given, wee must submit our selves patiently to his iust pwpose and most profitable for our salvation. And seeing the soule is the better part of man, & the happinesse of the bodie dependeth on the happinesse of the soule, and seeing also we are created to immortall life, we ought to have greater care of those things which belong to the soule and eternall life, than of those which belong vnto the body and this temporall life. And at length, seeing the ende and blessednesse of man, is the participation and communicating of God, his knowledge, and worship, let vs ever tend vnto it, and referre thither all our life and actions. And seeing we see one part of mankinde to be vessels of wrath to shew the iustice and severity of God against sin, let vs be thankefull to God, for that of his meere and infinit goodnesse he would have vs to be vessels of mercy, to declare through all eternity the riches of his glory. Last of all, that we may learne, consider, and begin these things in this life, let vs to our power, tender & helpe forwarde the common society, & salvation of others, for which we are borne.

OF FREE-WILL.

The causes of divers controversies arisen about free-will.

WHereas God is a most free agent, and man was created to the Image of God yea & was furnished with liberty of will it seemeth to many not to agree that al the actions of mans wil are governed by the vnchangeable providence of God, & that the nature of men is so corrupted by the fal of our first parents, & Originall sin, that it is able to bring forth nothing but that which is evil & displeasing God, without the renewing & especiall benefit of the holy Ghost. For neither do they acknowledge that for liberty, which is tied to any necessity; neither seemeth it that we should grant the whole liberty of the will to have beene lost by sin, because also after the fall there are left in men some prints & steps of Gods image, & the blame & crime of sin cannot be laide on men, except the will be free. To this is added the pride of mans wit, which admitteth nothing more hardly, than that the glory and Originall of all good should be transferred fró men to God alone. Further also the notable vertues of men not regenerated: and lastly the iudgement of our sense and reason, which doeth not marke without the light of Gods worde the secrete governement of Gods providence in humane actions.

Wherefore here-upon have risen controversies and debates concerning free will, while the olde divines yeelding too much vnto the Philosophers swelling with a vaine perswasion of wisedome and righteousnesse, and the latter assenting vnto the former, have either spoken more magnificently than they ought to have done of the strength and power of mans will, or have endevoured to arrogate that vnto men, which is not founde in them since the first fall. But let vs remember that this doctrine of free-will, is a view and contemplation not of mens abilitie and excellencie, but of their weakenes and miserie; which is therefore to be joined with the doctrine of the creation and fall of man, that we knowing the more from what toppe of dignitie and felicitie, into howe deepe a gulfe of ignominie and misery wee are cast by sinne, may not more deepely plunge our selves

selves by a vaine cõfidence of our owne strength into evils, but may incline to a true humility or thankfulnes towards God, and be of him revived, quickned and healed.

For, that the scope of this disputation may be knowen, & the vse thereof perceived: we must understand that the principal question in it is this, *Whether as man averted himselfe from God, & corrupted himselfe, so of the other side he be able by his owne strength to returne to God, & to receive grace offered by God, and to amend himselfe. And further, whether the will of man bee the first and principall cause vvhy others are converted, others persist in their sins, & as wel of the cõverted as not converted, others are more, others lesse good or evill, and in a vvoorde doe either good or evil, some after one maner, some after another.* To this question, the adversaries, Pelagiãs, & the like, make answere, *That so much grace is both given of God, and left by nature to all men, that they are able to returne vnto God and obey him, neither ought we to seeke anie other cause before or above mans will, for vvhich others receive or retaine, others refuse or cast awaie divine succour & aide in avoiding sin, & doe after this or that maner order & institute their counsailes and actions.* The state of the maine question about free will.

Cõtrariwise, we have learned out of the sacred Scripture, *That albeit by nature so much of God & his vil is knowen to all, as maie suffice for taking awaie all excuse from them of sinne: and although it be manifest that manie works morallie good maie be done even of the vnregenerate, and the will doeth in them freelie make choise either of good or evil: yet no worke pleasing to God can be vndertaken or performed by anie man, without regeneration and the especial grace of the holie spirit: neither can more or lesse good bring anie mans counsailes or actions, thã god of his free & purposed goodnes to everie one doth cause in them: neither anie other way cã the vvill of anie creature be inclined, thã whether it shall seeme good to the eternal & good counsel of God: And yet al the actions of the created vvil, both good and bad, are wrought freely.*

The chiefe questions here to be observed are five.

1. *Of the word, liberty or freedome.*
2. *What is the liberty of the will.*
3. *What is common, and what diverse in the libertie of vvil, vvhich is in God, in Angels, and man.*
4. *Whether there be anie libertie in vs, and what.*
5. *The degrees of free will.*

1. *Of the worde, Liberty.*

Liberty from bond and miſerie.

THere is one kinde of libertie from bond and miſery. And this ſignifieth a relatiō or reſpect, that is, the power or right, or ordering either of perſon or thing, made either by ones will or by nature, to deale at his own arbitrement or motiō according to honeſt lawes, or order agreeable to his nature, & to enioy commodities convenient for him without inhibition or impediment, and not to ſuſtaine the defectes and burdens, or encombrances which are not proper to his nature. So is God moſt free, becauſe he is bound to no man. So the Romanes & the Iewes were free, that is, ſtood not charged with ſuch governments & burdens, which a man might wāt without any ſwarving from iuſtice. So are we made free by Chriſt from the anger of God, & everlaſting death, & Leviticall ceremonies. So a citie, field, houſe is free from ſervitude, danger, or any burden. So a birde is free in the aire. Wherefore vnder libertie in this ſenſe is cōprehended, as a ſpeciall vnder his generall, civill libertie, which is a right or abilitie for a man to doe & diſpoſe of himſelfe & his affaires at his owne pleaſure, according to honeſt and good Lawes. Wherefore this liberty is oppoſed to bondage and ſervitude. Of this there is no queſtiō in this place: becauſe it is agreed vpon, that we are all the ſervants of God; for we are all obliged by his Law, either to obey him, or to ſuffer puniſhment, if we doe not obey: neither is it put in our will or pleaſure, to obey, or not to obey; to ſuffer, or not to ſuffer puniſhment. For our will, will manie things freely, the liberty of performing whereof not-withſtanding wee have not, either ſome prohibition, or other impediment hindering vs from it.

2. *What is the libertie of will.*

THere it another libertie of will, which is a power, right, or abilitie proper vnto a reaſonable nature, to will any thing, to chooſe or refuſe any obiect, repreſented vnto it by the vnderſtanding, and to moove it ſelfe (by anie internall cauſe of motion, that is, which hath in it ſelfe a cauſe of moouing it ſelfe) by her owne proper motion, (being apte to will or not to will, and being vvithout an externall cauſe) vvithout any conſtraint or violent impulſion from anie externall cauſe, the nature of the vvill remaining ſtill entire and free to doe this or that, or alſo to ſuſpend,

spend, forbeare and differ any action. These six things therefore concurre to constitute and make the liberty of will.

Six thinges required to liberty of wil.

1. *An obiect, whether this be any end proposed, which ſtil is conſidred as good, or the meanes whereby the end is come vnto.* 2. *The mind knowing and vnderſtanding the obiect.* 3. *The will alike and equallie apt to chooſe or refuſe the obiect represented vnto it.* 4. *The will doing one of the two vpon former deliberation.* 5. *Doing it of her ſelfe or having the cauſe and beginning of her motion internal & vnto in her:* and this is to doe by her owne and proper motion. 6. *Not being conſtrained by anie external agent.*

What is ſaid to be a free agent.

Furthermore, that which is indued with this facultie or ability, is called *free*, that is, doing as it ſelfe wil without conſtraint. *For that is ſaid to be a free agent*, which, whether it bee mooved of it ſelfe onely, or alſo of ſome externall cauſe, yet notwithſtanding hath ſuch an internall cauſe of the action which proceedeth from it, as thereby both it is apt to this motion; & it ſelfe moveth while it is moved, that is, is moved by an inward cauſe to doe after this or that maner, ſuffering no force or conſtraint thereto of any external agent. Wherfore an agent doth not ceaſe to be free and voluntarie, albeit itbe moved of an external cauſe, ſo as is be not conſtrained, and have in it ſelfe not onelie a Paſſive, but alſo an Active Originall and cauſe of the action which it worketh. Nowe that which is *voluntarie* is oppoſed to that which is *violent* or *conſtrained*, but not to that which is *neceſſarie*. For god and the bleſſed Angelles are neceſſarily and alwaies good, yet not conſtrainedlie, but with moſt free will. For that is ſaid to be *conſtrained*, which hath only an external beginning and cauſe of motion, and not alſo an internall, whereby it may alſo move it ſelfe to do on this or that manner. Wherefore the difference betweene *conſtrained* and *neceſſarie* is to be obſerved, as alſo betweene *contingent*, and *free*. *Conſtrained* is in reſpect of *neceſſarie*, as a ſpeciall in reſpect of his generall. For whatſoever is conſtrained, is neceſſarie, but not whatſoever is neceſſary, is conſtrained. So *Contingent* in reſpect of *free*, is as a generall in reſpect of his ſpeciall. For whatſoever is free, is contingent, but not all that is contingent, is free. And as that which is *conſtrained*, maie be alſo *contingent*, but cannot bee either *free* or *voluntarie*. So that which is neceſſarie, maie be voluntarie, or free: and

That which is voluntary may be neceſſary, but not conſtrained. Neceſſary is more generall than conſtrained, and therefore agreeth to more than doth Conſtrained.

*Contingency is oppoſed to Neceſſity: and thoſe things are ſaid to be done contingently, which are not neceſſarily done, but might in reſpect of their owne nature as well not have beene done.

& contrariwise, that which is voluntary, maie be necessarie, but cannot be constrained.

Moreover *free arbitrement* differeth from the libertie or freedome of will. Arbitrement is as the * concrete, and signifieth the will it selfe, but, as it chuseth or refuseth a thing, the iudgement of the vnderstanding going before. Wherefore it comprehendeth both faculties or powers, to wit, both the iudgement of the minde or vnderstanding of the obiect, and the will either receiving or refusing it. None freenesse or libertie is as it were the abstract, that is, the qualitie or maner of doing, proper vnto the will. *Free arbitrement therefore is a faculti or power of receiving or refusing (without constraint, by proper motion and aptitude to either part) that which the vnderstanding adviseth to bee chosen or refused.* Or, *it is the iudgement it selfe and will in a creature endued with reason, choosing or refusing anie obiect represented vnto it by the vnderstanding.* And this facultie or power of the soule is called *Arbitrement*, in respect of the minde, shewing vnto the will an obiect to bee chosen or refused. And it is called *free* in respect of the will. 1. *Because the will doth of her owne accord follow the iudgement of the minde and vnderstanding.* 2. *Because it is by nature equallie fit to receive or refuse.* 3. *Because it mooveth it selfe by her owne proper motion*, either having within it selfe, or rather being it selfe the beginning and cause of her owne motion, to choose or refuse anie thing that is obiect vnto it. 4. *Because in this election or reiection it suffereth no impediment, & no force or constraint of any externall agent*, whether that be God, or the divel, or men, or anie thing else whatsoever.

* The concrete is that which signifieth the subiect together with some accident, or qualitie or essece in the subiect As arbitre- signifieth not will onely, which is the subiect, but will choosing or refusing, which is an accident of the wil. The abstract is the accident or quality, or essence in it selfe which doth not withall in signification implie the subiect.

The difference betweene a naturall agent, and a voluntarie.

And this is it, which they saie, *to doe anie thing vpon deliberation or advisement going before:* which maner of dooing is proper vnto the will. For this is the difference betweene *a natural agent, and a voluntarie:* that *the natural cause is ordained or appointed*, or fit and apt to one certaine manner of woorking, neither can it forbeare working, if the obiect be present whereon it shoulde woorke: as fire cannot but burne a bodie put vnto it, if it be of such matter as will take fire. But *the will* is able and apt to choose or refuse contrarie or divers obiectes, or to forbeare & differre the choise thereof as a man maie have a will to walke, or not to walke, or may differre

differre his will of walking. *To doe therefore any other thing with free arbitrement & will, is, to doe vpon a fore deliberation, according to the wil of god, sometimes simply, & sometimes in some respect only: & against it also sometimes in some respect, but never simply against it.* For the liberty of working is not taken away in any creature, if god be said so to rule & bend their wils, that they be not inclined any other way than whither God will have them inclined, either simply or in some sort. But free arbitrement is a faculty or power of working *vpon deliberation*, and without constraint, or rather the very wil it selfe so working.

Wherefore if the name of *free arbitrement* be so taken and expounded, as hath beene said: albeit it be not vsed in the scriptures, yet may it be tolerated & born-with: because both the description thereof, such as was even now delivered, agreeth with the scripture, and the ancient writers have also vsed the same name. But if it be taken for such a will of free working, which excludeth all action and working of the first cause guiding, inviting, and bending the creatures wils, whither it selfe listeth, such a free arbitrement cannot be admitted. For example sake: Abimeleck abstaining from Rebecca, and the Iewes crucifying Christ, both did it with free arbitrement: because those fore-alleadged conditions, which make free arbitrement, did agree vnto both: neither yet could they at that present doe otherwise than they did, God so guiding and directing their wils.

The name of free arbitrement may be tolerated in the Church, though it bee not vsed in the Scripture

3. *What is like or common, and what diverse or different in the liberty of will, which is in God, in Angels, and man.*

THese two thinges are common to God, and reasonable creatures, that is, Angels, & men, that they doe thinges vpon deliberation and advise, & will without coaction those thinges which they have considered and thought of: that is, Their will being by nature fit to will the contrary or diverse from that which it doth will, or also to differre and forbeare the action, doth incline to the other part of it owne accorde and by a proper force which is within it. For it is saide of God, *Psal.* 115. *He hath done all things, which he would.* And of men, *Mat.* 23. *Hierusalem, how often would I have gathered thy children, and yet would not?*

Common to men and Angels with God, to will a thing without constraint

But

The differences of our liberty of will and Gods.

But the differences also of this liberty in God and in the creatures are to be considered. The first is, *in the understanding*. God understandeth and knoweth all things of himselfe perfectly and perpetuallie; neither can any ignorance of any thing, or any error of iudgement, fall into God at anie time. But the creatures know neither of themselves, neither all things; neither the same at all times, but at such time, and so much, as is revealed vnto them. *Who hath knowen the minde of the Lord? Of what day and houre knoweth no man. God giveth understanding. Neither is there any thing which is not manifest in his sight. He illightneth every creature.* To behold all things which are infinite, requireth infinite power and wisedome, which is proper to God alone. Mention is here made *of the understanding*, because a thing not understood, is not either desired or refused. The second difference is *in the will*. The will of God is governed or moved, or depending of no other cause, but of it selfe. The wils of Angels and men are so the causes of their actions, that nevertheles they are carried by the secret counsel of God, & his power & efficacy, which is every-where present, to the chusing or refusing of any obiects & that either immediatly by God, or mediatly by instruments, some good, some bad, which it seemeth good vnto God to vse, so that it is impossible for them to do any thing beside the eternall decree & counsell of God And therfore the word ἀυτεξούσιον, that is, to be absolutely his own, at his own will, & in his owne power, agreeth most properly vnto God, who perfectly & simply is his own, and at his own will. But of the creatures, more rightly is vsed ἑκούσιον, that is, voluntary and free, which word the Apostle vseth to Philemon, ver. 14. *Heb.* 10.26. 1. *Pet.* 5.2.

1. God knoweth all things of himselfe, perfectly and perpetually, Rom. 11.34. Mat. 24.36. Esa. 40 13. Heb. 4 13. Ioh. 1.3.

2. His wil dependeth on none but him selfe; ours of him.

That God is the first cause of his actions, the Scripture doth declare. *He hath done whatsoever he would. Who according to his will worketh in the armie of heaven, and in the inhabitants of the earth.* But that the wils & counsails of the creatures depend on God who is above them, these and the like speeches doe prove. *The Lord shall send his Angels before thee. Go & gather the elders of Israell together. Him being delivered by the determinate counsell and fore-knowledge of god, yee have slaine. I know what through ignorance ye doe it.* And, *Into god hath fulfilled these things: &, Herode, & Pontius Pilate gathered themselves together,*

God the first cause both of his owne actions and ours. Mal 115.3. Dan. 4.32. Gen. 29.7. Exod 3.16. Act. 2.23. and 3.17. &c. and 4.17. &c.

gether, to doe whatsoever thine hand, & thy counsail had determined before to be done. By these & the like places it is manifest, that all second causes, as they were created of God, so are they ruled of him, as their first, supreme, & soveraigne cause. But the will of God dependeth on no one of the creatures, because then a second cause should bee put before the first cause. And as God hath not any efficient, so neither hath he any moving or inclining cause without him. Moreover God so ruleth and guideth the will of his creature; that he doth not draw or enforce it, but bende & incline it, that is, by objects represented to the minde, he effectually moveth, affecteth, and allureth the wil, to will that which then the mind judgeth good, and refuse that which seemeth evill: so that the will it selfe also vppon deliberation going before, and a voluntary assent following, chooseth that, which God will & sheweth to be chosen.

3. *It appertaineth as well to the understanding as vnto the wil,* that God as the vnchangeably knoweth all thinges, so also hath determined from everlasting, & will vnchangeably all things which are done, as they are good, & permitteth the as they are sinn. Now as the creatures, motions, and iudgements of thinges, so also their wils are changeable, so that they wil that, which before they would not, and wil not that, which before they would. For seeing that all the counsels of God are most good, most iust, & most wise, he never disalloweth, correcteth, or changeth them, as often-times men doe, when as they doe perceive themselves to have determined any thing vnadviseedly before. Neither doth God depende on second causes, or their motions, actions, or mutations, or doth advise according to them, as doth the creature: but himselfe being the first cause, all the actions of all creatures depende on him. For he doth not, as men, take advise concerning the end, by view of means or things Antecedent leading thereunto, but according vnto his decree concerning the end and consequent, he doth decree and ordeine the means and antecedents: that is, God worketh not thereafter as hee seeth the second causes to worke, but he causeth or permitteth the second causes so to worke, as he himselfe hath decreed and purposed to worke. Hither appertaine those sayinges, *Number. 23. God is not as man, that he should lie.* Malac. 3.

3. God determined all things which he will from everlasting & will them vnchangeably. we determine what wee will in time, & many times change from that which we first determine.

The vnchangeablenes of gods purpose taketh not away the liberty of his will.

I am the Lorde and change not.

Obiection. *He that cannot change his counsaile and purpose, hath not free will. But God cannot change his counsaile and purpose, which he hath once appointed. Therefore his will is not free.*

First we deny the Maior. For not he, which doth not change his purpose which he hath once appointed, hath not liberty of wil, but he which could not purpose any other thing being let by some externall cause. But the liberty of God consisteth not in the change of his will or purpose, but in this, that god wil al things whatsoever he wil, altogether with his wil, & of himself, & could haue had otherwise decreed, or not decreed al things, which he decreed from everlasting of the creatiō, preseruatiō & government of things, according to these sayings. *Mat. 19. Luk. 18. With men this is impossible, but with god all things are possible.* These and the like sayings shew, that God hath so appointed frō everlasting with himselfe the creatiō of things, and the gathering and saving of this Church, not as if he could not have not done this, or not have appointed it otherwise, but because so it seemed good to him: neither must men seeke any superior cause than his will of all his diuine workes which he exerciseth in his creatures: neither is there any other necessity to be found in thē than which dependeth of the most free appointment of God himselfe. *For as to resolve of such a purpose as is to be changed, so also to change it either to better or to worse, is rather seruitude or bondage, than freedome & liberty: For it proceedeth of ignorāce or impotency. For they change their coūsels & purposes, who either er in taking them, or are not able to perform the coūsel which they have taken. But to resolue of such a purpose, as might alike either have been decreed or not decreed, & which after it is decreed, is neither changed nor to be changed at any time, this is perfect & diuine liberty.* Now God *whatsoever he hath decreede, coulde either not haue decreed it at all, or haue decreed it otherwise,* And that he changeth *not that which he hath once decreed, the perfectnes of his nature, euen his infinite wisedome and goodnes is cause therof. For most wisely & rightly doth he decree al things, and constantly persisteth in that which is good & right. Wherfore the immutability in God doeth aswel not diminish his liberty, as his immortallity, and other thinges which are proper vnto his divinity.*

Secondly, if any mā vrge, *that it is a point of liberty, not only to resolue*

resolve of any advise what he will, but after he hath resolved, to be able either to follow it, or to change it: wee vnderstande by those things which have bin already spoken, that this doth agree to the creatures, which may er in their purposes, & therfore stand in need of changes & alterations: but not to God, who cã never er, & therfore requireth no change of his purpose. Lastly, if they reply, *That not to be able to alter a purpose once vndertaken, is a defect of abilitie or power, & therefore against the libertie of god:* We answere that the antecedent of this reply is true, if the chãge of it be impossible by reason of some impediment, cõming frõ some externall cause, or by reason of defect of nature or ability: but the antecedent is most false, if the impossibility of change proceed frõ a perfectiõ of that nature, which is not changed, & frõ a wisedome & rightnes of that purpose which is vnchãgeable, & from a perseverãce & constancy of the will in that which is good & right, after which sort it is apparent to be in God.

But against that, *where it was said, that the wils of al creatures are so guided by god, that neither they are able to will, what he from everlasting hath not decreed, neither not to will, what he hath decreed for them to will: more question is vsed to be made.* 1. *That which is ruled by the vnchangeable will of god, doth not worke freely: The will of Angels and men is ruled by the vnchangeable will of god. Therefore either is hath no libertie, or the chaise which is maketh is not tied to the will of god.* Answere we make to the Maior by a distinction. It is not a free agent which is so ruled by God, as is hath no deliberation & election of his owne. But that which god so ruleth, as he sheweth the obiect vnto the vnderstanding, & by it effectually moveth & affecteth the will to choose it: that doth notwithstanding freely worke, albeit it be inclined at the beck & wil of god, whither he will have it. For to worke freely in the creatures, is not to worke without any one gouernour, but with deliberatiõ, & with a proper & selfe motion of the will, although this motion be esse whence raised & ruled. Wherefore, it is not the immutability & operation of the divine will & providence, which is against this libertie, but a privation & constraint of indgement, which is an impulsiõ, or a motion proceeding not frõ an inward cause, or faculty, but only from an outward cause, beside or against the nature of that which is moved. Nowe

Gods direction of our will taketh not away the libertie

such

such an impulsion falleth not into the will: but God moveth it, leading and bringing it on as it were by obiects, to choose that which he will. For the faculties or abilities and power of the will cannot be brought into act, that is, to shew and expresse it selfe, without an obiect; and, *We are, live, and move in God*, Acts. 17. But to be moved of no other cause but of himselfe onely, this is exceeding and infinite perfection & liberty, agreeing to god alone, which the creature cannot desire, much lesse arrogate and challenge vnto it selfe, without notorious blasphemie.

Necessitie taketh not away libertie of wil in vs.

Further it may easily be shewed, *that the necessity, or immutabilitie*, which ariseth not from constraint, but from the nature of the will, or from the commotion of it stirred by other causes to choose or refuse an obiect thought of by the mind, doth not at all withstand or hinder the liberty of will.

This necessitie proceedeth from gods working in vs, which rather preserveth this liberty.

First, *because this necessity doth not take away, but effect wisely & persuadeth the iudgement of the minde, & free or voluntary assent of the will*, in as much as God doth cause & worke in me both the notions, and election of obiects.

Absolute necessitie doth not take away greater liberty: much lesse can a lesse absolute necessity take away a lesse liberty in vs.

Secondly, *Because god, albeit he is by nature, that is, by exceeding & absolute necessitie good, and hath begotten his Son, & had his holy Spirit from all eternity, yet will he not by a constrained, but most free will, be, live, be blessed and good*, have his Son & holie Spirit, & wil all his purposes and workes to be good & iust, although it be impossible that he should wil any thing contrary to these which he hath already determined. *If then this absolute necessitie of willing things, in god, doth not take away even the greatest liberty: there is no doubt but that necessitie, which is but conditional, that is, according to the decree and gouernement of god, doth not take away that libertie, which agreeth vnto the creature, that is, iudgement and election, free and voluntarie.*

Angels and saints in heaven have greater liberty of wil, and yet greater necessity.

Thirdly, *The holy Angels and blessed men in the celestiall life, euen by our aduersaries owne confession, are endued with greater liberty of will, than we are in this life. But they necessarilie will those thinges only which are right and iust*, and hate and abhorre all thinges whatsoeuer are euil & vniust, because they are made such of God, and established by him, and are so illuminated and guided by the holy Ghost, that they cannot otherwise will or worke: neither by this necessity of willing those thinges which are good and pleasing to god, is the liberty of will

wil taken away or diminished in them; but rather is encreased, & confirmed, as who with all willingnesse choose & doe those thinges onely which are iust.

Many places of scripture confirme the necessitie of those actions, the liberty of which yet both we and our adversaries acknowledge.

Fourthly, *It is shewed by many testimonies of scripture, that the wils & voluntary actions of good & wicked men, which our adversaries maintaine to be & to have bin free, & we also, according to the right meaning of this word liberty, do willingly confesse, are so guided by the secret & unchangeable purpose of god, that they neither can, nor could either doe or be otherwise.* Wherefore either so many manifest places of scripture must be denied, or openly corrupted, or it must be granted, that one & the same action of the wil is free & contingent in respect of the wil, & necessary in respect of gods government.

Contingent effects leese not their contingencie by reason of any necessity imported by Gods decree. The same is to be said of the effects of the wil which are in respect thereof contingent, that is free, and might aswell not be done as be done.

Fiftly, *it is declared by many places of scripture, that al cõtingẽt effects do retaine their contingency, which they have from the nature of their causes, although they be done by the unchangeable determination of the purpose or providence of God. But al voluntarie effects or motions are contingent in respect of the wil, which by nature was like able to have done the plaine contrary unto them. They therfore retaine their contingency, that is, their liberty (for this is the contingency of the actions of the wil) although they be so determined of by gods will, that there can be no other.*

The reason of the Maior in this argument is, for that god so moveth the second causes, & by them bringeth to passe what he will, that in the meane season by his providence he doth not destroy or abolish their nature, which he gave them at their creation, but rather preserveth, and nourisheth it; so that as concerning their nature, some worke contingently, some necessarilie, although in respect of the libertie of gods purpose, all worke contingentlie, and in respect of the unchangeablenesse of his decree, all worke necessarilie, so as they doe. For when god by the rising of the Sunne lighteneth the woorlde, hee maketh not the Sun so, as if being risen it did not necessarily lighten, or were apt by nature not to lighten: and yet is it in the power of god, either to chãge the nature of the Sun, or, that remaining as it is, not to lighten the world: as he sheweth in AEgypt, and at the passion of Christ. In like manner, when the Quailes light at the Tentes of the Israelites, and the Ravens carrie meate to Elias, and one Sparrow falleth on the ground, God doth

not make the nature of these living creatures such, as could not be carried else-where: & yet that they cā have no other motion than that which they have, by reason of the will of god interposed & comming betweene, the Scripture plainlie affirmeth. Whereof it is manifest, that as in other thinges, which worke contingently their contingencie, so in the will the libertie which is given it of God, is not takē away, but rather preserved by gods governement.

Now then, if our adversaries in their argument vnderstād that *Liberty* which consisteth in the deliberation of the mind and free assent of the wil, we doe not onelie graunt, but also better maintaine than they, the libertie of will in all actions thereof: and so the Maior of their argument shal be false, to wit, that those thinges which are done by the vnchangeable decree of God, are not done by the free wil of mē & Angels. For this liberty the providēce of god doth so not hinder, but rather establish & confirm, that without this, that liberty cā. not so much as be: for God both keepeth his order which he appointed at the creation by his perpetual efficacie & operation, & doth inspire into all by his vertue true notions and right election. But if they challenge a libertie vnto the creatures depending of no other cause whereby it is guided, we denie their whole argumēt, as knowing such a liberty of creatures to stand against the whole Scripture, and that it only agreeth vnto God. *For him alone doe all thinges serve: In him we live and move, and have our being*: he giveth vnto al not only life or power of moving themselves, but even breathing too, that is, verie moving it selfe.

The wil worketh together with God, and is not meere passiue.

To the same tendeth this Obiection also. *If the will, when it is converted of God, or turned and inclined to other obiects, cannot withstand, it is even meere passiue, and so worketh not at all.* But this consequence deceiveth them, because there is not a sufficient enumeration in the Antecedent, of those actiōs which the will maie have, when it is moved of God. For it is able not onlie to withstād God moving it, but also of it owne proper motion to assent and obey him. And when it doeth this, it is not idle, neither doth it onelie suffer, or is moved, but it selfe exerciseth and moveth her own actions, *& yet this is to be understoode of the actions of the will, not of the new qualities or inclinations which it hath to obey god. For these the will receiveth*

veth not by her owne operation, but by the working of the holie Ghost.

Thirdly they say: *That which withstandeth the will of God, is not guided by it: But the will of men in many actions withstandeth the will of God: Ergo it is not therfore alwaies guided by the will of God.* But the Consequence here faileth, because there are foure termes. For the Maior is true: if both the revealed & the secret wil of God be vnderstood, so that simply & in al respects it be withstood, and that be done, which simply and by no means it would have done: that which is impossible to come to passe, because of the omnipotency and liberty of god. But in the Minor the wil of God must be vnderstood, as it is revealed. For the secret decrees of Gods will and providence are ever ratified, and are performed in all, even in those who most of all withstand Gods commandements. Neither yet are there contrary wils in God. For nothing is found in his secret purposes, which disagreeth with his nature revealed in his word: And God openeth vnto vs in his Lawe, what he approveth & liketh, & what agreeth with his nature & the order of his minde: but he doth not promise or reveale, howe much grace he will or purposeth to give to every one to obey his commandements.

The will of man withstanding the revealed will of God, is yet guided by his secret will, & therefore resisting, doeth not resist.

Fourthly, as touching this Obiection: *If all motions even of wicked wils are raised and ruled by the will of God, and many of these disagree from the Lawe of God, and are sinnes: God seemeth to be made the causer of sinnes:* The aunswere it, that it is a paralogisme of the Accident. For they disagree from the Lawe, not as they are ordained by, or proceede from the will of God (for thus farre they agree very well with the iustice and Lawe of God,) but as they are done by men, or Divels: and that by reason of this defect; because either they doe not knowe the will of God when they doe it, or are not moved by the sight and knoweledge thereof to doe it; that is, they doe it not to that ende, that they may obey god, who will so have it. For whatsoever is done to this ende, it disagreeth not from the Lawe, seeing the Lawe doeth not, but with this condition, either commaunde or forbidde any thing, if God hath not commaunded a man to doe otherwise. So doeth the Lawe of God forbidde to kill any man, except whome God hath commaunded any to kill.

God though the mover of wicked wils yet not the mover of the wickednesse of the wils.

Who then killeth a man, God not cõmaunding it, he out of doubt doth, ſin & offendeth againſt the Law. Neither doth God diſſent from himſelfe or his Lawe, when he will have ſome thing done either by his revealed, or ſecret will, otherwiſe than according to the generall rule preſcribed by himſelfe in his Law. For he hath ſuch ends and cauſes of all his purpoſes, as, that they cannot but moſt exactly agree with his nature and iuſtice.

Fiftly they obiect: *Liberty which is guided of another, cannot be an image of that liberty which dependeth of no other, which is in God. But the liberty of mans will, is the image of the liberty, which is in God. Therefore the liberty of mans will dependeth not, or is not guided by the wil of god.* We deny the Maior. For ſeeing that every thing which is like, is not the ſame with that vnto which it is like, to conceive in ſome ſort the liberty of God, it is enough that reaſonable creatures doe worke vpon deliberation and free election of will, albeit this election in the creatures is both guided by themſelves and other in god, by no other than by his owne divine wiſedome. The image of a thing is not the thing it ſelfe; and the inequality of degrees taketh not away the image, as neither the likeneſſe and ſimilitude of ſome parts taketh away the diſſimilitude of others. Wherefore the liberty of reaſonable creatures both is governed of God, and is notwithſtanding a certaine image of the liberty which is in god, becauſe it choſeth things once knowen vnto it by her owne and free or voluntary motion. For as of other faculties or properties, ſo alſo of liberty, it is impoſſible that the degrees ſhould bee equall in God and his creatures: whereas all thinges are infinite in God, and finite in his creatures. Seeing therfore wiſedome, righteouſneſſe, ſtrength, in the creatures is the image of the vnmeaſurable wiſedome, righteouſneſſe, and power which is in God: a portion alſo of liberty agreeable and competent for the creatures may be the image of the liberty which is in God.

The will is not idle, or meer paſſive when God worketh by it, no more.

Sixtly, they ſay, *If the creature cannot but doe that which God will have done, & cannot doe, what God will not have done, the will hath no active force, but is wholy paſſive, eſpecially in our converſion, which is the worke of God: Likewiſe there is no vſe of Laws, doctrine, diſcipline, exhortation, threatnings, puniſhmentes, examples*

plet, promises, and lastly of our studie and endevour. We deny the Consequence. Because the first or principall cause being put the second or instrumentall cause is not thereby taken away. For as God lightneth the world, and doth quicken the earth, bringeth forth corne, nourisheth living creatures, & yet are not the instrumẽts of gods working idle, as the sun, the raine the earth, husbandmen, and food: So God converteth men, ruleth their purposes, wils, and actions, that is, teacheth and moveth them to approve and chuse what he will, by laws, by magistrates, by doctrins, by rewards, by punishments & lastly by their own wil, which all he vseth as instruments, not as if he could not without these illighten the minde with notiõs, and incline the will: but because it so seemeth good to him to exercise his power by these.

than the sun, raine, & such like instruments of Gods operation.

If they reply, *That that would necessarily come to passe so, which is don: & even without them, & therfore they are in vaine vsed:* we deny the Antecedent. For although God were able to move mens wils without these, and if hee had so decreede to doe, men doubtlesse should do without these, what now they doe beeing mooved by these: yet whereas God hath once so decreed the effects, as he hath also appointed their second instrumentall and impulsive causes: that verily shall bee done which God will have done, but yet not without middle and second causes, by whose means and working comming betweene and interposed, God will bring his purposes and decrees to passe. *Luk.* 11. *He will give his holy Spirit to those who aske him. Rom.* 8. 30. *Whome he hath predestinated, them hath he also called.* If they reply againe. *Although it be granted that these are not in vaine in those, in whom God will shew his force & be effectuall by them: yet in others, who are not mooved by them, there is no vse of them:* we answ: 1. Although there were no vse: yet because that is not knowen vnto vs, whom god will move, or not move, we are to labour in teaching and vrging al, and to commit the event and fruit of our labour to God. 2. *Tim.* 4. *Preach the word, be instant in season* &c. Ezech. 3. *If thou warne the wicked, & he turne not frõ his wickednes, he shall die in his iniquity, but thou hast delivered thy soule.* Secondly we aunswere, the consequẽce followeth not from the deniall of one particular, to the denial of the generall, or from a not sufficient enumeration. For although many obey not teaching and admoni-

Albeit God was able to have wrought what hee would without the will, yet because he wil worke by the will, the working of the will is not in vaine.

monitions, neither are woved with rewards & punishments: yet this vse is great, that by this meanes their naughtines & stubbornes is opened, & so the iustice of god made more manifest in their punishmēt. [a] *If I had not done workes among them which none other man did, they had not had sin* [b] *God hath shewed it vnto thē, to the intent, that they might be without excuse.* [c] *We are to god the swet saviour of Christ in them that are saved, & in them who perish.* Heb. 7. 9. *External discipline is called the righteousnes of the flesh. Therefore it dependeth on mans will.* The consequēce of this reason is to be denied, which doth not hold from the position or putting of the second cause, to the removing of the first cause. For as it followeth not, the sun causeth day, therefore god doth not: so neither doth this follow: the vnregenerate perform outward discipline, therefore they doe it, God not causing it in them, nor ruling and directing them.

[a] Iohn. 15.
[b] Rom. 1.
[c] 2. Cor. 2.

How the Scriptures admit liberty of will.

8. Obiect. They alleadge testimonies also, *which confirm that men do evil or good with free-wil.* As, Ex. 35. *The children of Israell offered free gifts vnto the Lord,* [d] *I have set before thee life & death good & evil, blessings & cursings: therfore choose life, that both thou & thy seed may live.* But in these & al the like places only that liberty of mans wil is affirmed, which hath been spoken of before, that is, that the wil obeieth or withstandeth the precedent iudgmēt of the vnderstanding with free & volūtary motion without any cōstraint: but the government of god is not at al removed from voluntary actions. For it was shewed before, that this liberty of wil doth not stand against that necessity, which by the providence of god doth accompanie it.

[d] Deut. 30.

What necessitie the Scripture removeth from voluntary actions.

9. Obiect. *They bring forth testimonies also, in which necessitie is removed & taken away from voluntary actions.* [e] *Of these yee shall offer willingly.* [f] *Whiles it remained, appeareined it not to thee? And after it was sold, was it not in thine owne power?* [g] *He that standeth firme in his hart, that he hath no necessity, but hath power over his own wil &c.* [h] *As every man wisheth in his heart, so let him give.* 1. Pet. 5. *Feede the flocke of God, caring for it not by constraint, but willingly.* But these sayings speake of obligation or binding, which sometimes is signified by the name of necessity, as the freeing from anie bond by the name of libertie; as *Levit. 22. Act. 5.* partly of coaction or constraint, as *2. Cor. 9. & 1. Pet. 5.* or also of neede, as *1. Cor. 7.* which yet may be referred to obligation or bonde, by which the Parentes are bounde to have

[e] Levit. 22.
[f] Acts. 5.
[g] 1. Cor. 7. verse 37.
[h] 2. Cor. 9.

have regard of the infirmity of their childrē. So also the power of will in the same place signifieth the right or power of determining any thing, no obligation or bond hindering it. But the remoouring of anie obligation or coaction doth not at all take away the vnchangeablenes of voluntary actions, which vnchangeablenes hangeth on the decree of god. For as wel his wil, who is not bound, neither by any need, or wāt constrained, is guided & moued by the purpose & counsel of gods prouidence; as his, whom either bond, or need cōstraineth to resolue of any purpose. Wherefore the Scripture denieth not, that the will is moued & ruled by God, when it is not driuen by bond, or want, or feare, to doe any thing: for there are besides these manie other reasons and causes by which God can moue it, either to wil, or not to will.

10. Ob. They bring places of Scripture, *which testifie that wē wil or doe somewhat, god bidding & willing otherwise.* Ier. 7. *Because I haue called you, & ye haue not answered, I wil do vnto this house as I haue done to Silo,* Mat. 23. *Hierusalem, Hierusalem, how often would I haue gathered thy children, euen as the hen gathereth her chickens vnder her winges, and ye would not? If then they did that, which god would not; their actions did depend only of their own wil. & not of gods.* Ans. It is a fallacie concluding that which is in some sort so, to be in all respectes and simply so. For God will not the actions of sinners, as they are sinnes: But he will them as they are punishments of sinnes, and the execution of his iust iudgement. Wherefore this consequence holdeth not: *God wil not the actions of the wicked, as they are sins. Therfore simply he will not haue them to be done, but they depend only on the will of the wicked.* For if god simply would thē not, they could by no meanes be done. And except there were somewhat in them, which did agree with his iustice and nature: he would not by reason of his goodnes infinit & passing measure suffer them to be done.

Howsoeuer scriptures God is saide not to will that which yet bee will.

If they replie. *That god would things cōtrary to those which wē do* as it is said, *How often would I haue gathered thee, & therefore it is done onelie by the wil of men, whatsoeuer men doe,* the same aunswere serueth: that God would the obedience of all his reasonable creatures towards his law as concerning his cōmanding & approuing it. For he requireth it of al, and bindeth all to it, and approueth it in all, as beeing agreeable

to his nature and purity: but neither wil he alwaies it: nor in al, as cõcerning his working & grace, whereby they who are directed & guided doe that which god approveth & requireth. *Deut. 29. The Lord hath not given you an heart to perceive, and eies to see, and eares, to heare, vnto this day.*

4. *Whether there be anie liberty in vs, and what it is.*

THat there is liberty of wil in men, it is proved. 1. *Because man was made to the image of God.* And free-will is part of the image of god. 2. By places of Scripture. *Let vs make man in our image, according to our likenes. God made man from the beginning, & left man in the hand of his counsel.* 3. By the definitiõ of that liberty, which agreeth to man. For man worketh vpon deliberation, that is, freely, knowing, desiring, & refusing this or that obiect. And because the definition agreeth vnto man: therefore also doth the thing which is defined agree to him.

Gen. 1. 26. Eccles. 15. 14. and 15.

The doctrine of Original sin not ouerthrowen by this libertie which we hold to be in man.

1. Obiect. *If there be in man liberty of will, the doctrine of Original sinne is overthrowen: for these are contrary, not to be able to obey God, & to have liberty of will.* Aunswere. They are not contrarie: because we have libertie to will and doe good, only in part, to wit, as we are regenerated by the holy spirit, but not in whole, and ful, neither in that degree, in which before the fall we had it, and shall have it in the life to come. Again, although the vnregenerate are only able to will those thinges which are evil; yet they will them *vpon deliberation*, without constraint, even by their own proper & inward motion: and therefore freely.

Abilitie to choose aswel good as bad, is not necessarily ioined with freewil.

2. Ob. *He that hath not ability to choose as wel good as bad, hath not free-wil & arbitremẽt. But mã hath not ability to choose as well good as evil. Therfore he hath not free will.* Answere. The Maior consisteth of a bad definition of free-will. For the libertie of reasonable creatures cõsisteth in the iudgmẽt & deliberatiõ of the mind, or vnderstãding, & in the fre affẽt of the wil, not in a power to wil as wel good as evill, or contrary. The good Angels by reason of the wisedome and rightnesse of their iudgment, & of the great & constant propẽsion or readines of their wil to that, which they know to be good & right, can not wil evil & vniust things, but only things good & honest, & yet notwithstanding they most freely choose & doe those things which are iust. Right so, mẽ by reason of their in-bred ignorãce, & corrupt iudgment of those things which are to

be

be done, & of the end, as also by reason of the stubburnes & frowardnes of their will, cã will only those things which are evil which also they follow & pursue with exceeding willingnes & pleasure, vntill they are regenerated by Gods spirit.

3. Obiect. *That is free, which is ruled of none other but of it selfe onlie; or which is bound to none. Mans wil is not ruled of it selfe only but of another, & is bound to the law: therefore it is not free.* Ans. The Maior is true, if it be meant of that liberty which is in God, but false being meant of mans liberty. For, man to bee ruled of none, is not liberty, but a shamefull barbarity, & a wretched slaverie. But the true liberty of the creature is to be subiect vnto honest & iust lawes, & to obey them: It is a power of living as thou wilt, according vnto the law of god.

The wil of man is servant to sin, & yet inclineth to sin freely.

4. Obiect. *That which is a servant & in bondage is not free. But our wil is a servant & in bondage. Therfore our wil is not free.* Ans. There is an ambiguity in this reason, or it affirmeth, that to be simply so, which is but in some respect & sort so; or the cõclusion fetcheth in more, than was in the premisses. That which is in bõdage, is not free, that is, not in that respect or consideratiou, as it is in bondage. Our arbitrement or wil is in bondage, to wit, vnder sin. Therfore it is not free, that is, from sin, which it is not able to shake off by any force which it selfe hath, except it bee freed & delivered by the grace of god. But hereof it followeth not: therfore simply no waie it is free. For it is free, as touching the obiects represented vnto it by the vnderstanding: becaus it chooseth or refuseth thẽ being once knowen: or suspendeth & forbeareth her action, by her own & proper motion, without cõstraint. The summe of all is: Wee graunt the conclusion, if *free*, be taken for that which hath ability to doe those things which are good and pleasing to god: for so far is it in servitude vnder sin, & hath power only to sin: but we deny the whole, if *free* be taken for voluntarie, or *deliberative*, which chooseth the obiects represented vnto it by voluntarie motion, not constrained or forced thereto by any externall agent.

5. *There are foure degrees of free-will.*

IT may easily be vnderstood by the degrees of the libertie of mãs wil, what the liberty it selfe is. Now there are foure degrees of that libertie which is in man, which are distinguished according to the divers states or cõditiõs of mãs nature

The

The first degree of liberty in man before his fal.

The first degree of libertie was in man not yet fallen, before sin: even that power and abilitie given vnto man from above, by which the minde was lightned with the perfect & certaine knowledge of god & his divine will, whereby the will also by the proper inclination therof & free motiō did yeeld perfect obedience vnto the knowne wil of god. But yet the will was not so confirmed in this inclinatiō & knowledge, but that it could decline & defect from that obedience by her own proper & free motiō, if hope or shew of any good to come by defecting were offered vnto it, *Or shorter thus. Before the fall* it was such a power in man, as that he was able to will & yeeld perfect obedience, to be conformable to God, and to make choise of that conformitie: And further was able if he listed to forsake that conformitie. *Or to be yet shorter. Before the fall* there was a fitnes & aptitude in man to choose good or evil: & man was perfectly conformed to god, *because he was made to the image of god.* Againe, *All things vvhich god made vvere verie good.* Now that there was in our first parēts some weaknes ioined with perfect knowledge and obedience of God, which might be overcome by the greatnes & force of some temptation, the event it selfe doth evidētly inough declare.

Man before his fal had perfect liberty either to continue good, or to fall.

Man though most free, yet not so strong, but he might fall, God not assisting him.

And that by the especiall purpose of god there was not so much grace bestowed vpon our first Parentes, as thereby they were not able to be seduced by the tentation of Satan, and be mooved to sinne: the Apostle witnesseth, Ro. 11. whē he saith: *God hath shut vp all in vnbeleefe, that he might have mercie on all.* Likewise *Rom. 9.* saying. *That the vessels of vvrath are prepared of God to destructiō*, he sheweth, that god therfore suffered mankinde to fall, because *it seemed good to him not onlie to declare his mercie towards his chosen, but his anger also, and power & iustice, in punishing the reprobate.* Furthermore, whereas nothing is done, without the everlasting and most good purpose & coūsel of god; the fal also of our first Parēts may be so much the lesse exempted frō it, by how much the more god had precisely & exactly determined from everlasting, cōcerning his chiefe worke, even mankinde, what hee would have done. Lastlie, the creature cā by no means retaine that righteousnes, and conformity with God, except god, who gave it keep it, neither can he leese it, if god will have it kept according to these sayings: Ia. 1. *Everie good giving, & everie perfect*

gift

gift is from above, & commeth down from the father of light. Ioh. 1. *In it was life, and the life was the light of men, which lighteth every man that commeth into the world.* Psalm. 51. *Take not away thy holy spirit from me.* Psal. 104. *If thou hide thy face, they are troubled.* 2. Tim. 2. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.* And of our confirmation and establishment in the life to come, *Mat. 22. In the resurrectiō they are as the Angels of God in heaven.* As then man could not have fallen, except God had withdrawen his hande and not so forceably and effectually affected his will, and ruled it in tēptation: so neither could he persist in integrity, when he was tempted, except God had sustained and confirmed him, evē as he confirmed the blessed Angels, that they should not desect and fal away together with the other Apostataes. Seeing therfore such was the first mans estate, from which hee wittinglie and willinglie fell; the crime and fault of sinne neither can, nor ought to be laide on God, but on man only, albeit notwithstanding he fell by the eternall counsell and will of God,

The causes of humane reason refuted, which lay the fault of the first sinne on God,

Humane reason fāsying her own wit, in deriving the blame of sin from her selfe, when shee heareth these things, is troubled and keepeth a stirre, and faineth manie absurdities to follow, *except such a liberty of doing well or evill be given to man, that his perseverance or falling depend of his owne will alone.* First, *that God was the cause of that first sinne, and by consequent of all other sins, as which came al of the first fall:* Likewise, *that he was the cause of the sinne of the Devill seducing man especiallie seeing the first sin is not to be accoūted a punishment, as other sins: for no sin had gone before, which should be punished with that sinne: and therefore seeing god could not wil thet as a punishment, he may seeme to have willed it as a sin.* But although there be nothing to the contrarie why sin may not be the punishment evē of it selfe: whereas in the same actiō both the creature depriving himselfe of that conformitie which he had with God, might sinne, and God depriving him of that good, which he of his owne accord casteth away, might punish, as it is said of covetousnes, *Syrach. 14. There is nothing worse than when one envieth himselfe: and this is a rewarde of his wickednes:* Yet notwithstanding there are other endes besides punishment, for which it was convenient for God to will the action both of the Divell &

How the first sinne might be a punishment vnto it selfe and to that end permitted of God,

of

Other endes and causes why God would the action, though not the sinne both of Satan & Adam.

of man, *God would the temptation of man which was done by the Devil, as a triall of man, by which it might be made manifest, whether he would persevere in true piety towards God:* Even as God himselfe doth tempt Abraham immediatly, when he commaundeth him to doe that, which yet hee would not have done. *God would that assens of man, by which he did yeeld vnto the Devill, against the will of God, as a manifestation of the weaknes & feeblenes of the creature,* which cannot keepe the gifts wherewith he was adorned by God, without Gods especial instinct and aide. Likewise, *He would have this done, as an occasion or way to manifest his iustice and severity in punishing, and his mercy in saving sinners.* As Exod. 9, Rom. 9. Now God respecting & willing these things in that perswasiõn and enticement of Satan, and in mans assenting and yeelding therevnto, did notwithstanding al this while hate the sin of both, and therfore did not wil it, neither cause it, but iustly permitted & suffred it to be done. For first, *whatsoever things God doth, they are alwaies iust.* 2. *He was not bound vnto man to preserve and conferme him in goodnes.* 3. *He would have man to be tempted and to fall, that he might try mans perseverance in true piety towards God.* 4. *That he might manifest the weakenes of the creature.* 5. *That this fall might be an occasion and waie, to manifest gods iustice and mercie.* These things very well agree with the nature & law of God. Now that they say, *That man did not fall of his own free-will, except he had equall power as well to persist in obedience as to fall:* the consequence is not of force, because they reason from an ill definition *of mans liberty,* which they imagine *cannot stande, if it be determined and ruled by God.* But the whole Scripture witnesseth that it sufficeth *for the liberty of the creature, if the will be inclinable of it selfe to the contrarie, of that which it chooseth, & doth of it owne accorde choose that which the minde either liketh or disliketh.*

And hence also is that dissolved that they say, *that man is not iustly punished of god, if he could not avoid his fal.* For he that sinneth willingly, or doth draw on himselfe the necessity of sinning, is iustly punished, his own conscience accusing him: neither is it vniust that he is forsaken of God, and depriven of the grace of the holy ghost, who wittingly and willingly casteth it away, and that he suffer the punishment of this his ingratitude and contempt of god, although he cannot, God forsa-

forsaking him, doe otherwise. For none is forsaken of God, except he be willing to be forsaken. As *Mat.*18. *It must needes be that offences shall come, but wo be vnto that man by whom the offence commeth.*

Gods denial of grace no cruelty, but a way to greater mercy.

At length they say, *that God is made cruell, envious and farre from bounty and mercy, if he did not bestow that grace vpon man without which he knew mā could not stand or consist in temptation; & yet would have him tempted of the Devil.* But these & the like tantings & reprochings of the works & iudgements of god, out of doubt are ioyned with great impiety, because they overturne that ground and principle, which is the first degree & step to godlines and reverence towards God, that is, that whatsoever God doth, it is good and iust, and not disagreeing from his nature & Lawe, whether the reason thereof be knowen vnto vs, or vnknowen. Wherefore this answere should suffice, that it disagreeth not from the mercy & goodnesse of God, whatsoever he doth. But there is not want also of other answers. As, that that denial of grace doth not disagree, but very well agreeth with the mercy & bounty of god, when God will have this to be an occasion of bestowing a greater grace & benefite: as it is apparant in the fall and restoring of man. Again, that that is not disagreeing from mercy, or any other vertue, which doth appertaine to the manifesting of the glory of the chiefe good, which is God. For al, though it be mercy not to reioice in the ruine or destruction of his creature, yet mercy ought not to fight with iustice; now it is iust, that more regarde should be had of the chiefe, good, that is, God, both by himselfe and by others, than of al creatures: Wherefore very well doe agree together in God his mercy which will not the death of a sinner, & his iustice which suffereth mankinde to fall, that by his fal the severity & goodnes of God may appeare.

The seconde degree of liberty after the fall. in man not regenerate.

The second degree is in man fallen into sin, & being vnregenerate In this state the will verily doth work freely; but yet is caried to evil only, & can do nought els but sin, except it be regenerated by the holy ghost. *Or shorter,* It is the fitnes & pronenes in mā after his fall being vnregenerate, to choose only evill. The reason is, because mē by the first Parēts fal, are destitute of the true knowledge of god, & of al inclinatiō to obey him. Therefore no actions of the vnregenerate, be they never so notable

notable, cã please god, seing they are not referred to this end that god may be honored by their obedience. This blindnes & corruptiõ of mãs nature doth the scripture lively depaint out in very many places. *All the thoughts of man are evill. We are not able of our selves to thinke any good thing. We were by nature the sons of wrath. Cã the black-more chãge his skin? Thẽ may ye also do good, that are accustomed to do evil. An evil tre cãnot brĩg forth good fruit.* Wherfore the wil & ability to do good works, is no more in the vnregenerates power, than their creation.

Psal. 59. 11. 2. Cor. 3. 5. Ephes. 2. 3. Ier. 13. 23. Mat. 7. 18.

The liberty which is in man now after his fall, & not yet regenerated and recovered, is the very bondage of sinne

This liberty of the vnregenerate is the most wretched servitude of sin, & very death in sins, whereof the scripture teacheth in many places, *Ioh. 8. 34. Whosoever cõmitteth sin, is the servant of sin.* [a] *Know ye not that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sin vnto death, or of obedience vnto righteousnes?* [b] *Promising vnto them liberty, and are themselves servants of corruption.*

[a] Rom. 6. 16. [b] 2. Pet. 2. 19.

Free-will to outwarde good actions without an inward faith & obedience is not free-will to good,

1. Obiect. *Nothing more easie*, saith Erasm: *than to keepe a mans hand from stealing.* Again, *Socrates, Aristides, & many others have shewed & exercised many vertues. Therfore they had free-will to do good before regeneration.* Ans. 1. This is an ill definition of a good worke & of free-will to good, which is a power of yeelding obedience pleasing to god. *The vnregenerat steale within by their lust & desire*, though not by outward fact: *That the vnregenerate containe their handes*, that is, observe outward discipline, *this is also gods benefite, who by his generall providence governeth also the harts of the wicked & bridleth their inbred wickednes, that it break not furth & effect that which it would.* But herof it followeth not that it is easie to begin inward obedience, or that to cõtaine their hãds from stealing is simply a good worke. Neither are those good workes before God, that is, pleasing vnto God, which have not ioined with them faith & inward obedience.

The outward actions good in thẽselves are made evil by want of an inward faith.

But faith & inward obedience could not be in them, because they were not regenerated.

Reply. 1: *The workes of the Law are good: Heathen men did the workes of the law: therfore the works of heathen men were good. And by consequẽce heathen man also or vnregenerate, have liberty of doing good.* We answer to the Maior by a distinction: The works of the law are good; true, by themselves: but they are made ill by an accident: and so are the workes of the Lawe made ill by an accident, of the vnregenerat: because they are not don by

by thē for that end,& after that sort,which god commāded.

Reply.2. *Ther remain also many true notiōs in the minds of the vnregenerat,cōcerning god,& his wil,& the right orderīg of their life. Wherfore the wil working according to these notions & the directiō of true reason,doth not sin,but worketh wel.* Ans.first,*Those legal notiōs whether they belong to the first,or to the secōd table of the Decalog they are not perfect & sufficiēt.* And therfore god cannot be rightly worshipped according to these remaines or reliks of spirituall light,except there come thereūto the knowlege of god,& his divine wil out of the word of God which is delivered to the Church.Further,*Men not brought vp in the church, doe patch manie false things vvith these true imprinted notions of nature,& do heap sinne vpō errors.* Thirdly, *Such is the frowardnes of the wil & affections even against the iudgement of rightly informed & ruled reason,that they obey not so much as those naturall notions,muchles those which are to be adioined out of the word of god.* Wherfore also are those cōplaints evē of the heathē.*I see the better,& I like thē,but I followv the vvorse;* & that accusatiō of the Apostle,Ro.1.18. *The vvrath of god is revealed from heaven against al vngodlines & vnrighteousnes of men,which withhold the truth in vnrighteousnes:* wherfore those notions, without the grace of the holy ghost,do not ingēder true godlines in thē.

The remnāts of Spirituall life in the vnregenerate are not sufficient to make their workes good.

2. Ob.*God commendeth vs for good workes. Therefore good workes are in our powver & vvil.* Ans. This is a fallacie concluding of that which is no cause,as if it were a cause.God commēdeth our good works, not because they are or can be performed of vs,without our renuing by the holie Ghost: but because they are agreeable vnto his lawe, and good & pleasing vnto him:yea because they are his owne gifts & effects in vs, and we his instruments vnto whom he communicateth himselfe & his blessings:according as it is said,*Rom.8. Whom he predestinated,them also he called.*

The praise & commendation which is given of God to our good workes doth not prooue that they proceed from our selves, but rather are his gifts.

Reply. *Who doeth not in such sort vvoorke vvell, as that it is in his ovvne powver to doe either vvell or ill,hee deserveth neither commendation nor revvarde: but those good thinges vvhich men doe are not in their powver & arbitrement, therefore they deserve not either commendation or revvardes for their vertues.* Ans.If the question be of deserte, we grant the whole Argument.For it is true,that no creature can deserve or merit ought at gods hand;neither ought the praise or cōmēdatiō

or

or glorie be given to vs, as if the good which we doe were of our selves, it being God who worketh whatsoever is good in all. But if they say that neither reward or commendation is iustly giuē, more is in the cōclusion, than was in the premisses. For God, to testifie that righteousnes pleaseth him, & to shew foorth more & more his bounty & goodnes, doeth adorne it with free rewards.

How God is said to wish our conversion and good works & yet they not thereby proved to be in our power.

3. Ob. *What God doth wish & wil to be done of vs, that we are able to performe by our selves: but god doth wish & wil our cōversion, & our good workes.* Deu. 32. 29. Luk 19. 42. *therfore we are able to performe them by our selves. And so consequently, vve neede not the operation and vvorking of the holie ghost.*

Answere. This reason is a fallacy deceiving by the ambiguity of the worde *Wish*. For in the Maior proposition it is taken, as it vseth properly to signifie: in the Minor, not so. *god is said to wish, by a figure of speach, called Anthropopathie*, making God to be affected after the order of men; and therfore the kinde of affirmation is divers in the Maior, & in the Minor. *But god is said to wish, in two respectes.* First, *In respect of his commaunding and inviting.* Secondly, *In respect of his love towards his creatures, and in respect of the torment of them that perish, but not in respect of the execution of his iustice.* Reply. 1. *He that inviteth others, & is delighted with their well doing, is foloweth thereof, that their wel doing is in their owne power, and not in his, who inviteth them. But God inviteth vs, and is delighted with our well doing: Therefore it is in our selves to doe well.* Answere. We denie the Minor; because it is inough that God inviteth vs: but our will also to doe wel must be adioyned, which we cannot have but from god onely. God therefore doth wish our conversion, and doth invite all vnto it, that is, hee requireth obedience towards his law of al, he liketh it in al, & for the love which he beareth vnto his creature hee wisheth nothing more, than that all performe it, & all bee saved: but yet a wil to performe it, they onely have, whom God doth regenerate by his spirit. *Deut. 29. 2. Yee have seene al that the Lord did before your eies: yet the Lord hath not given you a hart to perceive, and eies to see, and eares to heare vnto this daie.* Reply. 2. *He that commandeth thinges vnpossible to be done, is vniust. God commandeth such obedience, as is vnpossible to be doone. Therefore he is vniust.* Answ. The Maior is to be distinguished, *He is vniust that commaundeth*

maundeth things vnpossible, except himselfe first gave an abilitie to performe those things which he commanded, and Secondly, *except he, who is commanded to performe them, hath lost that abilitie through his own fault*. Lastly, *except there be some other ende and vses of the commandements besids his obedience, who is commanded*. But God had made man such a one as was able to performe that obedience, which he requireth of him. Wherefore man by his owne fault and follie leesing, and of his owne accorde casting awaie this abilitie, God nevertheleſſe hath not therfore lost his right to require obedience of him, being due, & by him owed vnto God his creatour: But rather *hee doeth in right require it of all*: First, *in respect of his glorie*: becauſe he is iuſt, and therefore doth of right require no leſſe nowe, than before Adams fall, our conformity & correſpondence with the whole Law. Secondly, *that we may ſubiect & ſubmit our ſelves vnto God, & implore & crave his grace*, when we ſee him of right to require that of vs, which thorough our own fault we are not able to performe. Reply, 3. *But not we, but Adam, receiued & loſt this abilitie of performing obedience vnto God. Therefore the Law is not vnpoſſible vnto vs through our owne fault*. Anſ. Adam, as he received this ability for himſelfe and his poſterity, ſo he loſt it from both.

Wherefore God doth in right deprive both Adam & his poſteritie of his gifts and graces: Even as a noble man by his diſobedience leeſeth a Lord-ſhippe in fee graunted him of the Prince, not onely from himſelfe, but alſo from his poſterity: neither doth the Prince any iniurie to his Children, if he reſtore not vnto them the Lorde-ſhippe loſt by their Fathers fault and diſobedience. And if he doe reſtore it, hee doeth it of free grace and mercy. Reply, 4. *But yet, he that commaundeth thinges vnpoſſible, doeth in vaine command them, which is neither the part of a wiſe man, nor of a iuſt. God in requiring good workes of thoſe, vvho through the corruption of their owne nature have no liberty or ability to doe them, commandeth things vnpoſſible: Therefore he commandeth them in vaine*. Anſwere. The Maior is falſe, if it be meant of him, who in commanding things impoſſible doth withall make ſome able to performe them; and who hath alſo other cauſes which he reſpecteth in commaunding them, beſides the doing of that which hee commaundeth. But God doth ſo require obedience, which vnto

God commanding things vnpoſſible, doth yet command them for good cauſes and to good ends.

the vnregenerat is vnpossible to performe, th atin requiring it he doth withall make it possible in his chosen to be performed. For in these by exhortation and precepts he worketh. 1. *That they give vnto him the praise of iustice and righteousnesse.* 2. *That they acknowledge their owne weakenes & impotency.* 3. *That they know that they ought chiefly to aske of God* even remission of sins, and the grace of the holie Ghost, for the alone satisfaction of Christ. 4. *That they being reconciled vnto god, and renued by the holy ghost, receive power & abilitie to obey God according to his whole Law, here in part & beginning, & in the life to come fully & perfectly.* Wherefore the requiring of an impossible obedience, is in respect of the elect a great benefite: because it is the waie to receive a possibilitie. Now in the reprobate, God, in commaunding them that which they shall not be able to doe, hath besides, other vses also these.

1. *That they maie at least wise obserue outward order & discipline,* 2. *That their wickednes & stubbornes may be opened.* 3. *That they maie be left excuseles, and the iustice of god in punishing them made more conspicuous & manifest.* Wherefore God doeth not in vaine require those thinges of the reprobate which they by their own power cannot performe. Reply. 1. *But God seemeth to be cruel, who proposeth commandements, whereby some, being destitute of grace to obey, maie be the more hardned & more grieuously condemned.* Aunswere. He is not cruel. First, *because he is not delited with the frowardnes, destruction & torment of the wicked.* Secondly, *because he doth not owe that grace vnto anie:* so that if he had suffered al mankinde to perish, he could not therfore haue been accused of crueltie. Thirdly, *because in his iust iudgement, willing to shew in some, both the weakenes of the creature, & also his iustice & power in punishing sin, he leaveth them in sin & destruction, into which he permitteth them to run.* Rom. 9. And hereby we easily vnderstand, in what sense those common sayings of Hierom are to be taken, *Let him be accursed, who saith that God commaundeth things vnpossible:* And, *Let him be accursed, who saith, that the law is possible without grace.* For it is vnpossible to the vnregenerat: it is possible, as concerning perfect obedience to man not yet fallen, or whollie restored: but to the regenerate which are not yet glorified and wholly restored, it is possible, by the imputation of Christs satisfaction.

faction, & by the inchoation or beginning of newnesse of life which is wrought by the holy ghost in them, in this life.

4. Obiect: *That which cannot be avoided, is not sin. The vnregenerate cannot avoide sinne. Therfore their workes are not to be accounted sins.* Ans. We deny the Maior: For it is enough to make it sin, if it be voluntary. And how much the more necessarily men sin, with so much the greater wil they sin. They cannot therefore pretend necessity to cloake their fault. This doth the example of the Devill prove, who sinneth so much the more grievously, how much the more necessarily he sinneth, wittingly and willingly striving against God and contumeliously dispiting him. But they doe vainely and wickedly cavill, *That the iustice of God doth not impute those sins to the Devill, which he necessarily doth commit after his corruption.* Likewise, *That the Devill is now finally and without hope of pardon cast away of God, but men have power yet in this life either to persist in sin, or to forsake it, and therefore those actions only of theirs are sins, in which sin cannot be avoided.* For God is wrath with all sinnes of men & Divels, and punisheth all sins with eternall paines, or with equivalent punishment vnto eternall. Neither doth therefore necessarie and inevitable or vnavoidable sin cease to be sin, for that there is or is not hope of obtaining recovery and pardon. For whatsoever is committed against the law of God, that is sinne, whether it can be avoided, or not avoided, whether he who sinneth forsaketh his sin, or persisteth in it.

The inevitableness of an ill action doeth not take awaie sinfulnesse from it.

5. Obiect. *They who cannot but sin, are vniustly punished. But the vnregenerat cānot but sin. Therfore God doth vniustly punish them.* Ans. They who necessarily sin, are vniustly punished, except that necessity come voluntarily and by their owne will. But men have drawen vpon them that necessity voluntarily, in the first Parents, and themselves also do willingly sin. Therefore God doth iustly punish them.

They who necessarily sin, are vniustlie punished, because they do it voluntarily

6. Obiect. *They who have not equall and like ability to choose good or evill, must needs be either all good or all evill. The vnregenerats have not like ability to choose good and evill; but only libertie to choose evill. Therefore they must needes be all alike evill.* Answere. If the argument be vnderstood of humane nature, as it is without the grace of the holy Spirit, it is wholy to be granted. for it is certain that all men before regeneration are alike

and equally estrainged from faith and conversion, yea neither would they observe outward discipline and behaviour, except God bridled them, that they should not commit outrages. *Gen. 20. I keept thee, that thou shouldest not sin against me.* But if they conclude that all must needes continue alike evill, when the holy spirite moveth and inclineth their hearts and mindes to conversion, there is more in the conclusion, than in the former propositions. For as it is vnpossible that they should be converted whom god moveth not, so is it not only possible, but also necessary, that they whom he vouchsafeth the grace of regeneration, should be converted. *Joh. 6. 37. All that the father giveth me, shall come vnto me.* Reply, It is said, *Hose. 13. Thy destruction commeth of thy selfe, Israell.* Isa. 59. 2. *Your iniquities have seperated between you and your god. Therfore the cause of this difference, that some are cõverted, & some not; is in the wil of man, & not in the bestowing or withdrawing of gods grace: that is, before the grace of regeneratiõ is bestowed, so are some better than others, as that they take that grace which others refuse.* But Hoseas addeth an answere: *In me only is thy helpe.* He sheweth that our safety doth so depend on god, that wee cannot have it without his singular mercy and grace: wherefore destruction commeth of those that perish, as concerning the mercy of punishment: but this taketh not away the superior cause, that is, Gods reprobation. For the last cause taketh not away the first cause. The same is answered to that of Isaah; *Sinnes seperate the chosen from God for a time the reprobate for ever*, but yet the divine purpose & counsell of God going before, by which god decreed to adioine those vnto him, or to cast them from him, whome it seemed good to him so to deale with. *Rom. 9. 18. He hath mercy on whom he will, and whom he will he hardeneth.*

The word of God not without good cause declared to the vnregenerate.

7. Obiection. *He that hath no liberty to do good, and eschew evill is in vaine pressed with precepts and doctrine: but the vnregenerate have not liberty to doe good workes & omit evill: therfore obedience is in vaine commanded them.* Answere. The Maior is to be denied, for when god doth suffer his will to be denounced to the wicked, either he doth together lighten them & move them within by his Spirite to obey his voice, or pricketh them with the prickes of conscience, either to observe externall order and discipline, or not so much to persecute the

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knowen truth; or he doth discover their hypocrisie and madnes in oppugning it, or he maketh manifest their weaknes & ignorance, and at length maketh them inexcusable in this life, & in the last iudgement. Reply. 1. *Whose conversion and obedience dependeth of the grace of God, he hath no need of exhortations and precepts. But in them also who are converted, their conversion dependeth of grace. Therefore precepts are vaine and needlesse.* We make answere to the Maior, by a distinction. If conversion depend of grace, so that the spirit doth not adioine doctrine as an instrument, whereby to teach their mindes, and move their hearts; let this verily be granted: although as it hath beene before saide, there remaine as yet other vses of doctrine. But when it hath pleased God by this instrument both to lighten and move or incline mens mindes to faith and obedience, the Maior is false. For it is written, *Rom. 1. The Gospell is the power of God vnto salvation to every one that beleeveth.*

2. Reply. *It is not mercy, but cruelty to propound precepts and doctrine to those who are denied the grace of obeying, and who are by it more hardened, and more grievously condemned. God therefore doeth not this, who is exceeding merciful.* We deny againe the Maior. 1. Because gods exceeding mercy doth not take away his iustice. 2. Because he so will have them to be made inexcuseable by the preaching of his heavenly doctrine as that in the meane season, hee reioyceth not at their destruction, and punishment. But for the manifestation of his iustice, (whereof that greater regarde should be had than of all the creatures, even Gods iustice it selfe requireth) he will that which otherwise hee abhorreth in his mercy and goodnes towardes all creatures, as Ezeck. saith, 33. *I will not the death of him that dieth.*

3. Obiection. *He that prepareth himselfe to receive grace by which he may doe good workes, he now doth workes pleasing to God. But men prepare themselves to receive grace. Therefore also before regeneration they doe workes pleasing to god.* We deny the maior: which yet these places seeme to prove. 1. *Sam. 7. Prepare your hearts vnto the Lorde*; Acts. 10. *The prayers and almes of Cornelius before he was taught and baptized of Peter, come vp into remembrance before god.* But in these and the like places, *to prepare*, or *to have in readines*, or *to confirme the heart*, is not to doe workes

4. Readinesse of mind to receive grace is not before conversion but after.

before the conversion, by which God may be invited to bestow the grace of regeneration vpon men: but it signifieth that a ready and firme will of obeying God and persisting in true godlinesse is shewed of those which are already regenerated and converted. For the people of Israell had repented when Samuell saide this vnto them. For here goeth before in the same place, *All the house of Israel lamented and followed the Lord*: Likewise Cornelius before he was taught of Peter that Iesus was the Messias, is said *to have been then godlie & serving god and so calling, and invocating on him, that his prayers pleased god, and were harde.*

Albeit good workes are said to bee ours, yet it followeth not that wee are authours of them, but the instruments where by the authour worketh them.

9. Obiect. *The workes which are not in our power to perform, are not our workes, neither are truelie & properlie said to be done by vs. But good workes are said to be ours, and to be done by vs: Therefore it is in our will to do them, or not to do them.* We deny the Maior. For they are not therefore said to be ours, or to be done by vs, because they are of our selves: but because God worketh them in vs, as in the subiect, and by vs, as instrumentes, & that so, as our will doth them of her owne proper motion, although not except it be renued, raised, & guided by the holie ghost. For being regenerated & moved by him, we are not idle, but he working in vs, we our selves also worke well, & that freely without constraint. For by regeneration the will is not taken away, but corrected, as which before would onely that which is evil, wil now that which is good. *Ephes. 10 We are his workmāship created in Christ Iesus vnto good works, which god hath ordained that we should walke in them.*

God helpeth vs in working and yet beginneth our working in vs

10. Obiection. *He that is holpen by another in conversion and in beginning good workes, doeth somewhat of them himselfe, before he is holpen. For he that hath holpe, beginneth the action. God helpeth vs, wherefore it is of our selves to begin good workes.* The Minor is proved, *Mar 9. I believe Lord, but helpe mine vnbelief.* Rom. 8. *The spirit helpeth our infirmitie.* Answere: Nothing can follow in conclusion of mere particular propositiōs. For the Maior here is not vniversall, seeing not onely hee maie helpe who beginneth a work, but he also in whom it is begun and accomplished by another. Now *so doth god help vs, that himselfe doth first breede and engender in vs true knowledge of him, and an inclination to obey him, and the beginnings of good motions, and doth encrease also and perfect the same begun by him.*

But

But he is therefore saide to helpe vs, because he doth so vvorke in vs, that we are not idle, but worke while he worketh: & yet vve are able no more to persist, or to bring it to an end, vvithout him; than to begin it. And therefore we being inclined, moved, & governed by him, wil also our selves of our owne accorde, and are able to worke well, and do worke well, that is, because god worketh good thinges not onelie IN vs, but also BY vs, as ioint workers with him. *Phi, 1.6. He that hath begū this good vvorke in you, will perfourme it vntill the daie of Jesus Christ.* & 2. 13. *It is god vvho worketh in you both the will & the deed, even of his good pleasure.* Reply. *The beginning, & proceeding, & accomplishment of conversion is the free vvork & gift of God. Therefore man vvil when he is converted doth nothing, but is meere passive. There shoulde be no vse also (as hath been laid before) of lawes, discipline, doctrine, exhortations, & such like.* Aunswere. We deny the consequence of this reason: because the reason proceedeth from the putting of the first cause, to the removing of the second or instrumental cause. Againe, it is a meere fallacie, concluding that to be simplie so, which is but in some respect so. For first, *the wil, as also the vvhole mā renued, is both the subiect & instrument corporating & ioinly working of his conversion,* that is, is converted of god, and doth convert himselfe. For the action of god converting and inclining the will, goeth before the assent of the will, not in time, but in nature only. Secondly, *the holy ghost regenerating & converting vs worketh in vs both nevv qualities, in receiving vvherof vve are meere passive & vvorke not our selves* (for we cānot make to our selves a fleshy hart of a stony, & God worketh in vs even to wil) *& also nevv actiōs, in working vvhich we are both passive & active,* For we being regenerated by gods spirit, are not stocks, but ioint-workers with him, because we are made of vnwilling & vnfit to good, willing & fit, & able to do good. Thirdly, *the holy ghost worketh this regeneratiō not vvithout precepts, doctrine & other means, but by them: because it so pleased him.* Wherefore they cānot be neglected without shewing an impious & wicked cōtēpt of god himself. But here especially our adversaries wil reply againe, *that indeed we cānot be converted to god, except his grace prevent vs, & move vs to conversion: but this grace preventing those who are to be cōverted, is so far giv'en to al, as it is in their owne power to vse it or refuse it, that is, to be converted*

No generall preventing grace in vs which we have in our owne power to vse or refuse: but the speciall grace of the spirit onelie worketh in vs conversiō, the want whereof causeth our continuance in sinne.

ned from, or to persist in sin. And then at length, they who have vprightly that first & vniuersal grace preuenting al men, that is, haue by their liberty applied themselues to chuse that good, vnto the chusing whereof they are sollicited, but yet not effectuallie moued of God. Vnto these is given also the subsequēt, & ioint-working grace, so that what they could not haue performed without this, this now comming between, they maie do, that is, may truly turne vnto god & persevere. This they prove by sentēces of scripture which seme to hang the grace of god vpon the condition of mās wil, zac. 1. Turne ye me, & I wil turne to you, Isa. 1. 19. If ye consent, ye shal eat the good things of the earth. Ier. 7. I called you, and ye answered not. But it is certainlie manifest out of the Scripture, that neither anie man can be converted, except the holy ghost be given him, nether is he given to al men of god, but to those only, whom he of his free mercie vouchsafeth this benefite, so that the cause is not to be sought in men, but in god alone, why these rather than they, beleeve Gods voice, and are turned vnto him: and therefore all truly might bee converted as concerning the liberty and power of god, & the changeable nature of mans will, but not, both in respect of the averting of their nature from god, and of that in-bred corruption in al, which may indeed be takē away by god, but cānot without his working, be laid aside or put off by vs, & also in respect of the vnchangeable decree of god, wherby god hath determined to leave some in sin & destruction, into which he hath permitted them to fal: & therfore either not to lighten their minds with his knowledge, or not to renue their harts & wils with newe inclinations or powers; nor effectually to moove them to yeeld obedience to the known truth. Neither do the testimonies teach otherwise which the adversaries alleage. God willeth vs *to turne to him, that he maie turne to vs*, that is maie turne away & mitigate our punishments, & bestow his benefites vpon vs; not as if our conversion were in our owne power, but because he wil effectuat & cōfirm these precepts & commandements in the harts of his chosen. *He promiseth good things to those who wil obey him*, not as if it were in our power to wil obedience, but because he will stir vp by his promises that wil in vs. *He chargeth the stubborne with their wickednes*, not as if it were in their owne power to put it off: but because hee will by accusing their wilful stubbornes take away al excuse

cuse from them when he iudgeth them.

Againe they vrge, *Although no man can be converted to doe well without grace, yet not only the consequent giftes and benefites of God, but the first grace also of his holie spirite, whereby we are converted, al who are willing may have, seeing God promiseth that he will give to all, that wil.* As Isa.1. Apoc.3. Isa.31. *All ye that thirst, come to the waters. But all maie will. Therefore al maie be converted.* We denie the Minor. Reply. *The will of receiving goeth before the receiving it selfe. Therefore they who as yet have not grace, maie have will to receive it.* We deny the Antecedent as concerning the grace of conversion. For no man cā desire this, except he have the beginning of it in him. For *it is god who worketh in vs, both to will & to doe.* Wherefore the will of beleeving & repenting is the verie beginning of faith & conversion, the which whosoever have true & vnfeigned, it is encreased & perfected in them, as it is said; *He that hath begunne this good worke in you, will performe it.*

The wil of receiving Gods grace goeth not before faith & conversion, but is part & the beginning thereof.

11. Obiection. They gather also and collect these sayings which promise Gods bounty with a condition of our obedience. As, *If thou wilt enter into life, keepe the commandements.* Likewise, *Do this, and thou shalt live.* Out of these, thus they reason. *A promise which hath adioined an vnpossible condition, is vnprofitable and mocketh him, vnto whom it is made. But Gods promises have an impossible condition. Therefore they are all vncertaine, yea never to be performed, & nothing but a mockerie.* Answere. First we deny the Maior. For the promise eve in those who receive it not, hath this vse, that it may be made manifest, that god doth not reioice at the destruction of anie, and that he is iust in punishing, when as he doth so invite them vnto him, who through their ingratitude contemne and refuse gods promises. Secondly we distinguish: that vnto them indeed the promise is vnprofitable, to whom the condition adioined is never made possible through faith and grace of iustification by Christ, & of regeneration of the holy ghost. But so it is made possible vnto the elect. Wherefore god deludeth neither, but earnestly declareth to both of the, what they ought to bee, vnto whom he giveth everlasting life, and how vnworthy they are of Gods benefits: and shall never be partakers of them, vnlesse by the free mercy of God, they

Gods promises not vnprofitable, though made with an vnpossible condition to the vnregenerat, which yet it made possible to the regenerate, by Christ.

they be exempted from destruction: further also he allureth more & more & confirmeth the faithfull to yeeld obedience. Lastlie they cite also others sayings, which seeme to place conversion & good workes in the wil of men: *Psal.119. I have applied my hart to fulfill thy statutes.* 1.Ioh.5.versa 8. *Hee that is begotten of god keepeth himselfe.* These and the like sayings attribute the worke of God vnto men: first because they are not only the obiect, but the instrument also of gods working which the holie spirit exerciseth in them. Then, because they are such an instrument, which being renued & moved by the holy spirit; doth also it selfe worke togither & moue it selfe. For there is not one effect ascribed vnto the holy Ghost, & another to mãs wil, but the same to both: vnto the holie ghost as the principal cause, vnto mans wil as a secondarie and instrumental cause.

The third degree of libertie in man regenerated.

The third degree of liberty, belongeth to man in this life, as he is regenerated, but not yet glorified, or in whom iegeneration is begun, but not accomplished or perfected. In this state the will vseth her libertie not onelie to worke evill, as in the second degree, but partlie to doe ill, and partly to doe well. And this is to be vnderstoode two waies: First, *that some vvorks of the regenerate are good and pleasing to God*, which are done of them according to Gods commandement, *but some evill and displeasing to god*, which they doe contrary to the cõmandement of God: which is manifest by the infinite fallings of holie men. Secondly, *that even those good workes which the converted doe in this life, albeit they please God by reason of Christes satisfaction imputed vnto them, yet are they not perfectly good*, that is, agreeable to Gods Law, but vnperfect, and stained with many sins: and therfore they cannot if they be beholde without Christ, stande in iudgement and escape damnation. The cause for which the will beginneth to woorke well, is this: because by the singular grace or benefite of the holie spirite mans nature is renued by the worde of god, there is kindled in the minde a newe light and knowledge of god, in the heart new affections, in the will new inclinations, agreeing with the law of god, and the will is forcibly & effectuallie mooved to doe according to these notions and inclinations, and so it recovereth both the power of willing that which god approveth, and the vse

The cause of the renuing and beginning of this liberty in man to good, is the spirite working by the will.

of

of that power, and beginneth to be conformed and agreeable to God, and to obey him. *Deut.* 30.6. *The Lord thy God will circumcise thy hart and the hart of thy seede, that thou maiest love the Lord thy God with all thine heart.* Ezech. 36.26. *A new hart will I give you, and a new spirit will I put within you, and I will take away the stony hart out of your bodie, and I will give you an heart of flesh, and I will put my spirite within you, and cause you to walke in my statutes.* Act. 16. *The Lorde opened the heart of Lidia, that shee should attend to those things which were spoken of Paul.* 2. Cor. 3. *Where the spirit of the Lord is, there is liberty.* The causes for which the will vseth her liberty not onely to the choosing of good, but of evill also, are in number two. The first, for that in this life the renewing of our nature is not perfect, neither as concerning the knowledge of god, neither as concerning our inclinations to obey god, and therefore in the best men, while they live here, remaine still many and great sins both originall and others. The second, for that the regenerate be not alwaies ruled by the holy spirit, but are sometimes for a time forsaken of God, either for to try, or to chastice, or humble them, but yet are recalled to repentaunce, that they perish not. Of the first cause it is saide, *Rom.* 7. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I finde no meanes to perform me that which is good.* Marke, 9. *I beleeve Lord, but helpe thou my vnbeliefe.* Of the second cause it is saide, *Psalm.* 51. *Take not thy holie spirite from mee.* Isaah. 63.17. *O Lorde, whie hast thou made vs to erre from thy waies, and hardened our heart from thy feare? Returne for thy servauntes sake.* 1. Kings. 8. 57. *The Lord our God be with vs, that he forsake vs not, neither leave vs.* Therefore the regenerate man in this life doeth alwaies go either forwarde, or backewarde: never continueth in the same state.

Why the will in the regenerate vseth liberty not onely to good, but to evill also.

Hence are deduced these two conclusions: first, *as man corrupted, before he be regenerated cannot beginne newe obedience pleasing and acceptable vnto God: so he that is regenerated in this life, although he beginne to obeie God,* that is, hath some inclination and purpose to obey God according to all his commaundements, and that vntained, though yet weake and strugling with evill inclinations, affections, and desires, and therefore there shine in his life and manners a desire

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of piety towardes God and his neighbour: yet can he not yeeld whole and perfect obedience of God: becauſe neither his knowledge, nor his love to God is ſo great & ſo ſyncere, as the lawe of God requireth, and therfore is not ſuch righteouſnes as may ſtand before God, according to that ſaying, Pſal. 143.2. *Enter not into iudgement with thy ſervant, for in thy ſight ſhall none that liveth be iuſtified.* The ſecond: *They who are converted, can no farther retaine good inclinatiõs, neither thoughts and affections, and a good purpoſe, to perſevere & go forward therein, than as the holy ſpirit worketh and preſerveth theſe in them.* For if he guid & rule them, they iudge & doe aright: but if he forſake them, they are blind, they wander, ſlip and fall away: yet ſo, that they periſh not, but repent and are ſaved, if ſo be they were ever truly converted. 1. *Cor. 4. what haſt thou, that thou haſt not received? If thou haſt received it, why reioiced thou as if thou hadſt not received it?* Phillip. 1. *I am perſwaded that he who hath begun this good worke in you, will performe it vntill the day of Jeſus Chriſt.* Phil. 2. 13. *It is God that worketh in you both the will & the deed, even of his good pleaſure.* Ioh. 15. *Without me you can doe nothing,* 1. Cor. 1. 8. *Who ſhall alſo confirme you vnto the ende that yee may be blameleſſe in the day of our Lord Ieſus Chriſt.* 1. Cor. 10. 13. *God is faithfull, which will not ſuffer you to be tempted above that you be able, but will even give the iſſue with the temptation, that yee may be able to beare it.* 1. Pet. 1. 5. *You are kept by the power of God through faith to ſalvation.*

Reaſons to prove the former doctrine.

This doctrine, that the regenerate neither perfectly nor continually can obey God, & that as the beginning, ſo the continuance of our converſion dependeth of God is confirmed, beſides theſe teſtimonies, by evident reaſons; as, *that we receive all good things from God,* Iames. 1. much more thẽ theſe good things which are the greateſt of al, that is, our conformity with God, and perſeverance therein.

2. Againe: *Nothing can be done beſides the eternall decree of god. But the good workes, which the converted doe, god from everlaſting did decree.* Eph. 2. 10. *We are his workmãſhip created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhoulde walke in them.* Ier. 1. 5. *Before I formed thee in the wombe, I knewe thee, and before thou camſt out of the wombe, I ſanctified thee.* Wherfore they are able to do neither more nor leſſe of ſuch works, than God hath decreed to worke in them by his ſpirit:

3. Againe

3. Againe: *The gifts of the holy spirit are not in the wil & power of men, but in the power of the spirit who dispenseth them. 1. Cor. 12. 11. All these things worketh even the self-same spirit, distributing to every mā severally as he wil. Eph. 4. 7. Vnto every one of vs is given grace, according to the measure of the gift of Christ. 2. Thes. 3 2. All men have not faith.* Now perseverance in true godlines, and a will and desire to persevere, & the craving of the confirmation, strengthning and aide of the holy spirit, are no lesse the gift of the holy spirit, than regeneration it selfe, and faith, & conversion, as hath been shewed before. Wherfore to persevere in faith and conversion, is no more in our power, than to beleeve, and be converted.

4. Againe: *In whose power and arbitrement our perseverance is, he is the preservation of our safety. But God & not we, is the author & preserver of our safety. John. 10. No man shall plucke my sheepe out of my hand: Therfore our perseverance is not in our own power and arbitrement, but in Gods.*

5. Lastly, *As our cōversion, so also our perseverāce is the free gift of god:* that is, As god findeth no cause in vs why to cōvert vs: so neither findeth he cause in vs wherby he should be moved to keepe vs being cōverted, that we do not defect or fal. For neither is there cause in vs why he should more keepe vs frō falling away, than our Parents in Paradise; Neither is the chiefe cause in the Saints thē̄selves, why God should defend some rather then some against temptations & sins, as Samuel and Iosaphat, rather than Sampson and David. But if to persevere were not in our power, or not to persevere, thē the cause of this diversity should be in vs. Wherfore perseverāce in godlines, and abstaining from sin, is not to be ascribed to our selves, but to the mercy of God.

But against the former sentence, to wit, that even the best workes of the Saints in this life are not perfectly good: and therefore are not able to stand in the iudgement of God, & to please God, but by the imputation of Christs satisfaction, the papists oppose themselves.

1. Obiect. *The workes of Christ and the holy spirite, say they, cannot be impure and not please God. The good workes of the regenerate, Christ worketh in them by his spirite. wherefore it is necessarie and must needes be that they are pure and perfect, and please god, even as they are considered in themselves. For god cannot condemne*

demne his owne works, although he examine them according to the rigor of his iudgement. We answere to the Maior: The works of God are pure and worthy no reprehension, as the workes of God, and such as God worketh: but not as they are depraved by the creature: neither are they alwaies pure, which are not the workes of God onely, but the creatures also: For these, as they are of God, are voide of al fault: but as they are done by the creatures, they are good also and without reprehension, if the creature, by which God worketh them, be perfectly conformable to the will of God; but impure an vnperfect, and according to the sentence of the Law subiect to damnation, if the creature, by which God worketh them, be corrupt & vicious, that is, depraved by the not knowing of God, and by averting from God.

The good works of the regenerate are not perfect so long as themselves who worke iointly with the spirit, are not perfect.

2. Obiect: *God cannot condemne the members of his Son:* Rom. 8. *There is no condemnation to them that are in Christ Iesus. The regenerate are the members of Christ. Therfore even as they are considered in themselves, they & their works cannot be condemned in the iudgment of god.* Answere. There is more in the conclusiō thā in the premisses. For this only foloweth. That the saints cannot be condemned: but this commeth in respect of Christ his satisfaction imputed to them, not in respect of their owne obediēce, which pleaseth god: not because it perfectly agreeth with the law, but because the defectes, & faults which cleave vnto it, are pardoned through Christ.

The imperfections of the regenerate and their workes are blotted out & pardoned in Christ.

3. Obiection. *Christ in iudgement will render vnto everie one according to his workes. But the severity of gods iustice doth not render good according to workes which are not perfectly good. Wherfore the workes of Saints are so perfect, as that they cannot be condemned in the iudgment of god.* We Answere vnto the Maior: The iustice of God doth not render good, but according vnto perfect workes, if he iudge legally, according to the covenant of perfect obedience towards the Law. But he rendereth good also, according to imperfect workes, & such as deserve damnation, except the sinne that cleaveth vnto them bee pardoned, when as he iudgeth according to the Gospel, that is, not according to the covenants of workes, or our own obedience, which should satisfie the Lawe, but according to the covenaunt of faith, or of the righteousnesse of Christ applied vnto vs by faith: and yet according to workes, as according

How Christ wil render vnto every one according to his workes.

ding to the tokés, or testimonies of faith, frō which they pro-ceed, & which they, as effects thereof do shew to be in men.

4. Obiection. *The Scripture in many places ascribeth perfection of good vvorkes to saints, even in this life, and saith that they are perfect, & did vvalke vvith their vvhole and perfect heart before God* Psa. 119. *I haue sought thee vvith my vvhole hart:* And in the same Psalme, *Blessed are they that keepe his testimonies, and seeke him with their whole hart.* Gen. 6. *Noah was a iust & vpright man in his time.* 2. Chron. 15. 17. *The hart of Asa was perfect in al his daies.* Math. 5. *Be ye perfect, as your father in heaven is perfect.*

In what sense the Scripture sometimes ascribe perfectiō of works to the regenerate in this life.

Aunswere. First, these and the like speeches speake of that perfection which is not of degrees, but of partes, or of the integritie and synceritie of the obedience begun in them. *Perfection of degrees*, or obedience perfect in degrees, is that which hath not onely all the partes of obedience, but that degree also, which the lavv requireth in vs. Such a perfection haue not the regenerate in this life. They haue indeed all the partes of obedience begunne in them, but yet weakly so that they are here daily more and more perfected, but attaine not to the chiefe and due degree thereof, vntil they inioy the life to come. *The perfection of partes*, is the integritie of obedience, or whole obedience, begunne according to the whole Lavv: or it is a desire and endevour to obey God, and withstande corrupt lusts, according not to some onely, but to al the commaundements of his Law. The *perfection of security*, is a desire or study of obedience and godlinesse, not fained, but true and earnest, albeit somevvhat be wanting to the partes, as touching the degree. This perfection to wit, both the integrity & sincerity of obedience, is in all the regenerate. For vnto them is it proper, to submit thēselues to the commandementes of god, even to all without exception, & to begin in this life all the partes of true godlines, or obedience. This is called also *the iustice of a good conscience*, because it is a necessarie effect of faith, & pleaseth god through Christ.

And albeit in al mē, evē in the most holy, much hipocrisie remaineth, as it is said, *Every man is a lier:* yet there is a great difference betwen thē, who are wholy hypocrites, & please thēselus in their hipocrisy, having no beginning or feling of true godlinesse in their harts, & those, who acknowledging and

& bewailing the remnants of hypocrisie which are in them, have withal the beginning of true faith & conversion vnto God. Those hypocrites are condemned of god: these are received into favour, not for this beginning of obedience in them, but for the perfect obedięce of Christ which is imputed vnto them. And therefore to this declaration or exposition, another is also to be added. That they who are converted, are perfect in the sight of God, not only in respect of the parts of true godlines, which al are begun in thę, but also in respect of the degrees of the true and perfect righteousnesse of Christ imputed vnto thę. As it is said, Col. 2. 10. *Ye are compleat in him.* Heb. 10. 14. *With one offering hath he consecrated for ever them that are sanctified.* But they reply, *that the perfectiō also of degrees is attributed vnto the Saints in the Scripture*, 1. Cor. 2. vers. 6. *We speak wisedome among thę that are perfect*, 1. Cor. 14. *Be perfect in vnderstanding* Eph. 4. v. 13. *Til we al meet together in the vnity of faith & knowledge of the Son of God vnto a perfect mā & vnto the measure of the age of the fulnes of Christ.* But these places also doe not call them perfect, in respect of the law of god, that is, in respect of that degree of knowledge and obedience which the law requireth in vs: but in respect of the weaker, who have lesse light & certaintie & readines, confirmed by vse and exercise to obey God, to resist carnal lusts, and to beare the crosse. For so is this perfection expounded, *Heb.* 5. and *Ephe.* 4. 14. *That we be no more children, wandring and carried about with everie winde of doctrine.* Phil. 3. 12. *Not as though I had already attained to it, or were already perfect.* They oppose against these aunsweres a place out of 1. Ioh. 4. ve. 17. *Herein is the love perfect in vs, that we should have boldnesse in the daie of iudgement: for as hee is, even so are we in this world. There is no feare in Love, but perfect love casteth out feare, for feare hath painefulnesse: and he that feareth, is not perfect in love.* But Saint Iohn meaneth not that our Love towardes God, but gods love towards vs is perfect, that is declared & fully knowen vnto vs by the effectes or benefites of God bestowed vpon vs in Christ, or as Saint Paul speaketh, *Romanes.* 5. Where he saith, *That the love of god shed abroad in our hearts, by the holy ghost*, is *the cause*, why we doe without feare, & with bouldnesse expect the daie of iudgement and of this mercy and free love of god towardes vs hee signifieth, that by this token

Our regeneration & newnes of life doth assure vs of our iustificatiō, as being an effect thereof.

token or testimonie we are assured, because in this life we are reformed by the holy spirite to his image. For by our regeneration we are assured of our iustification, not as by the cause of the effect, but as by the effect of the cause. Now though regeneration be not perfect in this life, yet if it be indeed begun, it sufficeth for the confirmation and proving of the truth of our faith vnto our consciences. And these verie words, which S. Iohn addeth: *Loue casteth out feare*; shewe, that loue is not yet perfect in vs, because we are not perfectlie delivered in this life from feare of the wrath & iudgment of God, & eternal punishment. For these two contrary motions are now togither in the godlie, even the feare & loue of God in remisse & low degrees, their feare decreasing, & their loue & comfort, or ioy in god encreasing, vntill ioy get the conqueste, and perfectly caste out all trembling in the life to come, when god shall wipe away everie teare.

Obiection. *Ioh.3.21. He that doth truth, commeth to the light, that his deedr might be made manifest, that they are wrought according to god.* 1. Iohn. 3.20. *If our heart condemne vs not, they haue we boldnes towarde God.* Psa.119. *I haue not declined from thy law. Therefore the good workes of the regenerate are maie be allowed and stand in godr iudgement as perfectly answerable vnto his Lawe.* Aunswere. These and the like sayinges doe not challenge to the godly in this life perfect fulfilling of the lawe, but the vprightnes of a good cõscience, without which faith cãnot consist or stand: as neither can a good conscience, without faith. As it is said, 1. *Tim.*1.18. *Fight a good fight, hauing faith and a good conscience.* And Roman.5.1. *Then beeing iustified by Faith, we haue peace towarde god through our Lord Iesus Christ.* For a good conscience is a certaine knowledge, that wee haue faith and a purpose to obey GOD according to all his commandementes, and that wee and our obedience though maimed and scarce begunne, please GOD; not for that it satisfieth his Lawe, but because those sinnes & defectes which remaine in vs, are forgiven vs for the satisfactiõ of Christ which is imputed vnto vs. *For as newe obedience is begunne by Faith, so by faith also it pleaseth God.* Wherfore the godly slacke not to bring foorth their life into the light, neither shake & shiver they at the tribunal of Christ, but cõfort themselves with the cõsciẽce, or inward knowlege that

Diuers places of Scripture to be vnderstood of the vprightnes of of a good conscience, not of anie perfect fulfilling of the Lawe in the Godlie.

Obiect. 2. *Pet. 1. 10. Give diligence to make your calling and election sure: for if yee doe these things, ye shall never fall.* 1. Iohn. 3. *Whosoever is borne of God, sinneth not.* Ans. These sentences in times past the Pelagians also and Catharistes, and now the Anabaptists abuse, to establish perfection of new obedience in the regenerate: but to fall and to commit or doe sin, signifieth in those places of Peter and Iohn, to have Raigning sin, and to yeelde vnto it, and persevere in it: and in this sorte the regenerate sinne not. But that there remaine notwithstanding remnants of sins and defectes in them, is expresly shewed, 1. Iohn. 1. 8. *If wee saie we have no sin, the truth is not in vs.*

The similitude which is vsed by Christ, calling the eie the light of the body, doth not inforce the lightsomenes of the minde.

Obiection. *Matt. 6. Luke. 11. The light of the bodie is the eie: if then thine eie be single, thy whole bodie shall be light:* hereof they gather, *that the mindes of the regenerate are so purged in this life, that the whole heape and multitude of their workes is light & pure, that is, perfectly answerable to the Lawe.* But seeing the speech of Christ is conditionall, it is manifest, that neither the Antecedēt, nor Cōsequēt, but only the sequele thereof is affirmed: & that the Antecedent also being supposed, the Cōsequent is no otherwise put, than is the Antecedent. Wherefore Christ doth not affirme by this similitude of the eie guiding the body, that the mindes of men are lightsome, and so all their actions to be well directed, and without sinne, but rather he accuseth the forwardnes of men, who goe about to oppresse & put out even that light which is left them by nature, and doe withholde the truth, as S. Paul speaketh, in vnrighteousnesse, and therefore are wholie, that is, in all their actions, darke, corrupt, and worthy of damnation. Furthermore, the purity of actions can be but so far supposed, as the purity and light of mens minds is supposed. For the light of nature beeing supposed, actions morallie good followe; spirituall light supposed, actions also spirituallie good, or good woorkes followe: imperfect illightning supposed, imperfect obedience; perfect illightening supposed, perfect obedience also followeth. Seeing then in this life perfect light and knowledge of GOD and his will, and as much as the Lawe of God requireth, is not kindled in the regenerate, but is differred vntill the life to come: 1. *Cor.* 13. *For we know in part, and wee prophesie in part: but when that which*

is

is perfect is come, then that which is in part shalbe abolished. Therefore neither in other partes perfect conformity with the law can be in this life: yet nevertheles even now concerning imputation of perfect purity it is true, that the Godly are pure and without sin in the sight of god, when he beholdeth them in Christ, which is then, when the light of faith is kindled in their hearts.

So also that *Eph. 5.* is to be taken: *Christ gave himselfe for the church, that he might sanctify it, & cleanse it by the washing of water through the word, that he might make it vnto himselfe a glorious church, not having spot, or wrinckle, or any such thing. but that it should be holy and without blame.* For the baptisme of water by reason of the word of promise adioyned, signifieth & sealeth to the faithfull a cleansing by the blood of Christ, which is most perfect, & presenteth vs in this life vnblameable before God: & a cleansing by his spirit, which is begun in this life, & perfected in the life to come, and therefore cannot pacifie & quiet our conscience.

There are also obiections against the second parte of the former doctrine, *concerning the third degree of liberty*, by which obiections they conted that it is in the power of the regenetat, either to persevere in righteousnes, or to depart from it.

They who have liberty, say they, to choose good, have liberty to persevere. The regenerat have libertie to choose good. 2. Cor. 3. Where the spirit of the Lord is, there is libertie. Therefore they have power to persevere.

Answere. If the conclusion of this reason be rightly ment, the whole reason may be grated, to wit, *that the regenerat have so far forth liberty to persevere, as they are lightened and guided by the holy ghost.*

For the liberty which they have to choose good, depedeth vpon his working & motion. But if it be meant that the godly have this liberty either alwaies, or so, that their perseverance dependeth of themselves; there wil be more founde in the conclusion, than was in the premisses: and that for two causes. First, *Because they have libertie always to persevere, who are never destitute of the guiding of the holie spirit*: which shalbe in the life to come. Secondly, *Because even their liberty also to good, who are never forsaken of the holy spirit, yet dependeth not of themselves, but of God.*

The regenerate deserve the departure of gods spirit from them through their manifold sins which yet the merite of Christ, & his power preserveth in them.

But here they reply: *He that is not forsaken of the holie ghost, except himselfe first withstand the motion of the holie ghost, hath alwaies the aid & assistance of the holie ghost readie, that he may persist in that good which he purposeth. But the godlie are not forsaken of the holie ghost, vnlesse themselves first withstand him: therfore they have alwaies the assistance of the holie ghost readie, that they may persevere. But he who hath this, hath in his own power to persevere, or to decline: because the cause is in his own will alone why he doth either obey or resist the spirit moving him.*

When we deny the Minor of this reason, they prove it thus. *The iustice of God doth not inflict punishment, but on those who sinne: but to be forsaken of the holie ghost, is a punishment of sin and vnthankefulnesse: Therefore no man is forsaken of the holie ghost, but who hath first deserved that forsaking through his owne stubbornes.* The answere hereto is double. First, the argument may be granted, as concerning the regenerate. For in them, as long as they are in this life, there is alwaies so much remaining of sin, as they deserve not onely temporall but eternall desertion and forsaking: and although, because the sinne which remaineth in them, is forgiven them for Christ: therfore they are freed from everlasting punishmēt: yet are they not free from chastisement, so long as the remnants of sinne abide in them.

There is therefore in respect of their sins also alwaies most iust cause why sometimes for a season God would bereave them of the grace and guiding of his spirit. As it is in the seconde of Samuell the twenty and fourth Chapter: *And the wrath of the Lord was againe kindled against Israel, and he moved David against them, in that he said, go and number Israell and Juda.*

Every forsaking, or rather sleeping as it were of the holie ghost in the regenerate, is not a punishment, neither due to that end.

Secondly, we answere to the Minor, *that every forsaking is not a punishment*, or done to that ende as to punish: but sometimes also for trial, that is, for to make knowen and open the weaknes even of the best & holiest both to themselves & others, that they may learn that they cannot for one instāt, or moment stand against the tentations and assaults of Satan, if they be not presently sustained & ruled by the conduct of the holy spirite; and that so they may be made more watchfull, and more earnest to call hereafter for the assistaunce of the holy spirit, and to beware of relapses and fallings. Lastly that

that both in this life, and in the world to come, they may the better know & set forth their own vnworthines, & the mercy of God towards thē, who hath reclaimed & recalled thē out of so many & grievous sins vnto himselfe, & having deserved a thousand times death & destruction, hath not yet suffered thē to perish. For these causes it is said. 2 *Cor.* 12. *Least I should be exalted out of measure through the abundāce of revelations, there was giv̄e vnto me a prick in the flesh.* And Rom. 11. *God hath shut up all in vnbeliefe, that he might have mercy on all.*

Against this they say; *That God doth promise the assistāce of his holy spirit to al that aske it.* But this is general only cōcerning final perseverāce, but not so as touching continuall perseverance. For God promiseth no where that he will so guide his saints by his spirit in this life, that they shal never fall.

By this which hath been said, that obiection also vanisheth to nothing, when they say; *That the cōverted seeing they have in their own power to depart from that which is right, and to resist, have also perseverance in their own power.* For although he constraineth not, or violently draweth their wils, but maketh them of rebels, and enemies, willingly and of their own accord to become the Sons of God; and as concerning mens wils in this life, there is nothing more prone than they to evil: yet as touching the counsell, purpose and working of God, evidence of truth constraineth even the adversaries themselves to confesse, that it cannot be, but that the will of man must then obey, when God according to his everlasting counsels hath decreed forcibly to move & incline it either to conversion, or to perseverance. Neither doth this immutability and efficacy of gods purpose take awaie the liberty of will in the converted, but rather increaseth and preserveth it; and how much the more effectuallie God mooveth it, with so much the greater propension, and readines it both will and doth good, which the example of the blessed Angels confirmeth. This is also more frivolous, that they say, *That the godly are made careless and slothfull, and the desire to persevere is diminished in them, if they here that their perseverance dependeth of the grace of the holie spirite alone.* For we may very well invert this and returne it vpon our adversaries: seeing nothing doeth more give an edge vnto the Saintes, and those who are indeede godlie, to a desire and indevour to beware of falling,

and to a daily & earnest calling vpon God, than if they know, that they cannot so much as one moment stand against the tentation of the Divell and their flesh, except by the vertue and instinct of the holy Spirite they be withdrawen from evill, and bee forcibly moved to good: but contrariwise that opinion, as experience teacheth, maketh men careleſſe and leſſe minding to beware of sin, by which men imagine that it is in their own power, to depart from God, listening a while, and yeelding to their owne lustes, and to returne againe to God, as oft as themselves thinke good so to doe. Now if so be this sentence concerning true perseverance depending of the grace of the holy Spirit, breede in the reprobate and prophane men a careleſnesse and contempt of God; it is both foolish and iniurious, to iudge of the elect and godly by their humour, or for their frowardnesse to hide and smoother the truth. Lastly, against the defects of liberty in the second and third state of degree of man, they obiect after this sort: *If whole conversion and perseverance doe so depend on Gods will, & be the worke of God in man, that neither they can have it, in whom he doth not worke it, neither they cannot but have it, in whom hee will worke it: that then not onelie the libertie, but all the action & operation of the will is taken awaie, & there remaineth onlie that it be constrained and suffer: which is against the scripture, experience, the inward strife and combatte of the godlie, & our own confession.* But we answere, that the will is not therfore idle when as it doth not resist the Spirit forcibly moving it. For to assent also & obey is an action of the will. But when they reply, *That we make that obedience of the will in conversion & perseverance wholy the worke of God, & so leave nothing to the will what to do:* they run into an other paralogisme of consequent, whereas they remove the working of the second or instrumentall cause, for that the first cause or principal agent is put. For that which is so wholy the worke of God in mā, that man is only as the subiect, in which god worketh, in that we grant that the will is only passive, & suffereth, and doth worke nothing: as in imprinting, or working, or maintaining in the will & hart new qualities or inclinations. But that which is so the worke of God, that the will of man is not onely the obiect, but the instrument also of Gods working, and an agent by it own force given it of God in producing an effect, in that the will is not only passive, but both

The working of the instrumental cause which is our will, is not taken away, when we put the working of the principall cause, which is god,

both active & passive, for as much as it is to this end moved of the spirit to worke, that it selfe might do that, which God wil work by it: which also so commeth to passe in al the good actions of the wil; even as in il actions also, when it is incited either by the Divel or other causes, it selfe is not in the mean season idle. Wherefore in *Ezech.* it is added, 36. *I wil cause you to walke in my statutes, & ye shall keepe my iudgments, & do them.*

The fourth degree of liberty is in man perfectly regenerated after his glorification, or after this life. In this liberty the will shalbe onely free to choose good, and not to choose evil: and this shall be the perfect libertie of our will, by which we shall not only not sin, but shall abhorre nothing more than sin, and also shall not be able to sin any more. The reasons hereof are these. *Because in the mind shal shine the perfect knowledge of god, & his wvil, in the wvil & hart a most perfect & exceeding inclination to obey god, an exceeding love of God, and a ioie resting in God, & an agreeablenes or conformitie with God.* Wherefore no place shalbe for ignoraunce, for errour, or any doubting of God; yea or for the least stubbornesse against God. Lastlie, *that conformity in the elect, of all their inwarde powvers & facultie with God, and the effectuall guiding of the holy Ghost shalbe continued to al eternitie.* For the blessed Saints are never forsaken, but continually ruled by the holy Ghost in al their actions, in the celestial life. For which cause it cannot possibly be that any motions or actions of mā there should once swarve from rightnesse. And therefore it is said, *Matth.* 22. *They are as the Angels of God in heaven.* Neither by this meanes is the liberty of will taken away, or diminished, but is truly confirmed & perfected in the blessed Angels & men: For as much as both the understanding is free from all error, ignorance, and doubtfulnes, and lightened with the perfect knowledge of god: and the heart and will free from all stubbornes, and without al soliciting or suggestion to withstand god, is caried with an exceeding loue of god, & an alacritie to obey the knowen will of god. And hence it appeareth also how much more excellēt our state shalbe, than was Adās before his fal, Adam truely before his fal was perfectly conformed to god, but he could wil both good & evil, & therefore had some infirmity ioined with his excellent giftes, even a power to depart frō god & leese his gifts: that is, he was chāgeably good.

The fourth degree of libertie, is in man perfectly regenerated after his glorification.

This last degree of libertie after his glorification greater than the first before his fall, because this excludeth all possibilitie of falling, the other did not.

But we shall not be able but to will good onelie. And as the wicked are onely carried to evil, because they are wicked: so shall we also only love and choose good, because we shalbe good. It shal be then impossible for vs to wil any evil. Because we shal be preserved by gods grace in that perfect liberty of wil, that is, we shal be vnchangeably good.

The vse of this doctrine concerning the diversities of liberty which is in god & in mã, & of the divers degrees of mans libertie.

It is necessarie that this doctrine *Of the similitude and difference of free-will which is in God, and his creatures, and in divers states & degrees of mans nature*, delivered hitherto out of the Scripture, should be manifest & knowen in the Church for manie and weighty causes. 1. *That thir glorie maie be given to god, that he alone is the most free agent, vvhose libertie & wisedome dependeth of no other: & that al the creatures are subiect to his government.* 2. *That vve maie remember, that they who wittinglie and willingly sin, or have cast themselves into a necessitie of sinning, are not at al excused: & so not god, but their ovvne wils declining of their owne accord from Gods cõmandements, to be the cause of their sins.* 3. *That we may know God alone to be of himselfe & vnchangeably good, & the fountaine of goodnes: but no creature to be able neither to have nor to keepe more goodnes, than God of his free goodnes will worke & keepe in him, & therfore we must desire it of him, & ascribe it received to him.* 4. *That we knowing God to bee a most free governor of all thinges, may confesse that he is able for his glorie & our safetie, to change those thinges which seeme most vnchangeable.* 5. *That we knowing frõ what excellencie of our nature we have fallē by our own fault, may the more deplore & bewaile our vnthankefulnes, & magnifie Gods mercy, who advanceth & lifteth vs up even to a greater excellency.* 6. *That knowing the misery, & naughtines of our nature & disposition, if once God for sake vs, vve may be humbled in his sight, & ardently desire to wade & come out of those evils.* 7. *That having knowledge of that liberty, into which the Son of God restoreth vs, we may the more desire his benefites, & be thankeful vnto him for them.* 8. *That knowing we are by the mercy of God alone severed from them that perish, that we, rather than they, might be converted, we be not lifted up with an opinion of our goodnes or vvisedome, but ascribe the vvhole benefite of our iustification & salvation, not to any cause appearing in vs, but to the mercy of god alone.* 9. *That acknowleding the weakenes & corruption which remaineth even in vs regenerated, vve maie seeke for iustification in Christ alone, & maie withstand those evils.* 10. *That knovv-*

knowing our selues not to be able to stand against tentations without the singular assistance of the holy spirit, we maie ardentlie and dailie desire to be preserued and guided by God. 11. *That vnderstanding that we are not preserued against our vvills, but vvith our wils, we may vvrastle with tentations and endevour to make our calling and election sure.* 12. *That vnderstanding the counsaile of god concerning the converting of men by the doctrine of the gospell, and ministerie of the Church, we maie imbrace earnestly and desirouslie the vse thereof.*

OF EVILS OF PVNISHMENT.

IN this question also we are to speake *of the effectes of sinne*, that is, *of the other part of mans miserie*, eve *of the evil of paine and punishment.* It is said that God doth *most grievouslie, most iustlie, and most certainlie* punish sin. *Most grievouslie*, for the greatnes of sin, because the infinite good is offended thereby. *Most iustlie*, because every sin violateth his law: and therfore even the least sinne meriteth eternal abiection and casting awaie. *Most certainlie*, both in respect of iustice, which abhorreth and punisheth whatsoever is not agreeable vnto it; and in respect of his truth, because he had denounced before that he would punish men, if they obeied not his commaundement. God therefore, seeing he is true, doth never change this his sentence.

1. Obiection. *But the wicked florish here.* Aunswere the wicked florish but for a short time, to be cast at length into eternall torments, except they repent. Yea in this life also they are punished. First, *they are miserablie vexed with the tormentes and terrors of conscience*, which in the reprobate are the beginning and sense of eternall paines. 2. *Even those good thinges which they vse with greatest pleasure, serue for their punishments & destruction; and verilie so much the more, how much the lesse they know & acknowledge them for a punishment.* For it is a most grievous punishment, not to receive gods gifts in respect of Gods promise, nor to knowe the right vse of them, neither with his gifts to receive a will and ability also to vse them well. For if these things concurre not in the fruition of good things, mens sins and punishment must needes be the more encreased and exasperated: and thereby, except there come conversion, eternal destruction or death is certainly purchased. 3. *They are afflicted with other punishments also most grievous*

of temtimes, yet with more grievous in the life to come, where is shal be a continual death, not to be dead.

The evils of sin & punishment had not come, if man would.

2. Ob. *But God made not evil, & death.* Ans. He made them not in the beginning; & further also, after the beginning neither evil, nor death should have bin, except our selves had would: For they ensued on the voluntary sin of man, God forcibly inflicting them, as a most iust punishment.

3. Ob. *If god punish sins with present & everlasting punishmẽts, he punisheth the same twise, & is vniust: but god punisheth sinnes with present & everlasting punishmẽts: therefore he punisheth the same sin twise, & is vniust.* Ans. The Minor is to be distinguished: for it is but one punishment, but hath several partes. For present punishments are the beginning of everlasting, because they are not sufficient to satisfie Gods iustice.

4. Ob. *If god punish sins with eternal punishmẽts; Thẽ either al of vs perish, or gods iustice is not satisfied.* An. If god should punish our sins in vs with eternal punishmẽts, we shu'd al perish, neither should we ever recover vs thẽce: but he doth not so punish thẽ in vs: neither yet is gods iustice impeached or violated, because he punisheth our sins in Christ with a punishmẽt tẽporal, but yet equivalẽt to everlasting: this equability doth the gospel adde vnto the rigour & severity of the lawe.

5. Ob. *The iustice of God permitteth not that the same sin be twise punished: but our sins are most fullie punished in his Son, & this punishment is imputed vnto the godly or believers. Therefore the same ought no more to be punished in the godly, and so they are vniustlie afflicted.* Ans. The afflictions of the godly are not punishmẽts & satisfactiõs for their sins; but only fatherlie chastisemẽts, & the Crosse, whereby they are brought to humility. Which that it may be the better vnderstood, we are necessarily here to speake *of afflictions or calamities.*

OF AFFLICTIONS.

The chiefe questions are,

1. *How many kinds of afflictions there be.*
2. *What be the causes of them.*
3. *What comforts are to be opposed against them.*

1. How many kindes there be of afflictions.

Some afflictions are tẽporal, & some eternal. Eternal are the tormentes of the soule & body, proper vnto the wicked, into which all the Devils are to bee throwen, and al wicked men, who

who are not converted in this life.

The quality of these torments is expressed, when they are called in scripture, *a worm, fire, horror, everlasting torment*, likewise, *everlasting death*, which is not a destructiō of the body & soule, or a perpetuall senselesnes, but an infinit & endlesse continuance of those torments which the wicked in this life dispairing begin to feele: or, it is, never to be dead, & yet to die continually, that is, to live forsaken & abiected of God, subiect to all torments both of body and soule.

But we are here to collect testimonies of scripture against Epicures (of which heard, not a few are foūd evē in the Popes court) thereby to demōstrat, that the paines and torments of the wicked both in body & soule, shalbe eternal. 1. [a]*Their worm shal not die: and their fire shal not be put out.* [b] *Into hell, into the fire that never shal be quenched, where their worm dieth not, & the fire never goeth out.* [c] *Go into everlasting fire, which is prepared for the Devill & his Angels.* 1. Pet. 4. 18. *If the righteous scarcely be saved, where shal the ungodly & sinner appeare.* Mat. 10. 28. *Feare him, who can cast both body & soul into hel fire.* The soul is the cause & foūtain of sins, the body, as a thing without reason & brutish, doth execute that which the soule sheweth & cōmandeth: wherefore both the authour & instrument of sins shalbe punished. 2. The reason also, why the pains & punishmēts of sins should be eternall and infinit, is evident: because *for sin committed against the infinit good, an infinite punishment is iustly exacted:* neither could there be made by any temporall punishment of a meere creature, sufficient satisfaction vnto Gods infinit & eternall iustice; & therfore the temporal punishmēt of Christ, that it might be sufficient to deliver the elect, was to be equivalent to eternall paines.

Why the punishment of sin ought to be eternall.

[a] Isa 66. 24.
[b] Mar. 9. 43.
[c] Mat. 25. 41.

Here the Epicures obiect: *He that is exceeding mercifull, cannot behold the eternall tormentes of his creatures, much lesse inflict such on them. God is exceeding mercifull, because his mercie doth far exceed our sinn: Therefore he doth not suffer his creatures to remaine in eternall torments.* Answ. The Maior is true, when exceeding & most exact iustice, such as is in God, doth not exact, & require, that exceeding sin have exceeding punishment. Reply. *Exceeding strict iustice doth not stand with exceeding mercy: because that admitteth no mitigating equabilitie. In God is exceeding iustice: therefore not exceeding mercie.* Answ. Both the Maior, and

How Gods mercie & his iustice stande together in inflicting eternall punishment.

and the proofe thereof is false. Because God, punishing of his exceeding iustice our sin with exceeding punishment doeth notwithstanding shew exceeding equability & favorablenes, whiles he translateth the punishment thereof from vs, and laieth it vpon his son. They frame also the same reply on this wise: *With him that followeth extreame or strict iustice, mercie & equabilitie hath no place. But God in punishing sins followeth strict iustice. Therfore he is not mercifull.* To which we Ans. 1. that the Maior is false in respect of him, who for his wisedome knoweth means to mitigate punishments, or to exercise mercy, as that notwithstanding his iustice may remaine inviolated & himselfe be satisfied. So God doth execute extreame, & exquisite iustice in punishing our sins, shewing nevertheless exceeding and marveilous equability and lenity, while he punisheth them in his son, & not in vs. And therfore one degree of mercy denied, doth not straight enforce the denial of others. God punisheth sin in the reprobate with eternal punishmẽts: & yet is he merciful, while he is not delighted with the death of him that dieth: but doth by differring, and mitigating the punishment, & by bestowing benefits, invite al men to repentance. When a Iudge putteth a robber to death, he executeth extreame iustice: yet may he be merciful withal, if he reioice not at the destruction of the man, but had rather he were saved, if so the law permitted.

Temporall afflictions belong both to the wicked & the godly.

Temporall afflictions belong to both: both vnto the godlie and to the reprobate. These are either punishments, or the Crosse. The punishment, is either destruction, or torment inflicted by order of iustice on the person guilty of sin. And this is proper vnto the reprobate, because it is inflicted on them to this ende, that Gods iustice may be satisfied. For the Law bindeth all men, either to obedience, or to punishment.

In the wicked they are punishments in the godly the Crosse.

Obiection. *But the evils which the wicked suffer in this life, are lighter, than that they should satisfie gods iustice.* Answere. They are a part of their punishment, though not their whol punishment, Now as everie part of the Aire, is called Aire, so everie part of punishment, is punishment. The degrees therefore of the punishment and paines, which the wicked suffer, are to be observed. *The first degree is in this life.* For when the conscience of their misdeedes and wickednesse doeth gnaw,

gnawe, vexe, and terrifie them; then beginneth their hellish and infernal worme. *The second degree is in temporal death.* Whē they departing out of this life without cōfort, come into the place of torment & vexation, *Luk. 16. The third degree is at the day of iudgement*, when againe to every of their bodies, raised frō the dead, their soules shal be revnited. For then at length shall the paines of hel be consummated, & shal fal into troups together, on both body & soule.

The Crosse, is the affliction of the godly. For this is not properly a punishment, because it is not inflicted, that thereby Gods iustice should be satisfied for their sins. Now *the crosse is of foure sorts*, which are drawen from the ends, for which it is laid on the godly. First, *the Chastisements*, which God laieth on the godly, for the remnants of sin in them and oftentimes also for some peculiar sins committed by them, that they may be admonished of their vncleannes, and stirred to repentāce, and the study of Godlines & good works, least persisting in their sins, they be condemned.

The crosse of the godlie is of four sorts.

1. Chastisements.

For they are not according to iustice inflicted to be any satisfaction or recompence for their sins: but according to mercy, for their amendment and salvation. For by these chastisements they are admonished of the anger of God against sin, and eternall punishment, which God will inflict on them, if they repent not. Secondly, *The proofes & trials* of their faith, hope, invocation, feare of God, and patience: that the elect may go forward in these vertues, and the same also be made knowen to others. Such was the affliction of Iob. Thirdly, *Martyrdomes*, which are testifications concerning their doctrine. For when the godly are for the confession of true doctrine, pressed with calamities, or slaine, these afflictions are no punishments of certaine transgressions, but martyrdoms, whereby they testifie and witnesse, the doctrine of the Gospell which they professe, to be true, and doubt not to seale this with their bloud, and whereby also they witnesse that they in exceeding torments and death feele and have experience of that comfort, which they did promise out of that doctrine, in their teaching vnto others. They witnesse also & testifie, that there remaineth another life, & an other iudgement after this life. Fourthly and lastly, the Crosse is their *Ransome*, even the obedience of Christ alone, which is a satisfaction

2. Trials.

3. Martyrdomes.

4. Ransome.

tisfaction for our sins, consisting of his whole humiliation, from the very first point of his Conception in the womb, to his last agony on the Crosse.

A briefe type or table of mans afflictions.

Afflictiõs are some
- Temporal
  - In the wicked: as punishments properly, and in speciall so called.
  - In the godly, as the Crosse: and that is,
    1. *Chastisements.*
    2. *Trials.*
    3. *Martyrdome.*
    5. *Ransome.*
- Eternal: as the hellish torments of the damned.

2. *What are the causes of afflictions.*

The impellēt cause, sinne.

Sinne is the impellent cause (because it is an evill merit, and deserveth evill) of punishments in the wicked, & also of the Crosse in the godly: yet after a diverse maner and in diverse respects. It is a cause of punishment in the wicked, that sin may be recompensed with iust punishment. In the Godlie, the cause of the Crosse is not to satisfie Gods iustice, but that sinne may be knowen, and so relinquished and put off. *The impellent cause* then of punishments in the wicked is their sin to be punished or recopenced. *The principall efficient cause* is the iustice of god inflicting punishment for sin. *Instrumental causes* the of are divers: Angels & men, both good & bad, and all other creatures, which are all armed against sinners, and fight vnder Gods banner. *The finall cause* is, that the iustice of God may be satisfied.

The chiefe efficient, Gods iustice. Instrumental causes, all creatures.

The causes of the crosse of the godlie.

1. The acknowledging and relinquishing of sin.

The causes of the Crosse of the godly are; 1. *The acknowledging and purging out of sinne.* God doth not give the bridle vnto the godly, but by fatherly chastisements restraineth, recalleth, & amendeth them. 1. *Cor.* 11. 32. *When we are iudged, we are iudged of the Lord.* Psalm. 119. 71. *It is good for me, O Lord, that thou hast humbled me.* But he giveth the raines to the wicked, that they may galop to destruction: he endoweth them with the commodities of this life, and suffereth them to enioy a short ioy, thereby to shewe his love towards his creatures, and to convince them of vnthankefulnesse, and to take away all excuse from them. 2. *The hatred of the Devill & the wicked.* Iohn. 15. 19. *If yee were of the world, the world would love you.* The Devill especially lieth in waite and ambush against the Church, and assaul-

2. The hatred of the Devill and wicked men.

assaulteth it, both by tyrants, & by heretikes, to pul many frō God. 1. *Pet.* 5. 8. *The divell goeth about like a roaring Lyon.* 3. *The triall or exercise of godlines*; that we may be established and go forward in spirituall gifts, and that both vnto our selves and others, our hope, faith, and patience maie be made knowen. *Eccles.* 34. 10. *Hee that hath not beene tempted, what knoweth hee?* So the it is apparant that glorying in prosperity is but vain. *Roman.* 5. 4 *Experience bringeth hope.* 4. *Particular defectes and fallings in the Saints.* Divers have divers defects: and therfore Gods chastisementes also are diverse. God sheweth that he is angry also with the sins of the godly, and is desirous that they returne from them. The scriptures are rife and full of examples hereof: As in David when he numbred the people, when he committed adulterie, & added murther vnto it; God shewed his wrath in plaguing the people for the former; and in taking away by death the childe borne in adultry, he shewed his anger against his adultery. Again, he shewed how desirous he was to have him rise againe, by sending his Prophet to make his sin knowen vnto him, and so to call him to repentance. So manie times dealt he with the Israelites also, whose often falling, as also gods often recalling them, is in the Scripture frequent. 5. *The confirmation or testimonie of their doctrine in their martyrdomes.* Iohn. 21. 18. Peter is foretolde, by what death he should glorifie God, and confirme the doctrine of Christ which he preached. 6. *Their glorious deliverie*, that is, the manifestation of the immeasurable wisedome, power, mercy and iustice of God, in the miraculous & wonderfull deliverance of the church. God bringeth his into extreame dangers, and findeth out & sheweth away of delivery, wher no creature could save or deliver the. 1. *Sa.* 2. 6. *He bringeth downe to hel, & bringeth backe againe.* 7. *The making of a conformity between the members & Christ their head, both in afflictions and in glory.* 2. Ti. 2. 12. *If we suffer with him, we shall also raigne with him.* a *Those which he knew before, he also predestinate to be made like to the image of his son,* Ioh. 15. 16. & 16. 20. Mat. 10. 24. *The servant is not greater than his Lorde, neither the Disciple above his master.* 8. *The afflictions of the godly in this life are a testimonie and confirmation of the iudgement & life to come.* Because the iustice & truth of god requireth, that at length it goe well with the good, & il with the bad. But this cōmeth not

3. The trial, or exercise of godlinesse.

4. Particular defectes in the godlie.

5. The confirmation & testimonie of the truth by their martyrdome.

6. Their glorious deliverie.

7. A conformitie between them and Christ.

a Rom. 8. 29.

8. A confirmation of the life to come

not so to passe in this life. Therefore there is remaining yet another life. And hence we are to answere the argument which the world vseth against the providence of God.

The Church of God (saie they) *is not the Church, because it is oppugned throughout the whol world, & troden vnder foot of al mē.* Ans. This argument may be wel inverted on this wise: The companie of those that embrace the doctrine of the Prophets & Apostles are in a good cause vniustly oppugned, & afflicted by the wicked & reprobate: Therefore they are the true Church, & the people of God, & are to be at length certainlie, fullie, & gloriously delivered the wicked beeing cast into eternal tormentes. For god is iust & true: Therefore he will be one day a revenger of those iniuries, whereby not onlie the godlie in this life are hurt, but the glorie also of God himselfe is by the wicked obscured, and darckned, and troden vnder foote.

3. *What are the comforts and consolations, which are to be opposed against afflictions.*

Comforts in afflictions.

OF comforts in afflictions, some are proper vnto the church, some are common to it with Philosophie. Proper, are the first and two last of those, which shall be recited. The rest are cōmon, and that but in outward shew only and in name, but not being further entred into & discoursed of. 1. *Remission of sins, & reconciliation vnto God.* This is the ground and foundatiō of the rest: Because without this we cānot rightly apply the rest vnto vs, neither reape any cōfort from thē. But if this be wel setled, the rest follow of their own accord. For they who are not certain of the remission of their sins, alwaies doubt, whether the promise of grace belong vnto them: but he who is certain of this, knoweth that the anger of God, punishmēts, and eternal death are taken away, & that those evils which are laide vpon him, are no punishment, but a fatherly chastisement. Ro. 5. 1. *Being iustified by faith, we have peace towards god.* Againe: *If when we were enemies, we were reconcited to god much more being reconcited, we shal be saved.* Rom. 8. 3. *If god be on our side, who can be against vs?* The reason is, *because, take away the cause, and you take away the effect: take away sin, and the punishment also of sinne is taken away.* 2. *The necessitie of obeying God, and the love due vnto him.* The godly know, that they must obey the fatherly will of god, in suffering evils, both becaus

1. Remission of sins & reconciliation vnto God.

2. The necessitie of obeying God, and the love, which we owe him.

he wil that they suffer them, & also because he hath so deserved of them, as that they ought for his sake to suffer far greater: and lastly, because they are his fatherly chastisementes. *Job.* 2. 10. *Shall we receive good at the hand of God, and not receive evil?* Psalm. 39. 9. *I holde my peace because thou diddest it.* Iob. 1. 21. *Blessed be the name of the Lord.* The Philosophers also saie, *that it is plaine lie to be suffered, which cannot be altered or avoided, and that it is foolishneese to kicke against the pricke*, But in the meane while they holde a fatall necessitie, and in suffering calamities submit not themselves to God, neither acknoweledge them to be a iust punishment, neither suffer them to that ende, as thereby to obey him. And therefore they finde either final or no comfort at al hereof. 3. *The worthines of vertue*, that is, of obedience towards god, which is true vertue, for which a man is not to cast away his courage in bearing the crosse. *Mat.* 10. 37. & 16. 25. *He that hateth not his father and mother for my sake, is not worthy of me. He that seeketh to save his soul, shal leese it.* This dignitie of vertue doe the Philosophers most of al vrge, but coldly, because they are destitute of true vertues. 4. *A good conscience.* The godlie are assured of remission of sins in Christ, and have a purpose to obey God: and therfore bear a good conscience vnto themselves in Christ. The Philosophers comforte not theirs on this manner. For the Philosopher being once afflicted, thinketh, why doeth not good fortune follow a good conscience? And therefore he murmureth against God, and fretteth, as did Cato and others. 5. *The final causes in their chastisements, tryals, and Martyrdomes.* Those causes are, first, *Gods glory*. The torment is lesse to the Godlie, when they knowe that God is honoured by their sufferinges, and that thereby they shew their thankefulnesse vnto him. *Psalme.* 119. 75. *Thou art iust, O Lord, and thy iudgements are right.* Secondly, *Our salvation. which is accomplished by afflictions.* Psalme. 119. 71. *It is good for me that I have beene afflicted.* 1. Cor. 11. 32. *When we are iudged, we are chastised of the Lord, because we should not be condemned with the worlde.* Thirdly, *the salvation of others*, that is, their conversion and confirming. For Acts. 5. *The Apostles reioiced* (even because they saw many by their ministery to be converted vnto god, and faith to be confirmed in others by the example of their afflictions and constancy in the truth and doctrine) *that they were*

3. The worthinesse of vertue.

4. A good conscience.

5. The finall causes of their afflictions.

were counted worthy to suffer rebuke for Christs name. The Philosophers say, *it is a good end for which thou sufferest, that thou maiest save thy country, and attaine vnto everlasting renowme and glorie.* But yet in the meane season, wretched man, he thinketh what wil these things profit me, when my selfe perish? But we are chastised, that we may not perish with the world. 6. *The conference & comparing together of events.* It is better for a short time to be chastised of the Lord, with certaine and assured hope of a glorious delivery, than to live in plenty and abundance of things, and to be pulled from God, and to run into everlasting perdition.

6. The comparing of ends and events.

The Philosophers conferring and comparing evils together, finde but little good, arising out of so many evils: Because the true good, for the obtaining whereof they suffer evils, they are wholy ignorant of. 7. *The hope of recompence.* Mat. 5.12. *Your reward is great in heaven.* We know that there remaine other blessings for vs after this life, nothing to be compared with these momētarie afflictions. Even in this life also the godly receive greater blessings than other men. For they have god pacified and pleased with them, and other spiritual gifts, and the beginning of eternal life. Therfore also corporal blessings are profitable for their salvation. *Mar.* 10. 21. *There is no man that hath forsaken house, or brethren, or children, or lands, for my sake, and the Gospels, but he shall receive a hundred fold now at this present, and in the world to come eternall life.* Psal. 37. 16. *A small thing to the iust man, is better than great riches to the wicked.* Rom. 5.3. *We reioice in tribulations.* A recompence in small evils doth in some sort comfort the Philosophers, but in great evils not at all: because they thinke that they had rather want that recompence, than buy it so deare: the reason whereof is, because the recompence is but vncertaine, small and transitory. 8. *The example of the sonne of god. For the servant is not above his maister.* Iohn. 15.20. And God will haue vs to be made like to the Image of his sonne. Rom. 8.29. And *Phil.* 2.5 *Let the same minde be in you that was even in christ Iesus.* 2. Cor. 8.9. *Jesus Christ being rich, for your sakes became poore.* Let vs accompany therefore Christ in ignominy and glory. For both the thankefulnesse, which we owe, requireth this: and seeing Christ hath died, not for his owne profite, but for ours, why should we refuse to suffer any thing for our owne profite and com-

7. The hope of recompence.

8. The example of Christ & his Saints, who haue suffered before vs.

comodity? Likewise, *the examples of other holy & godly men*, who suffered with the saving both of themselves and others, and have not perished in afflictions, but have beene marvellously saved and preserved. *Mat. 5. So did they persecute the Prophets, which have beene before you.* The examples therefore of holie Martyrs do comfort and harten vs, while we thinke, that we are not better than they, but rather worse, & therefore ought we much more patiently to beare our crosse. Againe, *seeing they have bin preserved by god amidde st their afflictions, and have escaped out of them, we have confidence also that we shall be preserved and delivered*, because the love of god towardes his is immutable, and knoweth no change. 9. *The presence and assistance of god in al cases and changes of our life.* We know that god hath a care of vs even in our crosse; that he wil defend, comforte, strengthen, and establish vs by his spirite, that we may not through griefe and paine forsake him. 1. Cor. 10. 13. *God doth not suffer vs to be tempted above our power.* Psal. 91. 15. *I am with him in his tribulation.* Ioh. 14. 16. *I will sende you another comforter.* Ioh. 14. 23. *I and my father will come vnto him*, Ioh. 14. 18. *I will not leave you comfortlesse.* Esa. 49. 15. *Can a woman forget her child, and not have compassion on the Son of her wombe? though shee should forget, yet will I not forget thee.* 10. *The finall and ful deliverie.* For as of punishment, so also of deliverie there are three degrees. The first is *in this life*, where we have the beginning of eternal life. The second is *in our bodilie death*, when the soule is caried into Abrahams bosome. The third is *after the resurrection of our bodies*, when we shal be both in body and soule perfectly blessed, that is, fully delivered from al both sin and punishment. Ioh. 10. 28. *No man shall plucke them out of mine hand.* Rom. 8. 30. *Whom he iustified, them also he glorified.* Revel. 21. 4. *God shal wipe awaie all teares from their eies.* Wherefore, as the first consolation is the foundation and beginning, so this last is the finishing and accomplishment of al the rest.

9. The certain presence and assistance of God.

10. The finall and full deliverie.

12. *Seeing then by the iust iudgement of God, we are subiect both to temporall, & eternal punishments; is there yet any means or way remaining, wherby we may be delivered from these punishments, and be reconciled to God?*

a Exod. 20. 5. & 23. 7.

b Rom. 8. 3.

GOD will haue his iustice a satisfied: wherefore it is necessary that b we satisfie, either by our selues, or by another.

13. *Are we able to satisfie by our selves?*

c Iob. 9. 2. 3. & 15. 15. Mat. 6. 12.

Not a whit. Nay rather we doe every day c increase our debt.

14. *Is there any creature able in heaven or in earth, which is only a creature, to satisfie for vs?*

d Heb. 2. 14.

None. For first, god wil not d punish that sinne in any other creature, which man hath committed. And further, neither can that which is nothing, but a creature, sustaine the wrath of God against sin, & e deliver others from it.

e Psal. 130. 3. Iob. 4. 18. & 25. 5.

15. *What maner of Mediator then, and deliverer must we seeke for?*

Such a one verily, as is very man, and perfectlie iust, & yet in power aboue al creatures, that is, who

f 1. Cor. 15. 21. & 25. Ier. 23. 6. Isa. 53. 11. 2. Cor. 5. 14. Heb. 7. 16. Isa. 7. 14. Ro. 8. 3.

also is verie f God.

16. *Wherefore is it necessary that he be very man, and perfectly iust to?*

Because the iustice of God requireth that the same humane nature which hath sinned, do it selfe

g Ro. 5. 12. & 17. h 1. Pet. 3. 18.

likewise make recompence for sin: But he g that is himself a sinner, h cānot make recōpence for others.

17. *Why*

17. *Why must he also be very God?*

That hee might by the power of his Godheade *a* sustaine in his flesh the burden of Gods wrath, & *b* might recover and restore vnto vs that righteousnes and life which we lost.

18. *And who is that Mediator, which is together both very God, and a very perfectly iust man?*

Even our Lords Iesus Christ *c* who is made to vs of God wisedome, righteousnes, sanctification, & *d* redemption.

19. *Whence knowest thou this?*

Out of the gospel, which god first made known in *e* Paradise, and afterwards *f* did spread it abroad by the Patriarks & Prophets: *g* shadowed it by sacrifices and other ceremonies of the law: & lastlie *h* accomplished it by his only begotten Son.

20. *Is then salvation restored by Christ to all men, who perished in Adam?*

Not to all: but to those only, who by a true faith are engraffed into him, *i* and receive his benefites.

21. *What is faith?*

It is not only a knowlege, whereby I surelie assent to all things which God hath *k* revealed vnto vs in his word, but also an assured *l* trust kindled in my heart by the holy *m* ghost through the gospel, whereby I make my repose in god being assuredly resolved, that remission of sins, everlasting righteousnes & life *o* is given not to others onlie, but to mee also & that freelie through the mercie of God, for the *p* merite of Christ alone.

22. *What are those things which are necessary for a Christian man to beleeve?*

All thinges which are *q* promised vs in the gospel:

a Isai. 53.3. & 18. Acts. 2. 24. 1. Pet. 3. 18.
b 1. Ioh. 1. 2. & 4. 9, 10. Acts. 20. 28. Iohn. 3. 16.
c Mat. 1. 23. 1. Tim. 3. 16. Ioh 14. 16. 1. Tim. 2 5. Luk. 2. 11.
d 1. Cor. 1. 30.
e Gen. 3. 15.
f Gen. 22. 18. & 49. 10. 11. Ro. 1. 2. Heb. 1. 1. Acts. 3. 18 &c. & 10. 43.
g Ioh. 5. 46. Heb. 10. 7.
h Rom. 10. 4. Gal. 4. 4. & 3. 24. Heb. 13. 8.
i Ioh. 1. 11. & 3 36. Isa. 53. 11 Psa. 2. 12. Ro 11. 20. He. 4. 2. & 10. 39.
k Heb. 11. 13. Isa. 2. 19. Gal. 2. 20.
l Rom. 4. 16. & 5. 1. & 10. 10. &c. Iac. 2. 8.
m Rom. 1. 16. & 10. 17. 1. Co 1. 21. Mat. 16. 16. Acts. 16. 14.
n Mat. 16. 17. Ioh 3. 5. Gal. 5. 22. Ps. 1. 19.
o Isa. 2. 4. Mat. 9. 2. Ep. 2. 7. & 9. Rom. 5. 2. & Rom. 3. 24.
p 1. Ioh. 2. 12.
q Ioh. 20. 31. 1. Mat. 28. 20.

pel: the summe whereof is briefly comprised in the Creed of the Apostles, or in the Articles of the Catholike and vndoubted faith of al Christians.

23. *Which is the Creede?*

I Beleeue in god the father almighty, maker of heaven and earth. And in Iesus Christ his onle Sonne our lord: which was conceived by the holy Ghost: borne of the virgine Mary: suffered vnder Pontius Pilate: was crucified, dead and buried: he descended into hel: the third day he rose again from the dead: he ascended into heaven, and sitteth at the right hande of God the father almighty: from thence shal he come to iudge the quicke and the deade. I beleeue in the holy Ghost: the holy Catholicke church: the communion of saints: the forgiveneſſe of sinnes: the reſurrection of the body: and the life everlasting. *AMEN.*

24. *Into how many parts is this Creede divided?*

Into three parts. The first is, of the eternal father & our creation. The second, of the sonne and our redemption. The third, of the holy ghost and our sanctification.

25. *Seeing there is a but one only substance of God, why namest thou these three, The Father, the Sonne, and the holy Ghost?*

Because God hath so manifested himselfe in his word, that these three distinct persons are that one true, everlasting God.

OF THE FATHER.

26. *What beleevest thou, when thou saiest, I beleeve in God the Father almighty, maker of heaven and earth?*

I beleeue the everlasting Father of our Lorde Ie-

sus

a Deut. 32. 6. Ephes. 4. 8. Esa. 44. 6. & 45. 5. 1. Cor. 8. 6. b Esa. 61. 1. Luc. 4. 18. Psalm. 2. 7. Mat. 3. 16. 17. & 28. 19. Ioh. 14. 16. & 25. & 16. 13. 5. 6. Ep. 2. 18. 2. Cor. 13. 13. 1. Ioh. 4. 6. & 5. 7. Ioh. 1. 1. & 14.

sus Christ, who *a* hath made of nothing heaven & earth, with al that are in them, who likewise vpholdeth and *b* governeth the same by his eternall Counsel and providence; *c* to be my God and my Father for Christes sake: and therefore I doe so trust in him, and so relie on him, that I maie not doubt, but he will provide all things *d* necessarie both for my soule and bodie. And further, whatsoever evils hee sendeth on mee in this troublesome life, he wil *e* turne them to my safety, seeing both hee is able to doe it, as beeing *f* God almighty; and willing to doe it, as beeing *g* a bountifull father.

a Gen. 1, & 2. Psalm. 33.6. Iob. 33. 4. Act. 4. 24. & 14. 15 &c. Isa. 45. 7.
b Psal. 104. 3. & 115. 3. Mat. 10. 29. Heb. 1. 3. Rom. 11. 36.
c Iohn. 1. 12. Rom. 8. 15. Gal. 4. 5, 6, 7. Ephe. 1. 5.
d Psal. 55. 23. Mat. 6. 26. Luc. 12. 22.
e Rom. 8, 28.
f Isa. 46. 4. Rom. 10. 12. & 8. 38. &c.
g Matth. 6. & 7. 9. 10. 11.
h Act. 17. 25. &c. Psal. 94. 8. &c. Isa. 59. 15. &c.
i Zech. 8. 12. Heb. 1. 2. 3.
k Ier. 5. 24. Act. 14. 17.
l Iohn. 9. 3.
m Prov. 22. 2.

27. *What is the providence of God?*

The Almightie power of God every where present, *h* whereby he doth as it were with his hande vphold and *i* govern heaven and earth, with all the creatures therein: So that those things which grow in the earth, as likewise raine and drought, fruitfulnes & barrainenes, meat and *k* drinke, *l* health and sickenes, *m* riches and povertie, in a word, al things come not rashly or by chance, but by his fatherlie counsell and wil.

28. *What doth this knowledge of the Creation and providence of God profit vs?*

That in adversitie *n* wee may bee patient, and *o* thankful in prosperity, & *p* have hereafter our chiefest hope reposed in God our most faithfull father, being sure that there is nothing which may *q* withdraw vs from his love, for as much as all creatures are so in his power, that without his wil they are *r* not able not only to doe any thing, but not so much as once to move.

n Ro. 5. 3. &c Iac. 1. 3 Ioh. 1. 21. &c.
o Deut. 8. 10. 1. Thess. 5. 18.
p Rom. 5. 4. 5.
q Ro. 8. 38. 39. Iob 1. 12. & 2. 6. Prov. 21. 1. Act. 17. 25. &c.

OF THE SONNE.

29. *Why is the son of God called Iesus, that is, a savior?*

Because he saveth vs from all our *a* sins: Neither ought any safetie to be sought for from any other, nor *b* can else-where be found.

30. *Doe they then beleeve in the only saviour Iesus, who seeke for happines and safetie of the Saintes, or of themselves, or else-where?*

No. For although in word they boast themselvs of him as their Saviour, yet indeede they denie the only Saviour *c* Iesus. For it must needes be that either Iesus is not a perfect Savior, or that they, who embrace him as their Savior with a true faith, possesse al things in him, which *d* are required vnto salvation.

31. *Why is he called Christ, that is annointed?*

Because hee was ordained of the father, and annointed of the holy ghost, the *e* cheefe prophet and *f* Doctour: who hath *g* opened vnto vs the secrete counsaile & al the will of his father concerning our Redemption: And the High-Priest, who with that one only sacrifice of his body hath *h* redeemed vs, & doth cōtinuallie make intercession to his father for vss And a king, who ruleth vs by his word and spirit, & defendeth and *k* maintaineth that salvation which he hath purchased for vs.

32. *But why art thou called a Christian?*

Because through faith I am a member of Iesus *l* Christ, and partaker *m* of his annointing, that both I may *n* confesse his name, and present my selfe vn to him a lively *o* sacrifice of thankefulnesse, & also may in this life fight against sinne & Satan with a free and good conscience, & afterward *p* enioie an ever-

a Mat. 1. 21. Heb. 7. 25.

b Act. 4. 12.

c 1. Cor. 1. 13 & 30. &c. Galat. 5. 4.

d Heb. 11. 6. Isa. 9. 6. Col. 1. 19. 20. & 2. 10 Isa. 43. 11. 25. Ioh. 1. 16.

e Psal. 45. 8. Heb. 1. 9. Deu 18. 15. Act. 3. 22

f Ioh. 1. 18. & 15. 15.

g Mat. 11. 27. Psal. 110. 4. Heb. 7. 21. & 10. 12.

h Rom. 8. 34. & 5. 9. 10. 1 Psal. 2. 6. Luk 1. 33.

k Mat. 28. 18. Ioh. 10. 28.

l Act. 11. 26. 1. Cor 6. 15.

m 1. Ioh. 2. 27. Isa. 59. 21. Ioel. 2. 28.

n Mat. 10. 33. *a* Rom. 12. 1. Apoc. 4. 8. &c. 1. Pet. 2. 5.

o 2. Tim. 1. 13. Rom. 6. 12. 13 Apoc. 1. 6.

p 1. Tim. 1. 18. 19.

everlasting kingdom with christ over all creatures.

33. *For what cause is Christ called the only begotten son of God, when we also are the sons of God?*

Because Christ alone is the coeternall & naturall son of the eternal a father, & we b are but sons adopted of the father by grace for his sake.

a Iohn.1.14. Heb.1.2, Iohn 3.16, & 4. 9.
b Rom.8.5. Eph 1.6. Ioh. 1.12,1.Ioh. 1 3.

34. *Wherefore callest thou him our Lord?*

Because he redeeming and ransoming both our body and soule from sins, not with gold nor silver, but with his precious blood, & delivering vs from all the power of the divel, hath set vs c free to serve him.

c 1 Pet.1.18, & 10 1 Cor.6 20 & 7.23. Ep 1.7 1.Tim.2. 5.&c

35. *What beleevest thou, when thou saist, he was conceived by the holy ghost, & borne of the Virgin Mary.*

That the sonne of God, who d is and continueth true and everlasting e God, f took the very nature of man, of the flesh g & blood of the Virgin Mary, by the working of the holy ghost, h that withall he might bee the true seede of David, i like vnto his brethren in al things, k sinne excepted.

d Ioh 1.1,& 17.5. Ro.1.4. Col. 1.15.&c. Psal.2.7. Mat. 3.17. & 16.16
e Rom.9.5 Isa.7.14.& 9. 6.1.Ioh. 5.20 Iohn 20.28.
f Iohn.1.14. Gal.4.4.
g Mat.1.18.20 Luc.1.35.
h Psal.132.11 Act.2.30.&c
i Rom.1.3.
k Phil.2.7. Heb.4.15. & 7.26.

36. *What profit takest thou, by Christs holy conception and nativity?*

That he is our l Mediator, and doth cover with his innocencie and perfect holinesse my sinnes, in which I was conceived, that they may not come in the sight of m God.

l He.2.16.17.
m Psal.32.1.2 Cor.1.30.Ro. 8.3.4. Gal.4.5.

37. *What beleevest thou, whē thou saist, he suffered?*

That he al the time of his life, which hee lead in the earth, but especially at the end thereof, n sustained the wrath of God, both in body and soule, against the sin of all mankinde, that he might by his passion, as the only o propitiatory sacrifice, deliver our body & soule frō everlasting dānation, & purchase

n 1.Pet.2.24. & 3.18.Isa.53 12.
o 1.Ioh.2.2. & 4.10.Ro.3.25

chase vnto vs the favour of God, righteousnes, and everlasting life.

38. *For what cause should he suffer vnder Pilate as being his iudge?*

That he being innocent & *a* condemned before a civill iudge, might *b* deliver vs from the severe iudgement of God, which remained for all men.

a Luc. 23. 14. Iohn. 19. 4
b Psa 69. 4. Isa. 53. 4. 5. 2. Cor. 5. 21. Gal. 3. 13.

39. *But is there any thing more in it, that he was fastned to the crosse, than if he had suffered any other kind of death?*

There is more: For by this I am assured that hee tooke vpon himselfe the curse which did ly on me. For the death of the crosse was *c* accursed of God.

c Deu. 21. 23. Gal. 3. 13.

40. *Why was it necessarie for Christ to humble himselfe vnto death?*

Because the iustice and truth of god could by no *d* other means be satisfied for our sinnes, but by the very death of the *e* sonne of God.

d Gen. 2. 17.
e Heb. 2. 9. 14. 15. Phil 2. 8.

41. *To what end was he buried also?*

That thereby he might make manifest, that he was *f* dead indeed.

f Acts. 13. 29. Mat. 27. 60. Luc. 23. 53. Ioh. 19. 38. &c.

42. *But since that christ died for vs, why must we also dy?*

Our death is not a satisfactiō for our sins, but the abolishing of sin, & our passage into *g* everlasting life

g Iohn. 5. 24. Phil. 1. 21. Rom. 7. 24.

43. *What other commoditie receive wee by the sacrifice and death of Christ?*

That by the vertue of his death, our old man is crucified, slain, & *h* buried togither with him, that hence forth evil lustes and desires maie not *i* raign in vs, but we may *k* offer our selves vnto him a sacrifice of thankesgiving.

h Rom. 6. 6. 7. &c.
i Rom. 6. 12.
k Rom. 12. 1.

44. *Why is there added, He descended into hell?*

That in my greatest pains, & most grievous tentations, I maie support my selfe with this comfort, that

that my Lorde Iesus Christ hath *a* delivered me, by the vnspeakable distresses, torments and terrors of his soul, into which he was plunged both before, & then especialie, when he hanged on the crosse, frō the straites and torments of hel.

a Isa. 53. 10. Mat. 27. 46.

48. What doth the resurrection of christ profite vs?

First, by his resurrection he vanquished death, that he might *b* make vs partakers of his righteousnesse, which he had gotten vs by his death. Again we are now also *c* stirred vp by his power to a newe life. Lastly, the resurrection of our head Christ, is a *d* pledge vnto vs of our glorious resurrection.

b 1. Cor. 15. 16. & 54. 55. Rom. 4. 25. 1. Pet. 1. 3. &c. & 21.
c Rom. 6. 4. Col. 3. 1. & 2. Eph. 2. 5.
d 1. Cor. 15. 12. & 20. Rom. 8. 11.

49. How vnderstand you that, He ascended into heaven?

That Christ, his Disciples looking on, was *e* taken vp from the earth into heaven, and yet still *f* is ther for our sakes, and will bee, vntill he come againe to iudge the quicke and dead.

e Act. 1. 9. Mar. 16. 19. Luc. 24. 51.
f Heb. 4. 14. & 7. 25. & 9. 11. Rom. 8. 34. Eph. 4. 10. Col. 3. 1.

50. Is not Christ with vs then vntill the ende of the world as he hath promised?

Christ is true God, and true man; and so according to his manhoode, he is not nowe on earth: but according to his godhead, his maiestie, his grace, & spirit, he is at no time from vs.

g Act. 1. 11. Mat. 24. 30.
h Mat. 28. 20. Mat. 26. 11. Ioh. 16. 28. & 17. 11. Act. 3. 21.

51. Are not by this meanes the two natures in christ pulled asunder, if his humanity be not where soeuer his diuinity is?

No: for seeing his diuinity is incomprehensible, and every where *g* present: it followeth necessarily that *h* the same is without the bounds of his humane nature which he tooke to him, and yet is neuertheless in it & abideth personally vnited to it.

i Ioh. 14. 17. &c. & 16. 13. Ep. 48. Aug. tract. 50. in Ioh.
k Act. 7. 49. & 17. 27. &c. Ier. 23. 24. *l* Ps. 139. Ioh. 3. 13. & 11. 15. Mat. 28. 6.
m 1. Ioh. 2. 1. 2. Rom. 8. 34.

52. What fruit doth the ascension of christ into heauen bring vs?

First, that he *i* maketh intercession to his father in heaven for vs. Next, that we haue our flesh in

heaven, that we may be confirmed therby, as by a sure pledge, that it shal come to passe, that he who is our head, will *a* lift vp vs his members vnto him. Thirdly, that he *b* sendeth vs his spirit insteed of a pledge between him & vs, by whose forcible working we seek after not earthly, but heavenly things where he himself is sitting at the right hand of god.

a Ioh. 14.2. & 20.17. Eph. 2.6.
b Ioh. 14. 16. & 16. 7.2. Cor. 1. 22. 2. Cor. 5. 5.
c Col. 3. 1. Ph. 3. 20. &c.

50. *Why is it further said, He sitteth at the right hand of God?*

Because christ therfore is ascended into heaven to *d* shew there that he is the head of the Church, by whom the father *e* governeth al things.

d Ep. 1. 20. & 5. 23. Col. 1. 18
e Mat. 28. 18. Ioh. 5. 22. *f* Eph. 4. 10.

51. *What profit is this glory of our head christ vnto vs?*

First, that through his holy spirit, he *f* powreth vpon vs his members, heavenly graces. Then, that hee shieldeth and *g* defendeth vs by his power against al our enemies.

g Psa. 2. 9. 101. 2. Ioh. 10. 28. Eph. 4. 8.

52. *What comfort hast thou by the comming againe of Christ to iudge the quicke and dead?*

That in al my miseries and persecutions *h* I look, with my head lifted vp, for the very same, who before yeelded himselfe vnto the iudgement of god for me, and *i* tooke awaie al malediction from me, to come iudge from heaven, to throw all his & my enemies into everlasting paines, but to *k* translate me with al his chosen, vnto himselfe into celestiall ioies and everlasting glory.

h Lu. 21. 28. Ro. 8. 23. 24. Phil. 3. 20. Tit. 2. 13.
i 2. Thes. 1. 6. 7. 1. Thes. 4. 16. Mat. 25. 31.
k Mat. 25. 34 *l* Gen. 1. 2. Ia. 48. 16. 1. Cor. 3. 16. 1. Cor. 6. 19. Acts. 5. 3. 4
m Mat. 28. 19. 2. Cor. 13. 2.
n Gal. 3. 14. 1. Pet. 1. 2. 1. Co. 6. 17.
o Acts. 9. 31.

OF THE HOLIE GHOST.

53. *What beleevest thou concerning the holy ghost?*

First, that he is true and coeternal God with the eternal father & the *l* sonne. Secondly, that he is also *m* given vnto me to *n* make me through a true faith partaker of Christ & all his benefites, to *o* comfort me

me, and to *a* abide with me for ever.

a Iohn.16. 1.Pet.4.14.

53. *What beleevest thou concerning the holie and catholicke Church of Christ?*

I beleeve that the sonne of *b* god doth from the *c* beginning of the world *d* to the end, gather, defed and *e* preserue vnto himselfe by his spirit, & *f* word out of whole *g* mankind, a cõpany *h* chosen to everlasting life, & agreeing in true faith: and that I am a liuely *i* member of that company, and so shal *k* remaine for ever.

b Ioh.10.11. *c* Gen.26.4. *d* Ro.8.29.30. Eph.1.10.& 1.Pet.1.20. *e* Isa.59.21. Rom.1.16.& 10.14.17. Eph.5.26. *f* Act.2.46. Eph.4.3.4.5. *g* Mat.16.18. Ioh.10.28. *h* 1.Ioh.3.21. 2.Cor.2.3.5. *i* 1.Ioh.2.19. *k* 1.Cor.8.9. Rom.8.35. &c. Ps.71.18.

55. *What meane these words, The cõmunion of Saints?*

First, that al and every one, who beleeveth, are in common *l* partakers of Christ, & al his graces, as being his mẽbers. And then, that every one ought readily and *m* cheerfully to bestow the gifts & graces which they haue received, to the commõ commodity and safetie of all.

l Ioh.1.2.3.Ro. 8.32.1.Cor. 12.13.& 2.1. 1.Cor.6.17. *m* 2.Cor.1.3.5 Phi.2.4.5.16.

56. *What beleevest thou concerning remission of sins?*

That god, for the satisfaction made by *n* Christ, hath put out al the remembrance *o* of my sins, and also of that corruptiõ within me, wherewith I must fight all my life time; and doth freely endowe me with the righteousnesse of Christ, that I *p* come not at any time into iudgement.

n 1.Ioh.2.2. 2.Cor.5.19.21 *o* Ier.31.34. Psal.103.3.4. 10.11. Rom.5.24.25 Rom.8.1.2.3. *p* Ioh.5.18.

57. *What comfort hast thou, by the resurrection of the flesh?*

That not only my soule, after it shall depart out of my body, shal presently be *q* taken vp to Christ, but that this my flesh also, beeing raised vp by the power of Christ, shal be againe vnited to my soule, and shall bee *r* made like to the glorious bodie of Christ.

q Luc.23.43. Phil.1.23. *r* 1.Cor.15.53 Iob.19.25.26 1.Ioh.3.2. Phil.3.21.

58. *What comfort takest thou of the article of everlasting*

sting life?

a 2. Cor. 5. 2. 3. b 1. Cor. 2. 9. Iohn. 17. 37.

That for as much as *a* I feele already in my heart the beginning of everlasting life: it *b* shall at length come to passe; that after this life I shall enioy full & perfect blisse, wherin I may magnifie god for ever; which blessednes verily, neither eie hath seen, nor eare hath heard, neither hath any man in thought conceived it.

59. *But when thou beleevest all these things, what profit redoundeth thence vnto thee?*

That I am righteous in Christ before God, & an heire of eternal life.

c Heb. 2. 4. Rom. 1. 17. Ioh. 3. 36. d Rom. 3. 21. 22. 24. 25. 28. & 5. 1. Gal. 2. 16. Ep. 2. 8. 9. Phil. 3. 9. e Rom. 3. 9. &c. f Rom. 7. 23. g Rom. 3. 22. Ioh. 3. 18. h Tit. 3. 5. Ep. 2. 8. 9. i Ioh. 2. 2. k Rom. 3. 24. Deut. 9. 6. Ezech. 36. 22. l 1. Ioh. 2. 1. &c. m Rom. 4. 4. 2. Cor. 5. 19. n 1. Cor. 5. 21.

60. *How art thou righteous before God?*

Only *d* by faith in Christ Iesus: so that, although my conscience accuse mee, that I have grievously trespassed against al the commandements of god, & have not *e* kept one of thē: & further am as yet *f* prone to all evill: yet notwithstanding (if I *g* embrace these benefits of christ with a true confidēce & persuasion of mind) the full & *h* perfect satisfactiō, righteousnes & holines of christ, without any *i* merit or mine, of the mere *k* mercy of god is *l* imputed & *m* given vnto me, & that so as if neither I had comitted any sin, neither any corruption did sticke vnto me: yea as I my self had perfectly *n* accōplished that obedience, which christ accōplisht for mee.

61. *Why affirmest thou, that thou are made righteous by faith onelie?*

Not for that I please god through the worthines of meere faith: but because onely the satisfaction, righteousnes & holines of christ is my righteousnes before *o* god: and I cannot take hold of it *p* or apply it vnto my selfe any other way than by faith.

o 1. Cor. 1. 30. &c. 1. Cor. 2. 2. p 1. Ioh. 5. 10.

62. *Why*

62. *Why cannot our good works be righteousnes, or some part of righteousnes before God?*

Because that righteousnes which must stand fast before the iudgement of God, must be in al points perfect, and *a* agreeable to the Law of God. Nowe our workes, even the best of them, are imperfect in this life, and *b* defiled with sinne. *a* Gal. 3. 10. Deut. 27. 26. *b* Isa. 64. 6.

63. *How is it that our good works merit nothing, seeing god promiseth that he wil give a reward for them, both in this life, and in the life to come?*

That reward is not given of merit, but of *c* grace. *c* Luk. 17. 10.

64. *But doth not this doctrin make men careles & prophane?*

No: For neither can it be, but they, which are incorporated into christ through faith, shoulde bring forth the fruits of *d* thankefulnes. *d* Mat. 7. 18. Ioh. 15. 5.

OF THE SACRAMENTS.

65. *Seeing then that only faith maketh vs partakers of Christ, and his benefits, whence doth it proceede?*

From the holy ghost, who *e* kindleth it in our harts by the preaching of the gospell, and *f* confirmeth it by the vse of the sacraments. *e* Ep. 2. 8. & 6. 23. Ioh. 3. 5. Phil. 1. 29. *f* Mat. 28. 19 20. 1. Pet. 1. 23. 3. 21.

66. *What are the sacraments?*

They are sacred signes and seales set before our eies, & ordeined of god for this cause; that he maie declare & seale by them the promise of his Gospel vnto vs, to wit, that he giveth freely remission of sins, and *g* life everlasting not only to al in general, but to every one in particular that beleeveth, for that only sacrifice of Christ which hee accomplished vpon the crosse. *g* Gen. 17. 11. Rom. 4. 11. Deut. 30. 6. Leu. 6. 25. Ie. 9. 8. 9. Eze. 20. 12. 1. Sam. 17. 36. Isa. 6. 6, 7. & 54. 9.

67. *Do not then both the word and sacraments tende to that ende, as to leade our faith vnto the sacrifice of Christ finished on the crosse, as to the onelie grounde of*

of our salvation?

It is even so. For the holy ghost teacheth vs by the gospel, and assureth vs by the Sacraments, that the salvation of all of vs standeth in the only sacrifice of christ *a* offered for vs vpon the crosse.

a Rom.6.3. Gal.3.27.

68. *How many Sacraments hath Christ ordeined in the new Testament?*

Two. Baptisme, and the holy Supper.

OF BAPTISME.

69. *How art thou admonished & assured in baptism, that thou art partaker of the only sacrifice of Christ?*

b Mat.28.19. Acts.2.38. *c* Mar.16.16. Mat.3.11. Rom.6.3. *d* Mar.1.14. Luc.3.3

Because christ *b* commanded the outward washing of water, adioining this *c* promise therevnto, that I am no lesse assuredly washed by his blood & spirit from the vncleanenesse of my soule, that is, from all my sinnes, than I am *d* washed outwardly with water, whereby al the filthinesse of the bodie vseth to be purged.

70. *What is it to be washed with the blood and spirite of Christ?*

e Heb.12.24. 1.Pet.1.2. Apoc.1.5.& 21.14.Za.13.1. Ezec.36.25. &c. *f* Ioh.1.33.& 3.5.1.Cor.6. 11.12.13. Rom.6.4. Col.2.12.

It is to receive of God forgivenes of sins freelie for the blood of christ, which he *e* shed for vs in his Sacrifice on the Crosse. And also to be renued by the holie Ghost, & thorough his sanctifying of vs, to become members of Christ, that we maie more & more die to sin, & *f* live holy & without blame.

71. *Where doth Christ promise vs that he wil as certainely wash vs with his blood and spirit, as we are washed with the water of baptisme?*

g Mat.28.19. *h* Mar.16.16.

In the institution of Baptism, the words whereof are these: *g* *Goe and teach al Nations, Baptising them in the name of the father, the sonne, and the holie Ghost,* *h* *He that shall beleeve and bee baptised, shall bee saved:*

but

but he that wil not beleeve shal be damned?

This promise is repeated again, whereas the scripture calleth Baptisme, *the* [t] *washing of the new birth, and* [s] *forgivenesse of sinnes.*

[t] Tit.3.5.
[s] Act.22.16.

72. *Is then the outward Baptisme of water the washing awaie of sinnes?*

It is not. For the [h] blood of Christ alone cleanseth from all [i] sinne.

[h] Mat.3.11. 1.Pet.3.21. Eph.5.26.
[i] 1.Ioh.1.7. 1.Cor.6.11.

73. *Why then doth the holy ghost cal Baptisme the washing of the new birth, and forgivenes of sins?*

God speaketh so not without great cause: to wit, not only to teach vs, that as the filth of our body is purged by water, so our sinnes also are [k] purged by the bloode and spirite of Christ: but much more to assure as by this divine token and pledge, that we are as verily washed from our sins with the inward washing, as wee are [l] washed by the outward and visible water.

[k] Apoc.1.5 & 7.14.1. 1.Cor.6.11.
[l] Mark.16.16. Gal.3.17.

74. *Are infantes to be baptised also?*

What else? For seeing they [m] belong as well vnto the covenant & Church of God, as they who are of a ful age, & seing also vnto them is promised [n] remission of sins by the blood of Christ and the [o] holy Ghost the worker of faith, as well as vnto those of full growth: They are by baptisme to bee ingrafted into the Church of God, and to be [p] discerned from the children of infidels, in like sort as in the olde Testament was done by [q] circumcision, in place whereof is [r] Baptisme succeeded in the new Testament.

[m] Gen.17.7.
[n] Mat.19.14.
[o] Luc.1.14. 15. Psa.22.11. Isa.44.1.2.3. Act.2.39.
[p] Act.10.47.
[q] Gen.17.14.
[r] Colos.2.11, 12,13.

OF THE LORDS SVPPER.

75. *How art thou in the Lords Supper admonished and warranted, that thou art partaker of that onely sacrifice*

of Christ offered on the Crosse, and of all his benefites?

Because Christ hath commanded me & all the faithful to eat of this bread broken, & to drinke of the cup distributed in remembraunce of him with this promise [a] adioined. First, that his body was as certainly broken & offered for me on the Crosse, & his blood shed for me, as I behold with my eies the bread of the lord broken vnto me; and the cup communicated to me: & further that my soul is no lesse assuredly fedde to everlasting life vvith his body, which was crucified for vs, and his bloode, which was shed for vs; than I receive and tast by the mouth of my body the bread and wine, the signes of the body & bloode of our lord, received at the hand of the minister.

[a] Mat. 26. 27. 28. Mar. 14. 22 23. 24. Lu. 22. 26. 20. 1. Cor. 10. 16. 17. & 11. 23. 24. 25. & 12 13.

76. What is it to eat the bodie of Christ crucified, and to drinke his blood that was shed?

It is not only to imbrace by an assured cõfidẽce of mind, the whol passiõ & death of christ, & therby to [b] obtain forgivenes of sins & everlasting life, but also by the holy ghost, who dwelleth both in Christ & vs, so more and more to be [c] vnited to his sacred body, that though he be in [d] heaven, and we in earth, yet nevertheles are we flesh of his flesh, & bone of his [e] bones; & as al the members of the bo dy are by one soule, so are wee also quickned and [f] guided by one and the same spirit.

[b] Ioh. 6. 35. 40 47. 48. 51. 53. 54.
[c] Ioh. 6. 56.
[d] Act. 3. 21. Act. 1. 9. &c.
[e] 2. Cor. 11. 26.
[f] Eph. 5. 29. 30. 31. 1. Cor. 6. 15. 17. 19. 2. Io. 3. 24. & 4. 13. Ioh. 14. 23 Ioh 6. 56. 57 58. Io. 15. 1. 2. 3. 4. 5. 6. Eph. 4. 15. 16. 1. 1. Cor. 11. 23 &c. Mat. 26. 26. &c. Mar. 14 22. &c. Lu. 22. 19. &c.

77. Where hath Christ promised, that he wil as certainlie give his body & bloud so to be eaten and dronken, as they eat this bread broken, and drinke this cup?

In the institution of his supper; the words wher of are these: [g] *Our lord Iesus Christ in the night that he was betraied, took bread: and when he had given thanks, he*

he brake it, & ſaid, Take, eat, this is my body which is bro kē for you: this doe you in remēbrance of me. Likewiſe alſo he tooke the cup when he had ſupped, and ſaid, [h] *This cup is the new Teſtament in my bloud:* [i] *this doe as often as ye ſhal drink it, in remembrance of me. For as often as ye ſhal eat this bread, & drink this cup, ye ſhew the Lords death till he come.* This promiſe is repeated by Saint Paul when he ſaith: *The cup of thankeſgiving, wherwith we give thanks, is it not the cōmunion of the bloud of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?* [k] *For we that are many, are one bread and one body, becauſe we al are partakers of one bread.*

[h] Exod.24.8. Heb.9.20.
[i] Exod.13 9.
[k] 1.Cor.10. 16,17.

78. *Are then the bread and wine, made the very body and bloud of Chriſt?*

No verily. But as the water of baptiſme is [l] not turned into the bloud of Chriſt, but is only a ſigne and pledge of thoſe things that are ſealed to vs in baptiſm: ſo neither is the bread of the Lords ſupper the very body of [m] Chriſt: Although according to the manner of ſacraments, and that [n] forme of ſpeaking of them which is vſuall vnto the holy Ghoſt, the bread is called the body of Chriſt.

[l] Mat.26.29. Mar.14.24.
[m] 1.Cor.10. 16.&c. & 11. 26.&c.
[n] Gen.17.10. &c. Ex.24.27. 43.48.& 13.9. Act.7.8. Exo. 24.8. Lev. 16. 10.& 17.11.11. 6.8.7. Tit. 3.5. Act.22 16. 1. Pet.3.21. 1. Cor.10.

79. *Why then doth Chriſt call bread his body, and the cup his bloud, or the new Teſtament in his bloud: & Paul alſo calleth bread and wine, the communion of the body and bloud of Chriſt?*

Chriſt not without great conſideratiō ſpeaketh ſo: to wit, not only for to teach vs, that as the bread & wine ſuſtaine the life of the body, ſo alſo his crucified body & bloudſhed are indeed the meat and drinke of our ſoule, wherby it is [o] nouriſhed to eternall life: but much more, that by this viſible ſigne and pledge he may aſſure vs, that we are as verily

[o] John.6.51. 55.56.

partakers of his body and bloud, through the working of the holie Ghost, as we doe [a] receive by the mouth of our body these holy signes in remēbrāce of him: and further also, that his suffering and obedience is so certainly ours, as though we our selves had suffered punishments for our sins, and had satisfied God

[a] 1. Cor. 10. 6. 17.

80. *What difference is there betweene the Supper of the Lord, and the Popish Masse?*

The Supper of the Lord testifieth to vs that we have perfect forgivenes of all our sins for that onely sacrifice of Christ, which himselfe once fully [b] wrought on the Crosse: Then also that we by the holie Ghost are graffed into Christ, who nowe according to his humane nature is only in heaven at the right hand of his [c] Father, & there wil be [e] worshipped of vs. But in the Masse it is denied, that the quicke and the dead have remission of sins for the onely passion of Christ; except also Christ be daily offered of thē by their sacrificers. Further also it is taught, that Christ is [f] bodily vnder the formes of bread & wine, & therefore is to be [f] worshipped in thē. And so the very foūdation of the Masse is nothing else thā an vtter denial of that only sacrifice & passion of Christ Iesus, and an accursed Idolatry.

[b] Heb. 7. 27. & 9. 12. 26. 28. & 10. 10. 12. 14. Ioh. 19. 30. Mat. 26. 28 Luc. 22. 19. 20.
[c] 1. Cor. 6. 17. & 10. 16. & 12. 13.
[d] Heb. 1. 3. & 8. 1. &c.
[e] Ioh. 4. 21. 22. 23. & 20. 17. Luc. 24. 52. Act. 7. 55. 56. Col. 3. 1. Phil. 3. 20. 1. Thess. 1. 9. 10.
[f] In canone Missæ item de consecrat. distinct. 2.

81. *Who are to come vnto the Table of the Lord?*

They onely who are truly sorrowfull, that they have offended God by their sins; and yet trust that those sins are pardoned them for Christs sake: and what other infirmity they have, that those are covered by his passion & death, who also desire more & more to go forward in faith & integritie of life. But hypocrits, and they who doe not truly repent,

doe

doe eat and [g]drinke damnation to themselves. [g] 1.Cor.10.1 & 11.28.&c.

82. *Are they also to be admitted to this supper, who in cõfession & life declare thẽselves to be Infidels & vngodly?*

No. For by that means the covenant of God is profaned, & the wrath of God is [h]sturred vp against the whole assembly. Wherefore the Church by the cõmandement of Christ & his Apostles, vsing the keies of the kingdom of heavẽ, ought to drive thẽ from this supper, til they shal repent & change their manners, [h] 1.Cor.11.20. 34.Isa.1.11. &c.&66.3. Ier.7.21. &c Ps.50.16.&c

83. *What are the keies of the kingdome of heaven?*

Preaching of the Gospel, and Ecclesiastical discipline: by which heaven is opened to the beleevers and is [i]shut against the vnbeleevers. [i] Mat. 16.19. & 18.18.

84. *How is the kingdome of heaven opened and shut by the preaching of the gospell?*

When by the commãdement of Christ it is publickly declared to al and every one of the faithfull, that al their sins are pardoned them of god, for the merit of Christ, so often as they imbrace by a lively faith the promise of the Gospell: but contrarily is denounced to al infidels & hypocrits, that so long the wrath of God and everlasting damnation doth lie on them, as they [k]persist in their wickednes: according to which testimony of the Gospel, god wil iudge them as wel in this life, as in the life to come. [k] Ioan.20.21. 22.23. Mat.16.19.

85. *How is the kingdome of heaven opened and shut, by Ecclesiasticall Discipline?*

When according to the commaundement of Christ, they who in name are christians, but in their doctrine and life shewe themselves [l] aliens from Christ, after they having been sometime admonished wil not depart from their errors or wickednes, [l] Rom 11.7. 8.9.1.Corint. 12.28.

are made known vnto the Church, or to them that are appointed for that matter, and purpose, of the Church; & if neither then they obey their admonition, are of the same men by interdiction from the sacraments shut out from the Congregation of the Church, and by God himselfe, out of the kingdom of heaven: And again, if they professe and indeed declare amendment of life, are [m] received as members of Christ and his Church.

[m] Mat. 18. 15. 16. 17. 1. Cor. 5. 3. 4. 5. 2. Th. 3. 14. 15. 2. Io. 10. 11. 2. Cor. 2. 6. 7. 10. 11. 1. Tim. 5. 17.

AFter it hath beene shewed in the first part, that men are become obnoxious vnto everlasting paines and punishments, by reason of obedience not yeelded vnto the Lawe; a question by and by ariseth, *Whether there is, or be graunted any escape or delivery from these punishments*. To this question the lawe maketh answere, that a delivery is granted, so that perfect satisfaction be made vnto the law and the iustice of God by sufficient punishment, paied for the sinnes committed. For the lawe bindeth either to obedience, or that being not performed, to punishment. The performance of both which, both of obedience, and punishment, is perfect righteousnesse and iustice: and on both followeth the approbation & allowing of him, in whom that righteousnes is. Nowe, *the meanes & manners of satisfaction are two: one, by our selues:* which the Lawe teacheth, & the iustice of God requireth: for we have sinned. But this satisfaction delivereth not from eternall malediction, because it is never sufficient, and finished, but indureth to all eternity. *The other meanes of satisfying is by another*, that is, by Christ. This meanes doth the Gospell shew, and the mercy of God freely offer: neither yet is it repugnant to his lawe and iustice: because in no place the law misliketh or reiecteth it. This satisfaction or punishment is temporall, and yet sufficient, that is, equivalent to everlasting punishment, and therefore a price worthy inough for our deliverance. Wherefore since Christ hath paied in our behalfe vnto the Lawe a sufficient punishment for our sins, the iustice of God, and the sentence of the law altogether willeth and requireth, that we be admitted vnto a reconcilement with him, that is, be approved of God, & received into favour. Furthermore, by the

que-

queſtions of the Catechiſme a litle be fore propounded, two things are taught concerning mãs delivery. The firſt is, that it is poſſible; and after what ſort. The ſecond is, by whom, & by what maner of Mediator it may be atchieved. The places here to be diſcourſed of are three.

1. *Of mans deliverie.*
2. *Of our Mediatour.*
3. *Of the Covenant.*

OF THE DELIVERIE OF MAN.

THE queſtions to be conſidered heereof, are five.

1. *What mans deliverie is, or in what thing it conſiſteth.*
2. *Whether any deliverie might bee wrought after the fall.*
3. *Whether it be neceſſarie and certaine.*
4. *What maner of deliverie it is, & whether is be perfect, that is, delivery from the evil both of crime and paine.*
5. *By what means it maie be wrought.*

1. WHAT MANS DELIVERIE IS.

THis word *Deliverie* is reſpective. For all deliverie and liberty hath a reſpect to ſomewhat, to wit, it is a graunt, wherby any one is licenſed according to honeſt lawes, or the order of nature, to be free from ſubiections, defectes, & burdens not proper vnto his nature, & to doe things agreeable vnto his nature without let or hinderance. *So the deliverie of man* is an immunity from miſery, that is, from the guilt and ſubiection or tyrannie of ſin: or, it is the right and power reſtored by Chriſt, to live freely, according to Gods law, & to inioy thoſe commodities which were at the beginning grãted by God vnto mans nature, without prohibition or impediment. For thus to live, agreed vnto mans nature, in reſpect of his creation; and not to live thus, is mans moſt miſerable & ſhameful ſervitude. As therfore the miſerie and ſervitude of man comprehendeth ſin, & death, or puniſhment: ſo his deliverie, is a deliverie from ſin and death, or a reſtoring of righteouſnes and life everlaſting.

The delivery of man, an immunitie from miſerie and the gilt of ſinne.

Nowe *Deliverie from ſinne, is the perfect, both pardoning of ſinne*, that it may not for ever be imputed: *And alſo the*

abolishing of it in vs by regeneration, or newnes of life, which is begun here, but to be perfected in the world to come. *Deliverie from death*, is a delivery, *both from Desperation*, or the feeling of gods wrath, which being in the wicked here begun, shal continue everlastingly, & is called everlasting death: & secondly, *from corporal death and al calamities and miseries* by our resurrection and glorification. *In summe*: That delivery is a ful restoring of life everlasting, that is, of holines, righteousnes, and felicitie, or perfect blessednes, and so of al good thinges which are cõtrary to those evils. It is called delivery, because men, without Christs satisfaction, are held as it were fettered in gives, and captives of sinne and hell.

2. *Whether anie Deliverie might be wrought after the fall.*

THis question is necessary. For if there be no deliverie of vs out of miserie, in vaine make we question of the rest. Againe, there is some cause to doubt thereof, to them especially, vnto whom the doctrine of the Gospell is vnknowen.

The deliverie of man possible.

The deliverie therefore of man is possible. And the causes of the possiblenes thereof are in God alone, declared in the sacred scripture.

The causes of which possibilitie in god onelie.

The first is, *his mercy and immeasurable goodnes*, which that he would exercise in sauing of vs, not impeaching his iustice he hath vttered in his worde. *John.5.21. The father quickneth whom he vvill.*

The second is, *his infinite wisedome*, whereby hee knoweth, how to turne the purposes of the divell imagined and devised to the reproch of god himselfe, by corrupting mankiud, and to the overthrowing of the salvation of gods chosen, even to the manifesting of his own gloty, & to the salvatiõ of his chosen. God therefore, by this his wisedome, hath found out an admirable temperament, & such as no creature could have found, of his iustice & mercy, in delivering man, that is, such a way, wherby he might shew his exceeding both mercie and iustice.

The third is, *Gods omnipotencie*, wherfore he is able to performe that delivery of man from sinne & death, which bee through his immeasurable mercie, & wise counsail decreed. *Luc.1.37. With God nothing shall be impossible.* To denie then

mans

mans deliverie,is to ſpoil god of infinit wiſdom, goodnes,& power,againſt that which is ſaid, *1.Sam.2.6.The Lord bringeth down to the grave,and raiſeth vp.*Pſ.68.20.*To the Lord god belong the iſſues of death.* Iſaie. 59. 1. *The Lordes hand is not ſhortened.*

Obiect.*What the vnchangeable truth and iuſtice of god requireth,that is vnchangeable.But the iuſtice and truth of god requireth the caſting avvaie and damnation of man:for god had expreſly threatned everlaſting death to the tranſgreſſours of his lawe:& the iuſtice of god wil deſtroy everie thing that is not conformable thereunto.Therfore the caſting awaie of man from the face of god is vnchangeable, neither is it poſſible that vvithout the impeaching of gods iuſtice & truth,man ſhould eſcape everlaſting damnation.*An. The Maior is to be diſtinguiſhed. What the iuſtice of God requireth,to wit,ſimplie without all condition,that is ſimply vnchangeable.It requireth the caſting avvaie of man vvith this condition,except there be interpoſed a ful & perfect ſatisfaction.Wherfore the iuſtice of god requireth that a ſinner either ſatisfie,or be caſt avvay. *Mat. 5. 36.Thou ſhalt not come out thence,vntil thou haſt paid the vtmoſt farthing.* Reply. *But impoſſible is it for vs to ſatiſfie for our ſins,or to bear ſufficient puniſhment.ſo that vve maie come from thence.*An.It is impoſſible in reſpect of our ſelves, but not in reſpect of God. Hee knoweth the means,howby another ful ſatisfaction may be made for vs.

But *that our deliverie by another is poſſible,*is knovvn only by the promiſes of the goſpel,& the revealing of the holy ghoſt forcible moving our harts to beleeve the goſpell.

Here ariſeth a queſtion: *Whether Adam after his fall might have certainlie promiſed himſelfe deliverie?* We anſwere,that he could not,without eſpeciall promiſe,& revelation. And before he had this,nothing could preſent it ſelfe vnto his mind but the great iuſtice & truth of god,exacting of him everlaſting puniſhment,for not yeelding obedience. For fleſh and blood reveale not thoſe things,which are the peculiar and proper benefits of the Mediator.But ſome man may except: that the ſelfeſame cauſes notwithſtanding do remaine even novv after the publiſhing of the goſpel,to wit, the iuſtice & truth of God,who is never changed.If then Adam could not hope for delivery before the promiſe was publiſhed, neither could

Adam after his fal,before by ſpecial revelation hee was aſſured of the promiſe could not hope for deliverance.

could he after the publishing thereof. For so he might have reasoned: *It is impossible that the iustice and truth of God should be impeached. But mans recovering and escaping out of punishment, would impeach the iustice & truth of god, because everlasting punishment should not be inflicted on man, which yet the iustice & truth of god requireth. For, the punishment to bee everlasting, & yet man to wade & escape out of it, are things contradictory, & of flat repugnancie. Therfore mans escape & deliverie out of punishment is impossible.*

This Obiect: or temptation Adam might, by the promise now made, have repelled on this wise. The Minor is true if the escaping be such, that sufficient punishment & equall to the sin be laid neither vpon the sinner himselfe, nor on another, who offreth himself in the sinners place. But the iustice of god hath inflicted punishmēt sufficient for our sins, on his own son, who offered himselfe of his own accord to sustaine it for vs. Wherfore mans escaping out of miserie, by the full satisfaction performed by the son of god, doth not impeach, but rather establish gods iustice.

But againe it is replied: *That which necessarily doth not conclude punishments to insue, doth leave some hope, neither willeth vs to despaire of delivery from punishment. But the event hath taught that the casting away of Adam is not necessarily concluded, or inferred vpon the first fall of man. Therefore Adam beeing fallen, we not before the promise published concerning the seed of the Woman, ought altogither to have despaired of his deliverie.* Aunswere, He ought not verily to have despaired, nether could he have inferred vpon his fall necessarily, that his delivery out of misery was simply impossible; but neither coulde he of the other side have certainly promised vnto himselfe, or hoped for it, before the publishing of the gospel Because neither he, nor any creature was able, or should for ever have bin able of himself to perceive, or so much as imagine vnto himselfe a maner of escaping punishment, not repugnant to the iustice of god, except god had declared and revealed the same by his son. *He might truly* (as others likewise, who live out of the church destitute of the word of promise) *have probably reasoned, that one daie there should be a deliverie.* First, *because it is not meet, that man the most excellent creature should bee made of God to sustain the greatest punishment, & that for ever.* Again, *for that*

Humane reason might probably conjecture, but not necessarily conclude mans deliverie.

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it seemeth not likely, that god would have delivered a law to man to no effect, that is, which should never be perfectly performed by him.

But except the voice of the gospel had come, man would never have bin able by these reasons lōg to have withstood the tentation of the Devil, who would easily have refuted them by his own example. Wherefore, albeit these two reasons are of themselves most true; (For God did not make mankinde vnto perpetuall misery, neither made he a law to no effect) yet man being fallen, is not able, by reason of his blindnes & corruption, without the promise and grace of the holy ghost to assent vnto them, that is, is not able of them certainly and necessarily to infer, that he knoweth and hopeth for his deliverance out of paine and misery.

3. *Whether delivery be necessary and certaine.*

The deliverie of some necessary.

THat some should be delivered & saved from destruction is necessary. Ob. *But it is free vnto god evē to save none.* Ans. It is free vnto God, to save either all, or none, or some: for he was not bound to vs, that he should save vs. *Rom* 11.35. *Who hath given vnto him first, and he shal be recompenced.* Yet is it necessary that he should save some, not by any absolute necessity, but by such as is called necessity by suppositon.

The necessity not absolute, but depending on the vnchangeable wil & decree of god.

First, *because god hath most freely and vnchangeably decreed, and promised this deliverie published.* A syllogisme therof may be framed on this wise: *It is impossible that god should either lie or deceive. But god hath avouched & promised by an oth, that he will not the death of a sinner, but wil that he be converted and live. The conversion therfore & delivery of man, not only may be wrought, but necessarily also is wrought.*

Secondly, *In the beginning god created man, that he might for ever be magnified of him.* Eph. 1.6. *He hath made vs to the praise of the glory of his grace.* And Psal. 89.48. *Hast thou made al men for naught?* wherefore, seeing god is not frustrated of the end of his counsels, it is necessary that some be delivered.

Thirdly, *God did not in vain send his son into the world, & deliver him over vnto death.* Ioh. 6 39. *I came down from heaven to doe his wil which hath sent me. And this is the fathers will, which hath sent me, that of all which he hath given me, I should loose nothing.* Mat. 9.13. *I am come to cal sinners to repentance;* and 18.11. *The son of man is come to save that which was lost.* Ro. 4.25, *He died for our sins, and is risen againe for our justification.*

Fourthly

Fourthly, *God more inclineth to the exercising and setting forth of his mercy, than of his anger. But he sheweth his anger in punishing the wicked. Therefore he must shewe his mercie in saving the Godlie.*

4. *What manner of Deliverie this is.*

Our deliverie moſt perfect.

THe *delivery & setting of man at liberty is necessarily compleat,* that is, in all points perfect, even from both evils, both of crime, and of pain. First, *because God is not a deliverer in part only, but saveth and loveth perfectly those whom he saveth,* 1. Ioh. 1. 7. *The bloud of Jesus Christ cleanseth vs from al sin,* to wit, as touching both the formal parts thereof, the guilt, and the corruption of sinne.

Secondly, *because he doth perfectly punish the wicked,* that his iustice may be exactly satisfied by his punishment. *Therefore doth he perfectly deliver the godly from punishment:* because he is more inclining & propense to mercy, than to anger. Thirdly, *because we were fully & perfectly lost in Adam. But Christs benefit is not imperfecter, or of lesse force than the sin of Adã,* which it would be, if he did not perfectly deliver: because al have lost al their righteousnes, salvation, and blessednes in Adam. Therefore righteousnes and felicity is restored by Christ.

Each of these deliveries, both from the evil of crime, and from the evil of pain or punishmẽt, is necessarily perfect. Because the image of god, glory & blessednes, which is restored vnto vs by christ our redeemer, is more glorious, & greater thã that, which we lost in Adam. *Our delivery from everlasting death or damnation is moſt perfect, even in this life, both as touching the parts thereof, and also in degree.* Because Christs satisfaction for our sins, which is imputed vnto vs, is a most perfect conformity and correspondence with the Law of God: Now from other calamities we shal be fully delivered in the life to come, when as the rẽnants of sin in vs shall be vtterly abolished. In the meane season, they are mitigated vnto the godly, even in this life, and turned into fatherly chastisements.

Our deliverie from eternall death perfect in this life from other calamities in the life to come.

Our deliverie from sinne in part here by regeneration but perfect in the life to come.

Our deliverie from crime or sinne by regeneration, is perfect, not at once in a moment, but successively by degrees. For in this life it is perfect, as concerning the parts thereof, but as by a beginning onelie, that is, all the parts of obedience are begunne in the redeemed, or beleever: so that, as long as we live here, it is daily augmented by new accessions and encreasing. *But after the departure*

departure of the soule out of the body, this delivery is perfecter: because then man doth wholy cease from sinne. *After the resurrection and glorification it shal be most perfect, both as touching the parts therof, and in degree.* For then shal god be al in all, that is, he shal imediatly blesse vs with exceeding happines, so that nothing shal remain in vs repugnant to god, but whatsoever shalbe in vs, that shalbe of god. But now there is somewhat in vs, which is not of God, even sin it selfe.

5. *By what means mans delivery may be wrought.*

THe meanes wherby we may be delivered from the curse, and beeing reconciled to God, may bee accounted iust before him, is only one, even *a ful and condigne or worthy satisfaction, that is, punishment for sins committed, or obedience omitted.* For the lawe, when as we have not performed obedience, doth iustly exact punishment of vs: this beeing sufficiently paied, we are received of god into grace, and being indued with the holy spirit, are renued to the image of God, that we may hence-forward obey his Law, & enioy everlasting blisfulnesse. Being therefore reconciled vnto God by satisfaction most fully performed vnto the Law, *we are delivered then from sinne also*, that is, from corruption it selfe, by regeneratiō, that is by the forcible working of the holy ghost, abolishing it in vs, and restoring true holines and righteousnes, heere, by beginning it, and in the life to come also, by perfecting and absolving it. This delivery is necessarily knit with the former, as a necessary effect with his proper, and neereſt cause. For god wil of that condition accept of this satisfaction, and for it, pardon our sinne, so that we leave off to offend him hereafter through our sinnes, and be thankeful vnto him for our sinnes pardoned, and other his benefites. For to be willing to be received into gods favor, & yet not to be willing to cease from sinning, is to mocke God. Wherefore they who are received of God into favour, are withall regenerated: and satisfaction is the cause, as of acceptation, so also of regeneration. *Now that, if satisfaction or sufficient punishment come not betweene, there is no deliverie from the guilt, or from sinne it selfe:* the cause heteof is gods great iustice, and truth, which his mercy doth no way overthrowe: *Deut. 27. 26. Cursed be he that continueth not in all the wordes of this Lawe, to doe them.* Mat. 5. 18. *Is is not possible that one iote of the Lawe should fall*, that is, be frustate

The law beeing transgressed, no satisfaction but by suffering due punishment.

ſtrate, *still all things be fulfilled*. Pſal. 5 4. *Evill ſhal not dwel with thee*. Seeing then the law is not an empty ſound, and doeth exact ſatisfaction for ſin committed, equall vnto the faulr, it is wholy neceſſary, that we perform it, if we wil be received of god into favour.

Here are we met with an Obiection. *But we never ſatisfie the law, therfore this manner of eſcaping puniſhment, is vaine & imaginary.* We Anſwere. We are not able to ſatisfie by obedience: we are, by paying the penalty which the law in moſt ful maner exacteth for our obedience omitted. Reply. *But the law requireth obedience, that is, the love of god and our neighbour. Therfore it is neceſſary, that the law be ſatisfied by obedience.* Anſwere. The Antecedent or former propoſition is to bee diſtinguiſhed. The Law requireth obedience, that is, which was after to be perfourmed: this being perfourmed, the Law was ſatisfied. But if it be not perfourmed, then the Law exacteth puniſhment, as a ſatisfaction for obedience omitted. For neither can ſatisfaction be made by obedience for the breach of the Lawe, or for omitting of obedience. Becauſe the obedience or godlineſſe which followeth the breach of the Law, when as it is due for that preſent, when it is performed, cannot at al ſatisfie for the dept, or offence, or treſpaſſe which is paſt. Wherefore ſufficient puniſhment, is that ſatisfaction, which the law and gods iuſtice exacteth at our hands for the not perfourming of obedience, that we may be acceptable & beloved of God.

This being ſet down and reſolved of, further demaund is made, *by whom that ſatisfaction or puniſhment is to be perfourmed.* The law will have it perfourmed by vs, and that iuſtly: but it yeeldeth not abilitie to perfourme it, neither any where maketh declaration thereof. But the goſpel declareth and ſheweth vs Chriſt, by whom we may ſatisfie. *By our ſelves we cannot.*

Our ſatisfaction cannot be by our ſelves, becauſe then it would bee infinite, and ſo never accompliſhed.

Firſt, *becauſe the law requireth perfect ſatisfaction*: it is not perfect, except it be either eternal (for all ſinne is an offence againſt the infinite good: If then this infinite good muſt be ſatisfied, ſatisfaction muſt needs be made by eternall puniſhment, which anſwereth in equality to that infinite good) or elſe temporall: yet equall to eternall, and worthy to bee accepted by the iuſtice of God for ſatisfaction. If it be eternal,

nall, then never shall we be delivered or recovered out of punishment, death and sin being fullie conquered, because it can never be saide, that we have satisfied (which imployeth the end) but onelie that vvee are satisfying (which sheweth the perpetuation and continuing of punishment) which satisfaction is such, as the punishment of the Divels anp reprobate men, which never shall have an ende. Nowe for a temporall punishment which shoulde bee aunswereable and equall to eternall, there is no man, by reason of manifolde imperfection, who can perfourme it.

Secondly, *because dailie vve heape vp offences and debtes*, yea even in our punishmentes themselves, while we doe not in them acknowledge God to be iust, and iustlie to punish vs for our sins, but murmure and fret against him. Wherefore our paines and punishments must needes be also heaped vp and encreased. For he who goeth on afterwardes in offending him, whom he hath therfore offended, can never have him favourable vnto him.

Thirdly, *because we cannot deserve of god, that he should pardon vs our present sins, muchles our sins past.* Neither can we paie the debt past, with that, which we owe presentlie. Since then we are not able by our selves, we must needs make satisfaction by another.

Obiection. *The Lavve requireth our punishment, because vve have sinned.* Aunswere. The Lawe requireth ours, but not exclusively, so that it doth not admit it to be performed by another for vs. For, albeit the Law knoweth not this satisfaction for our sins made by another, and to be imputed vnto vs, but the gospell only revealeth it: yet no where doth the Law either exclude or disalow it. Wherefore it is not contrarie to the Lawe, that another should satisfie for vs. Replie. *But that another shoulde bee punished for offenders, is vniust.* Aunswere. That another shoulde be punished for offenders, is not disagreeing with Gods iustice, if these conditions concur withall. 1. *If he who is punished, be innocent.* 2. *If he be of the same nature with the offenders.* 3. *If of his own accord he offer himselfe to punishment.* 4. *If himselfe be able to recover out of punishment, and not inforced to perish therein.* And this is the cause that mē cānot iustily punish ones offences in another, because

The conditions to be in him respected, who may be punished for an other.

becauſe they cānot bring to paſſe, that the partie puniſhed ſhould not periſh in the puniſhment. 5. *If he vvilh & attaine vnto that end which Chriſt reſpected, even the glorie of god, & ſalvation of men.*

A meere man is not able to ſuffer and ſatisfie for man

Furthermore, *that other, by whom we muſt ſatisfie, either muſt be a creature only, or god too.* But no mere creature, be he man, or not mā, cā ſatisfie for mā, which is a ſinner: Firſt, *becauſe the iuſtice of god doth not puniſh another creature that which man hath committed.* But mā hath ſinned. Therfore al humane nature which hath ſinned, ought to be puniſhed. Ro. 5.12. *As by one mā ſin entered into the world, & death by ſin, & ſo death went over al men, for as much as al mē have ſinned.* Secōdly, *becauſe no creature at all can ſuſtain temporal puniſhment equivalent to eternal.* By reaſon therfore of the infirmitie & weaknes of the creature, there would not be proportiō between the puniſhmēt & the ſin, & ſo not ſufficient puniſhmēt. Pſ. 130.3. *If thou Lord ſtraitly marke iniquities, O Lord, vvho ſhal ſtand?* Ro. 8.3. *Becauſe the Law was not able to iuſtifie, god ſent his ſon.* Deu. 4.24. *God is a conſuming fire.* Thirdly, *He who is himſelfe defiled with ſin, cannot ſatisfie for others.* Fourthly, *Becauſe the puniſhment of a meere creature would not be a price of ſufficient worthines and valew for our deliverie.* Wherfore our Mediator muſt be a man: yet ſo, that he be god alſo. Fiftlie. The ſame is alſo ſhewed by this, *that the deliverie of man is wrought after a ſort alſo by regeneratiō.* But to purge our ſin, & to make fleſhie harts of ſtonie, is the worke, not of anie creature, but of god alone. For his it is to reſtore the image of god in vs, who firſt created it in vs. Seeing therfore we have neede of a Mediator for our *deliverie, vve muſt novv ſpeake of him.*

OF THE MEDIATOR.

The cauſes why this doctrine concerning the mediator is diligentlie to be obſerved.

THE doctrine concerning the Mediatour, is to bee helde, and diligentlie to be conſidered. 1. *Becauſe it is the foundation & ſhort ſum of Chriſtian doctrine.* 2. *In reſpect of the glorie of god,* that we maie know, god doth not of any levity pardon ſinnes, but is ſo grievouſlie offended therevvith, that hee granteth no pardon to them, except the ſatisfaction of his ſonne mediate and come betweene. 3. *In reſpect of our ſalvation,*

tion, that we enioying such a Mediator, may bee assured of eternall life; because this our Mediator is both willing & able to grant it vs. 4. *That we maie acknowledge & magnifie the mercie & goodnes of God towards vs, in that he hath given vs his Son to be our Mediatour.* 5. *Because this doctrine is at al times most grievously oppugned by the enemies of the Church, both forraine & domestical, which are heretickes.* But heere it maie seeme to some man, that the doctrine concerning the Mediatour belõgeth to the place of iustification, because in this also the office of the Mediator is declared. But it is one thing to teach, *What and what manner a benefite the benefite of iustification is, and how it is received*: another thing *to shew, whose that benefite is, and by whom it is bestowed.* And these are different and divers propositions: *Justification belongeth to the Mediatour*, or is wrought by the Mediatour; & *remission of sins is our iustification.* In the former proposition iustification is the subiect, that is, it is that whereof another thing is affirmed; in the latter it is the attribute or predicate, that is, justification it selfe is affirmed of another thing, even of remission of sins.

The principall questions are these.

1. *What in general a Mediator is.*
2. *For what cause he is necessarie.*
3. *What his office is.*
4. *What maner of one is necessarie.*
5. *Who, or what person, is and maie be Mediator.*
6. *Whether there maie be moe Mediators.*

1 *What a Mediator is.*

A Mediatour in generall.

A *Mediatour in generall* signifieth him, who interposeth or putteth himselfe between parties which are at variance and reconcileth the one to the other. Now *to reconcile*, is, 1. *To make intercession or intreatie for him, who offendeth, vnto him who is offended.* 2. *To make satisfaction for the iniurie offered.* 3. *To promise and to bring to passe that the partie who hath offended, offende no more.* For except this be brought to passe & effectuated, the fruit & commodity of the intercessiõ is lost. 4. Lastly, *to bring them to an attonement and agreement, who were before at enmitie.* If one of these conditions be wanting, there cannot be any true reconcilement.

But in special, and as here it is vsed and meant of Christ,

A Mediatour in speciall.

a Mediatour is a pacifier or reconciler of God and men, as wel by merit & desert, as also by efficacy & forcible operatiō: that is, it is a middle person betweene God, who is offended & angry with sin; & mankind offending, & subiect to the anger of God: to reconcile men vnto God, restoring them into favor, causing men to love God, & good men; & that by making intreaty & satisfaction to Gods iustice for them, & applying forcibly & effectually vnto them his satisfaction or merit; regenerating them, that they may cease from sinning; & hearing their groanes & petitions, when they call vppon him. For when Christ doth these things, he causeth God to lore vs, & vs to love god, that is, he maketh a peace & agreement to be betweene God and vs.

How Christ is a middle person, and how a Mediatour.

— *A middle person, & a Mediator are different*, because that is the name of the person, this of the office. Both which Christ is between God the Father & vs. He is *a middle person*, because in him both natures, divine & humane, are vnited personally. And *a Mediatour*, because he reconcileth vs to his Father: albeit in some sort he is also in the same respect the Middle person, in which he is Mediatour, because in him two extreames are joined, God and man.

It is demaunded, *Whether Adam had neede of a Mediator before his fal?* Answere is to be made by distinguishing of the diverse meanings & significations of a Mediator. If a Mediator be meant to be such a one, through whose mediation, or by whom god doth bestow his benefits, & communicat himselfe vnto vs; Adam verily even before his fal had need of a Mediator, because Christ ever was that person, by whō god the father createth & quickneth al things. *For in him was life, to wit, all, both corporall & spirituall life, & the life was the light of men.* But if the Mediatour be vnderstoode to be him, who performeth both these & all other partes of a Mediators office, Adam did not stand in need of a Mediatour before his fall. We must obserue notwithstanding that in the Scriptures this Phrase of speech is not foūd, wherby Christ is said to have beene the Mediatour also before the fall of man.

2. *For what cause a Mediatour is necessary.*

A Mediatour is necessary: Because first, *God will not be favorable and dor good vnto vs, without reconcilement be made,*

that

that is, except first, we are brought againe into favour with him. But the iustice of God admitteth not any returne into favor, without satisfaction, and a restoring of Gods image in vs. We now are not able to performe this, to wit, to appease God being offended with vs, and to make our selves acceptable vnto God. We have need therefore of another Mediatour, who may performe this for vs. Secondly, *God required a Mediatour of the partie offending*. For God, as God, would not receive satisfaction of himselfe, and would for his iustice sake, that the party offending should obtaine favour by him, who was able to make perfect satisfaction. Wherefore such a truce-man is required, who both should not be averse from man, but should desire to helpe him, and also should be most acceptable vnto God, least he should suffer a repulse; and further might easily by his favour, whereby he shoulde prevaile with God, reconcile vs vnto him through satisfying, & making entreaty and intercession for vs. Now were not we able to beare this person, because we were Gods enemies, neither were we of power to make our stony heartes fleshy. Therefore we stoode in neede of a third, even a Mediatour, who both was able and willing to doe that for vs, and in vs, that is, who should make intercession vnto God for vs, satisfie perfectly Gods iustice for our sinnes, and restore vnto vs the image of God which we had lost; so that hereafter we should cease to sin, or offend God through our sins; & should begin by little and little to live more and more according to the rule of Gods Lawe. Thirdly, *They who necessarily must satisfie the Law either by themselves or by another, and are not able by themselves, have need of a Mediatour.* But we must satisfie the Law, either by our selves, or by another: and by our selves we are not able: Therefore we have need of a Mediatour. But exception is made against the distinction of the Maior proposition, in appointing either our selves or another. *Where only one meanes of satisfying is put down, ther must not be sought for a set downe another. But the Law acknowledgeth and putteth downe onlie one meanes & way of satisfying, to wit, by our selves: Therfore we must not set downe also another, neither must we say, either by our selves or by another.* Answ. We graunt the whole reason, being vnderstoode of the Law, or according to the declaration of the Law. For in the Law, in vaine is sought the way of

No reconciliatiō without a Mediatour.

The meanes of satisfying by another, as it is not set downe, so it is not shut out by the Lawe.

satisfying in another. Again, the law teacheth onely one way or means of satisfying, yet so, that it no where excludeth, or denieth the other means, which is by another. For no where doth the law say, ONLIE by our selves satisfaction must be made to the law. And albeit God did not expresse that other means in the law, yet in his secret counsail he vnderstood it, & left it to be revealed by the gospel. In this therfore we must seeke it. This double means of satisfying is to be observed, the former means of satisfaction the law & iustice of god requireth, to wit, that satisfactiō be made by vs; the other doth the gospel declare, & the mercy of God admit. Reply, *The doctrine of the gospel disagreeing from the Law.* Ans. It is not disagreeing. Because the law putteth it not exclusive, as shutting out al other: neither what the law teacheth not, doth it therfore deny or take away. Lastly, that a Mediatour is necessarie to make satisfaction to the iustice of God for vs, many other things declare. 1. *The tremblings & torments of conscience in every one,* 2. *The pains of the wicked.* 3. *The sacrifice ordained by God,* whereby was deciphered Christs only & perfect Sacrifice. 4. *The sacrifices of the heathen.* For when as they were pressed with the pricks of conscience, they sought for a meanes without themselves, wherby they might pacifie God. 5. *The sacrifices of hypocrits & The sacrifices of Papists.*

The lawe requireth our selvs to satisfie: The Gospel sheweth, & Gods mercy admitteth another to satisfie.

3. *What is the office of a Mediatour.*

What the Mediatour doth with God.

THe office of a Mediator is, *To deal with both parties, both the offended and the offender.* First, *with God who was offended, our Mediator had necessarily to do these things.* 1. *To make intercession for vs vnto him, & to crave pardon for our faults.* 2. *To offer himself for to satisfie.* 3. *To satisfie indeed the iustice of God, by suffering for our sins punishments sufficient, though temporall.* 4. *To crave of God & also to obtaine, that he would accept of this satisfaction, as a price of sufficient worthines, for which he would account vs for children, pardoning our offences.* 5. *To be our surety, & to promise in our behalfe, that at length we wil leave off to offend him by our sins.* Without this suertiship or promise, intercession findeth no place, no not with men, much lesse with God.

What hee doth with man.

Secondly, *with the party offending,* that is, with vs, *our Mediatour must doe these things.* 1. *He must be the messenger or ambassadour*

baſſadour of God the father vnto vs, that is, to ſhewe and open this decree of the father, that hee doth preſent himſelfe to make ſatisfaction for vs, and that God will for this ſatisfaction pardon vs, and receive vs into favour. This vnleſſe he ſhould perfourme, wee ſhould be ever ignoraunt of this will of God, and ſo ſhoulde not be deſirous of ſo great a benefite, nor ever attaine vnto it. For there is no deſire after that which is vnknowen. 2. *He muſt perfourme this ſatisfaction, by the powring out of his owne blood:* becauſe otherwiſe the iuſtice of God ſhould be violated. 3. *He muſt imputte and apply that ſatisfaction vnto vs.* 4. *He muſt cauſe vs, by giving his holie ſpirite vnto vs, to agniſe this ſo great a benefit, and to embrace, and not reiect it.* For neither can any reconcilement be, or any amitie be knit between *parties, who are at variance, except both parts accorde.* 5. *He muſt by the ſame ſpirite cauſe vs to leave of to ſinne, and begin to be conformable to Gods law,* that is, he muſt regenerate vs, and reſtore the loſt image of God in vs. 6. *He muſt preſerve, maintaine, & ſhield vs in this reconcilement and obedience begun in vs, againſt the Devels & al enemies yea againſt our own ſelvs, leaſt we revolt again.* 7. *He muſt glorifie vs being raiſed againe from the dead,* that is, perfect & finiſh our ſalvation which is begun, or al the gifts both which we have loſt in Adam, and thoſe which himſelfe hath merited for vs.

The office therefore of the Mediatour conſiſteth in merit, and in efficacy of forcible operation. For in theſe two are all thoſe things which we have mentioned, comprehended & abſolved. *Joh.* 10. *I lay downe my life for my ſheepe: &, I give vnto them eternall life.* God giveth vs eternall life, and this life is in his Son. *Iob.* 1. *In him was life. Joh.* 5. 26. *As the father hath life in himſelfe, ſo likewiſe hath he given to the ſon to have life in himſelfe; As the father raiſeth vp the dead & quickneth them, even ſo the Son quickneth whom he will.* In merit and efficacy doth the Mediatorſhip conſiſt.

Now when queſtion is made of the office of the Mediator, queſtiō is made withal *concerning his benefits.* For the office in ioined of god vnto the Mediator is, to beſtow benefits, which Paul. 1. *Cor.* 1. 30. compriſeth of foure general heads as it were, when he ſaith: *Chriſt is made of God vnto vs, wiſedome, & righteouſnes, and ſanctification, and redemption.* The benefits of the Mediatour.

1. He is called *wiſedome,* firſt, *becauſe he is the maiſter or ſubiect of our wiſedome.* 1. Cor. 2. 2. *I eſteemed not to knowe any thing* 1. Wiſedome.

among you, but Iesus Christ, & him crucified. This is our chiefest wisdome to know & beleeve, that Christ is appointed our saviour, by whom we being reconciled to God, have given vnto vs the holy spirit, righteousnes & everlasting life. Secodly, *Because he is the cause or author of our wisedom;* & that three waies. 1. *Because he hath brought forth out of the bosome of the eternall father, wisdom, that is, the doctrine of our redemption.* 2. *Because he hath ordeined, and doth preserve the ministery of his word,* by which he informeth vs of the fathers wil & his office. 3. *Because he is forcible and effectuall in the harts of the chosen,* & maketh them to yeeld their assent vnto the word or doctrin, & to be reformed by it according to his Image. For these three causes, he is called the *worde,* and the image of God, as it is said: *No man knoweth the Father, but the Sonne, and he to whom the Sonne will reveile him.* Shorter thus, *Christ is called our wisedom, because he is,* 1. *The subiect.* 2. *The authour.* 3. *The meanes of our wisedome.*

2. Righteousnesse.

2. He is called our *Righteousnesse,* that is, *our iustifier.* For in him our righteousnes is, as in the subiect, & is made ours by his merit, & forcible operatiō. For 1. *He suffered the punishment of our sins,* which is iustice and righteousnes, and the merite for which we are reputed iust and righteous. Furthermore, *he by his power maketh vs righteous in the sight of God,* by imputing vnto vs that his righteousnes, & by giuing vs faith, whereby our selves also receiving it, may apply it vnto vs.

3. Sanctification.

4. Redemption.

3. He is called our *Sanctification,* because he doth regenerat vs by his holy spirit. 4. *Redemption:* because he finally deliuereth vs. For the word ἀπολύτρωσις, (which we interpret Redemption) doth not only signify the price, but also the effect therof. For abstracts are put for their concretes, according to the vsuall maner of the Hebrews.

4. *What manner of Mediator ours ought to be.*

IT is manifest by those thinges which are gone before that there is given vs a recoverie out of eternall paines, (wherevnto wee were adiudged by reason of our sinne) by a sufficient satisfaction, performed by some Mediatour in our behalfe. Now therefore it may be well demaunded, *what manner of Mediatour is required* to performe and pay a recompence and ransome equivalent to our sins, and of sufficient worthi-

worthinesse to redeeme vs. To this, aunswere is made in the 15. question of the Catechisme: That such a one is required, who must be 1. *True man*, that is, who must have mãs nature, comming of mankinde, and sprung from Adam (and still retaining it) not as that it should be created of nothing, or made anie waie, then of our bloode, 2. *A man perfectly iust*. 3. *True God*. Now the demonstrations & proofes cõcerning the person of the Mediatour, are drawn from his office. For because such is his office, himselfe also ought to be such a one.

Our Mediatour must be true man, & true God.

1. *He ought to be true man*, and that a servant, that is, subiect to all infirmities, *Phil.* 2 7. *Isa* 53.3. First, *because is was mã that sinned: As by one mã sin entred into the &c.* Secondly, *That he might suffer death*. For he ought to make satisfaction for vs, by shedding his blood. He could not have suffered death, except he had bin true man. Thirdly, *That he might help & releeve our infirmities*. Fourthly, *That he might be our brother, and our head, and we his members*. Heb. 2. 14. *For as much as the children were partakers of the flesh and blood, he also himselfe likewise tooke part with them*. It was requisite therefore, that our Mediatour should be true man, and that borne of the same mankinde which sinned not created of nothing. 1. *Because of Gods iustice*, which required that the selfe-same nature, which had sinned, should pay for those sinnes: because the same was to be delivered. But our nature which sprang from Adam, sinned. Wherefore true man of the same nature with vs ought to paie for men, that, which was required at their hands. *Gen.* 2. 17. *In the daie thou eatest thereof, thou shalt die the death*. Ezech. 18. 20. *The same soul that sinneth, shal die*. 1. Cor. 15. 21. *By man came death, by man came also the resurrection of the dead*. Hereof the Apostle also saith, *Coloss.* 2. 12 *That we are buried with him through Baptisme, in whom vvee are also raised vp together*. And Augustine in his book *Of true Religion* saith, *the same nature vvas to be taken, vvhich was to be delivered*. 2. *For our comfort*: vvhich consisteth in this, that we may know, our Mediatour to be verie man, sprung of the same blood, of which our selves were, and to be our brother. For except he vvere such a one, we shoulde never bee able to resolve that he is the Messias, and promised Saviour vnto vs, and that the benefite of redemption doth certainelie

He must be true man, subiect to all our infirmities except sinne.

Aug. lib de vera relig.

belong to our flesh, & to vs men, neither should we freely flie & betake vs vnto him in our temptations, For of the seed of the woman it is said, *that he shal break the head of the Serpēt the divell:* &, *In Abrahams seede are all nations to be blessed*. It was requisite therefore, that our Mediatour should be borne of mankinde, very mā. And furthermore I adde, that it was requisite that he should be subiect to al our infirmities, sin only excepted. And that, 1. *For the truth of God*, who often by the Prophets describeth our Mediator to be such a mā, as is *poor weake, contemptible*. And of Esaias especially is he described to be such a one. 2. *For our comfort. He that sanctifieth, & they which are sanctified, are al of one*, (that is, of the same human nature) *Wherefore he is not ashamed to call them brethren.*

Gen. 3. 15. Gen. 12. 22. & 26.

Isa. 53. 3. Heb. 2. 11.

Why our Mediatour was to be void of sinne.

2. *It is necessarie that he be a man perfectlie iust*, that hee might worthily be our Saviour, that is, that his passiō might be a ransome for the sinnes of others. For, had he beene a sinner, or vniust, he should not have beene able to have satisfied so much as for his owne sinnes, and to have avoided the wrath of god, muchlesse to merit gods favour for others. 2. *Corinth. 5. 21. God hath made him to be sinne, for vs, which knew no sinne, that we should be the righteousnesse of God in him.* Heb. 7. 26. *Such an High Priest it became vs to have, which is holie harmelesse, vndefiled, seperate from sinners.* 1. Pet. 2, 22 *Who did not sinne, neither was their guile found in his mouth.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God.*

Christ said to be perfectlie iust foure waies.

Now foure manner of waies is Christ perfectlie iust, or hath perfectly fulfilled the Law. 1. *By his own righteousnes.* For Christ alone perfourmed perfect obedience, such as the law required. *For he was conceived by the holy ghost, neither was there guile in him.* 2. *By paying sufficient punishment for our sins.* It was necessarie that this double fulfilling of the Law should be in Christ. *For except he were iust for himselfe*, that is, *had perfect conformitie with the Law, hee could not have fulfilled the lawe for vs, by making satisfaction for our sinnes, or by suffering the punishment which the Law exacted of vs, not of him. And except his suffering of punishment had beene sufficient, we should as yet remaine in our sinnes and death.* Furthermore, *that righteousnesse of Christ, whereby himselfe did perfectly keepe the Lawe*, is called the fulfilling of the law by obedience: *and his suffering of punishment*

niſhment due for our ſins, is termed the fulfilling of the Law by puniſhment: likewiſe obedience perfected and abſolved in ſuffering puniſhment.

The third way, that Chriſt doth fulfill the Law, *is by fulfilling of it in vs by his ſpirit*, when as he regenerateth vs by it, & maketh vs able, that even in this life we may begin both inward and outward obedience, which the Law requireth of them, who are reconciled to God, and may performe that wholly & fully in the life to come. Fourthly, *he fulfilleth the Law by teaching it, & by purging it of errors & corruptions*, & by reſtoring the true vnderſtanding of the Scripture or ſacred doctrine. For, as it appeareth by the Evangeliſt S. Matthevv, the Scribes & Phariſies had ſo corrupted the ſpiritual meaning of the Law, whollie reſtraining it to bodilie actions, that Chriſt was enforced thereby to give the right ſenſe of manie places thereof, & ſo by the light of the truth to ſcatter the miſt of their corruptions.

3. It was requiſite, that he ſhould be God, not an imaginary God, & only adorned with excellent giftes above all the Angels and Saincts, but verie God by nature, & that chiefly for theſe cauſes which here follow. Our Mediator was to be true God.

The firſt is, *that he might be able to ſuſtaine the infinite wrath of God, or grievouſneſſe of puniſhment, which ſhould be temporal, and yet equivalent to eternal paines.* Now a poore creature, by reaſon of his infirmitie, would de have beene brought to nothing, or beeing oppreſſed by the waight of ſo great a puniſhment, would have remained for ever ſubiect vnto the wrath of God. That there might therefore be a proportion betwixt the puniſhment of our Mediator, and all the ſinnes of all men, which was altogither required by the infinite iuſtice of God: it was behoovefull, that that perſon ſhoulde bee of infinite ſtrength, and ſo to be god, who ſhould ſuffer (without falling into deſpaire, or being brought vnto nothing) a puniſhment, finite in time, but in greatneſſe, & worthineſſe or valewe infinite. *Now neceſſarilie was that puniſhment finite inreſpect of time:* Becauſe, that our Mediator might accompliſh the benefite of our redemption, and now, whē it was perfectly merited, apply it or beſtow it vpō vs, by his forcible working, that is, might effectually ſave vs: it was neceſſarie, that he ſhould by his power overcome death, &

firſt

first depel it, & shake it off from himselfe. These things could not have beene done by a meere man, who, or what strength soever he be, cannot by his owne force of power wrastle out of the hands of death. Wherefore it was requisite that the Mediatour should be God.

No meer mã able to performe the punishmẽt, due for sinne.

Obiection. *But a meere man was able by his obedience perfectly to fulfill the Lavv.* Aunswere. If we graunt this: yet that obedience coulde not have beene a price for anothers debt, because himselfe should have beene bounde to perfourme it, as being man. It was required therefore, that our Mediatour should paie a sufficient punishment for vs, which bee should not have beene able to beare and overcome, except he had beene withall true God. For not the Divels themselves are able to sustain the weight of gods wrath much lesse should we men be able to doe it. Reply. *But all the Divels and vvicked men, are constrained to beare and sustaine the vvrath of God.* Therefore creatures doe beare and sustaine it. Aunswere. They indeede beare the immeasurable wrath of God, and sustaine sufficient punishment: but so, that the wrath of God is never satisfied by them, and so they never recover out of punishment. For their punishment is extended to all eternity. The wicked die, never dying. But the Son of God did so beare the burden of Gods wrath, that after he had satisfied for our sinnes, he did shake off that burden, and drove it awaie both from himselfe and from vs. For *his temporarie punishment vvas equivalent to eternal, 1. In respect of the worthinesse of the person: for the Son of god did suffer.* Acter. 20, 28. *God hath purchased the Church vvith his owne bloode.* Rom. 8, 3. *God hath sent his Sonne.* 2. *For the grievousnesse of the punishment:* because he sustained the torments and the feeling, or sense of the wrath of God, and the horrors of death for the whole worlde. Hee descended into hell. *Psalme.* 18, 5. *The sorrovves of hell have compassed mee about.* Deut. 4, 24. *God is a consuming fire.* Isay. 53, 10. *Hee hath laide the iniquity of vs all vppon him: he vvoulde breake him &c.* And hence it is also understoode, vvhy Christ did so greatly tremble at death, whereas manie Martyrs have without feare or trembling offered their throate to the persecutours. But it was necessarie that it shoulde be a finite punishment, because otherwise there

Wicked men and divels satisfie in never satisfying

Why Christs Punishment being but temporal, was yet equivalent to eternal.

there had beene no satisfaction, if it had beene intended for ever.

The second cause is, *that his punishment might be a sufficient & full worthy merit & ransome for the purging of the sins even of the whole world, and for the repairing of that righteousnes & glorie which they had lost.* The worthines of this price must be infinit, and therefore so must the person also be himselfe, which paieth such a price. For, that the creator suffered for the sins of the world, is by infinit, more than the death of al the creatures, and the conformity or correspondence of all the Angels and holy men with God. Wherefore the Apostles when they speake of Christs passion, ever almost make mention of his godhead. *Act.* 20.28. *God hath purchased the Church with his blood.* 1.Ioh. 1.7. *The blood of Jesus Christ cleanseth vs from all sin.* Ioh.1.29. *Behold the Lambe of God which taketh awaie the sins of the world.* Yea God himselfe in Paradise ioineth these two. *Gen.*3.15. *The seede of the woman shall breake thine head, and thou shalt bruise his heele.* Wherefore not onely the worthinesse of the person himself doth declare the worthines of this price, but also the multitude and greatnesse of sins which are committed from the beginning of the world vnto the end, amõg which none is so little, that deserveth not everlasting death, and all of them are so evil & grievous, that they cannot be expiated or done away, no not by eternall punishment of anie creature.

The third is, *That he may restore, by his forcible operation and power, the image of god in vs.*

The fourth is, *That he should make knowen vnto vs the secrete wil of god, cõcerning the receiving of mankind again into favor.* For of this, except he were god, himselfe should be ignorant, and so should not be able to reveale it vnto others. *John.*1.18. *No man hath seene God at anie time; the only begotten son, which is in the bosome of the father, he hath declared him.*

The fifth is, *That he might give the holie ghost, by whome he might bestowe on vs, maintaine and perfect in vs, the benefites purchased by his death, to wit, remission of sinnes, righteousnesse, newe obedience, and life everlasting.* For it is not sufficient for our Mediatour to make intercession for vs, to be made a sacrifice, to open and manifest the decree of God; but it is necessary also, that he promise in our behalfe, that we shall embrace

embrace the decree concerning our redemption by our mediator, & cease at length to offēd god through our sins: which is the other part of the covenant, made between god & vs, & is performed by vs, that the covenāt may remaine firm & ratified. But this by reason of our corruptiō, could be promised of no man in our behalfe, except he have the power also of giving the holy ghost by whō he might worke in vs, to assent, & to be more & more conformed to the law of God. But to give the holy ghost, & by him to worke forcibly, in the harts of mē, faith, conversion & salvation, belongeth to god alone, whose also is the spirit, *Joh.* 15.26. *Whom I will send you from the father.* Ob. *The partie offended cannot be Mediatour. Christ as he is God, is the party offended. Therfore, as he is God, he cannot be Mediatour.* Ans. The Maior proposition is true, if the party offe[illegible] be such a one, in whom there are not more persons

But a most clear testimony, wherby are taught [illegible] those three, to wit, *That the Mediator is both tru[illegible] by iust, & true God* is extāt, *Act.* 20.28. when it *purchased the Church with his blood.* For he is t[illegible] *deth his own blood.* He is perfectly iust, *who s[illegible] demption of others.* He is true God, *to whom b[illegible] perties of true God are given*, which is, *to be a [illegible] merit, and also by his efficacy & power*, & that, [illegible] is, of the elect & chosen.

5. Who is, and may be that Mediator[illegible]

The Mediator was to be God, yet not the Father, nor the holie Ghost.

OF the person, who should be that Mediator, n[illegible] beene made by the way, in the former question: [illegible] handling of it doth chiefely appertaine vnto this. *That Mediator who must be both very God and verie man, is not, neither can be any other, thā the natural son of God, who also is the son of Marie*, that is, Iesus Christ. 1. *Our Mediator must be true god. But god the father could not be Mediatour*, because he worketh not by himselfe, or immediatly, but mediatly by the sō & the holy ghost, though yet he doth all things of himselfe: neither is he the messenger, or is sent, but he sendeth the mediator. *Neither yet could God the holy Ghost be Mediator*, because he was to be sent of the Mediator into the harts of the elect. Therfore necessarily the Son was to be our Mediator. 2. *That which amēd impareth to others, he must needes have himselfe first.* But it belongeth vnto

vnto the Mediatour to cõferre and bestow grace, & the name of the children of God vpon vs, that is, to worke, that through him we might be adopted of God to be his sonnes, (now this holy ghost doth not give, for he is not the Sonne: neither had the father it, because he was to adopt vs by his Sõ, to be his Sonnes.) Therfore the Mediatour himselfe was to have the right and name of a Sonne, and that not by grace onely, but by nature, that is, he was to be a Sonne by nature, that he might make vs the Sons of adoption. *Joh.n.8.36. If the Sonne shall make you free, yee shall be free indeede.* Ioh.1.12. *As manie as receiued him, to them he gaue power to be the Sonnes of God.* Eph.1.5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe:* & verſ.6. *With his grace he hath made vs ac-* *d in his beloved.* 3. *The Son alone is thas person, by which the* *meth his will concerning our redemption, giveth his holie* *keth vs new creatures.* Therfore is the Son called . the price and ransome of our redemption and oineth the first creation with the second, and e are againe to be created by him, by whome d of God. 2. *Cor.5.17. Gal.6.15. Eph.2.10. Joh.13.* oper vnto the Mediatour, to be a messenger tween God and vs, and to remake or regene- pirit. Therefore the Son must be this Media- *ongeth to the Mediatour, to sende the holy Ghost.* But deth the holy Ghost. therefore the Son is Media- father also indeed sendeth the holy Ghost; But me- y by the Son: the Son immediatly. 5. *It belongeth to the mediator, to suffer & die for vs.* But the son is he who taking our flesh vpon him, hath suffered in it, & died. Therefore he is the Mediator. 6. That the Son is the Mediator, is proved *by conference of revelations & prophecies in the old testament, & by the fulfilling of the same in the new.* 7. The same is proved *by the workes and miracles which Christ wrought.* Ioh.5.36. *The workes that I doe beare witnes of me, that the father sent me.* Ioh.1.38. *Beleeve my workes.* 8. This is also apparant *by the office of the Son.* His office is to declare the counsail of his father: whence, he is called the word, *Io.1.18. The only begotten son, which is in the bosome of the father, he hath declared him.* He hath also opened vnto vs the true knowledge of God, & his secret will concerning our redemption. 9. *By testimonies of scriptures,* both others, and this

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embrace the decree concerning our redemption by our mediator,& cease at length to offēd god through our sins:which is the other part of the covenant,made between god & vs,& is performed by vs,that the covenāt may remaine firm & ratified.But this by reason of our corruptiō,could be promised of no man in our behalfe, except he have the power also of giving the holy ghost by whō he might worke in vs,to assent, & to be more & more conformed to the law of God. But to give the holy Ghost, & by him to worke forcibly, in the harts of mē,faith, conversion & salvation,belongeth to god alone, whose also is the spirit, *Joh.15.26.Whom I will send you from the father.*Ob.*The partie offended cannot be Mediatour.Christ as he is God,is the party offended.Therfore,as he is God,he cannot be Mediatour.*Ans.The Maior proposition is true,if the party offended be such a one,in whom there are not more persons.

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5. Who is,and may be that Mediatour.

The Mediator was to be God,yet not the Father, nor the holie Ghost.

OF the person,who should be that Mediator,mētion hath beene made by the way,in the former question: but the handling of it doth chiefely appertaine vnto this. *That Mediator who must be both very God and verie man,is not, neither can be any other,thā the natural son of God,who also is the son of Marie,* that is,Iesus Christ.1.*Our Mediator must be true god. But god the father could not be Mediatour,* because he worketh not by himselfe,or immediatly,but mediatly by the sō & the holy ghost, though yet he doth all things of himselfe: neither is he the messenger,or is sent,but he sendeth the mediator. *Neither yet could God the holy Ghost be Mediator,* because he was to be sent of the Mediator into the harts of the elect.Therfore necessarily the Son was to be our Mediator.2.*That which anie imparteth to others,he must needes have himselfe first.* But it belongeth vnto

vnto the Mediatour to cõferre and bestow grace, & the name of the children of God vpon vs, that is, to worke, that through him we might be adopted of God to be his sonnes, (now this holy ghost doth not give, for he is not the Sonne: neither had the father it, because he was to adopt vs by his Sõ, to be his Sonnes.) Therfore the Mediatour himselfe was to have the right and name of a Sonne, and that not by grace onely, but by nature, that is, he was to be a Sonne by nature, that he might make vs the Sons of adoption. *Ioh.8.36. If the Sonne shall make you free, yee shall be free indeede.* Ioh.1.12. *As manie as receiued him, to them he gaue power to be the Sonnes of God.* Eph.1.5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe:* & vers.6. *With his grace he hath made vs accepted in his beloved.* 3. *The Son alone is that person, by which the father openeth his will concerning our redemption, giveth his holie spirit, and maketh vs new creatures.* Therfore is the Son called λυτρεὺς, that is, the price and ransome of our redemption and the Scripture ioineth the first creation with the second, and sheweth that we are againe to be created by him, by whome we were created of God. 2.*Cor.*5.17. *Gal.*6.15. *Eph.*2.10. *Ioh.*13. But this was proper vnto the Mediatour, to be a messenger & truceman between God and vs, and to remake or regenerate vs by his spirit. Therefore the Son must be this Mediatour. 4. *It belongeth to the Mediatour, to sende the holy Ghost.* But the son sendeth the holy Ghost. Therefore the Son is Mediatour. The father also indeed sendeth the holy Ghost; But mediately by the Son: the Son immediatly. 5. *It belongeth to the mediator, to suffer & die for vs.* But the son is he who taking our flesh vpon him, hath suffered in it, & died. Therefore he is the Mediator. 6. That the Son is the Mediator, is proved *by conference of revelations & prophecies in the old testament, & by the fulfilling of the same in the new.* 7. The same is proved *by the workes and miracles which Christ wrought.* Ioh.5.36. *The workes that I doe beare witnes of me, that the father sent me.* Ioh.1.38. *Beleeve my workes.* 8. This is also apparant *by the office of the Son.* His office is to declare the counsail of his father: whence, he is called the word, Io.1.18. *The only begotten son, which is in the bosome of the father, he hath declared him.* He hath also opened vnto vs the true knowledge of God, & his secret will concerning our redemption. 9. *By testimonies of scriptures,* both others, and this

of

a 1.Cor. 1.30. a That is wisdome is put for the maker of vs wise; Iustice for the Iustifier; Sanctification, for our Sanctifier; Redemption, for our Redeemer.

of the Apostle. a *Christ is made of God vnto vs, wisedō, & righteousnes, or iustice, and sanctification, & redemption.* Here are put the abstracts, for their cōcrets. *Iustificatiō, & Sāctification* in vs before the fall were one and the same thing, as in the holy Angels: but now they are differēt & diverse in vs. For *Iustification* now is the imputation of christs righteousnes, whereby we are accounted righteous before God. *Sanctification* is the working of a cōformity with God in vs: which conformity is here vnperfect, but shal be perfected in the life to come: where holines & righteousnes shall be again one & the same, evē in vs. *The sum is, in the person of the Mediator three things are to be considered:* which all the scripture ascribeth to Christ alone. First, *that he is God,* which many places of the scripture do confirm. As *Ioh.1.2.3. The word was god. Al things were made by him.* Acts. 20.28. *God purchased the Church with his blood.* Ro.1.4. *Who was declared mightily to be the Son of God, touching the spirit of sanctificatiō.* Ro.10.11. *Whosoever beleveth in him, shal not be ashamed.* 1.Ioh.5.7. *There are three which beare record in heaven, the father, the word, & the holy ghost: & these three are one.* To these also are to be added those places, in which is attributed to Christ, *divine worship, invocation, hearing of our praiers, works proper to God alone.* In like manner those which attribute vnto Christ the name, *Jehova,* Ier.23. Zac.2. Mat.4. Likewise those, in which those things which are spokē of Iehova, are applied to Christ as *Isa.6.9. & Joh.12.40. &c.* Secondly, *that he is true man.* Hither belong those places, *which call Christ man, & the son of man* as when Mat.1.1. He is called *the son of David, the son of Abrahā: & Luc.1.31. The fruit of thy wombe.* And when Rom.1.3. & 9.5. he is said, *to be made of the seed of David according to the flesh:* As also, *to have a body of flesh,* not to be an imaginarie, but a true body. 1.Ioh.4.2. *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. Hitherto belong al those places, which attribute vnto Christ things proper vnto man, as to growe, to eate, to drinke, to be ignorant of some thinges, to rest, to be weary, to be baptised, to be circūcised, to lament, rejoice, &c.* Thirdly, *that two natures in Christ make one person.* Hither are referred the places which by cōmunicating of the properties of each nature, attribute those to his divine nature, which are proper to his humane nature, & so contrariwise. As *Ioh.1.14. The word was made flesh.* b *He was made partaker of flesh & blood.* c *God purchased the Church*

b Heb.2.14.
c Act.20.28.

with

with his blood.[d] *Before Abraham was, I am.*[e] *I am with you alwaie vntill the end of the world.*[f] *He spake vnto vs by his Son, by whom he made the world.*[g] *Iesus Christ is come in the flesh.* Rom. 9. 5. *Christ is God over all blessed for ever.* Amen.

[d] Ioh. 8. 58. [e] Mat. 28. 20. [f] Heb. 1. [g] 1. Ioh. 4. 3.

6. That there is but one Mediatour.

There can be but one Mediatour, because there is but one natural sonne of God.

THere is but one Mediatour, 1. Tim. 2. 6. The reason is, *because the Sonne onelie is Mediatour, and can performe the office of the Mediatour. And there is but one only naturall Sonne of God.* 1. Obiect. *The Saints also make intercession for vs. Therefore they also are Mediators.* Answ. There is a difference betweene the intercession of Christ, and of the Saintes, who live in the world, & pray for others, yea for their persecutours, & for vnbeleevers. For the Saints depend vppon the merit of Christ: Christ offered himselfe a surety, & a satisfier; he sanctifieth himselfe for vs, that is, presenteth himselfe in our steed. 2. Obiect. *Where are manie means, there is not one Mediatour. But there are many means of our salvation. Therefore there is not one only mediatour.* Answ. The Maior proposition we deny. For it is one thing to be a means, an other thing to be the Mediatour of our salvation.

OF THE COVENANT.

The covenāt is that reconciliation, which Christ the Mediator hath wrought betweē god and man.

IT was said, that *the Mediatour is a person reconciling parties, which are at variance.* Now this reconciliation in the scriptures is termed, *The Covenaunt, & testament, which is the correlative, that is, hath a mutuall respect to the Mediatour.* Wherefore the Doctrine which treateth *of the covenant,* is linked with the place concerning the Mediator, because every Mediator is the Mediator of some Covenant, and a reconciler of parties who are at enmitie.

The chiefe questions are,

1. *What a covenaunt is.*
2. *Whether it can be made without a Mediator.*
3. *Whether there be but one and the same covenaunt, or more.*
4. *In what the old & new covenāts agree, and in what they differ.*

1. WHAT A COVENANT IS.

A *Covenant* in generall signifieth *a mutuall promise or agreement betweene the parties who are ioined in that Covenaunt,* whereby is made a bond or obligation for the performance of

of certaine things on both parts, ſolemne ceremonies & tokens being added thereto, to teſtifie & confirme that promiſe & agreement. For the making thereof, declaring & cõfirming of a covenant, ſerve *mutual promiſes and outward ſignes and tokens of the covenant.* *A Teſtament* is called the laſt wil of a Teſtator, whereby he at his death diſpoſeth of his things, what he would have done concerning them: this is ratified by the death of the Teſtator.

In ſpeciall, *the Covenant betweene God & mẽ, is a mutuall promiſe and agreement, made by our Mediatour, confirmed by othes & ſolemne tokens (which we cal Sacramentes) wherby God bindeth himſelfe to remit their ſins vnto them that beleeve, & to give them everlaſting life, for, and by his ſonne, our Mediatour: and men binde themſelves to receive this ſo great a benefite with true faith and to yeeld true obedience vnto God; which is, to live according to his wil, that ſo they may declare their thankefulnes vnto God.* The ſumme is: *This covenant is Gods bond to yeeld vs his grace and favour: & of the other ſide, our bond, to receive this grace by faith and to yeeld new obedience.*

Why the reconciliation betweene god and vs, is called a covenaunt.

Furthermore the name *of covenant & Teſtament* ſhew the ſame thing to wit, our reconcilement with God, or the mutuall agreement betweene God and man. *This reconcilement is called a Covenant,* becauſe, as it hath beene ſaide, both god vnto vs, & we vnto God have promiſe certaine thinges to be performed of both partes; adding certaine ſignes and pledges of this our mutual agreement. It is called *a Teſtament,* becauſe this reconciliatiõ was made by the death of the teſtator Chriſt comming betweene, that ſo it might be firme & ratified. For while the teſtator liveth, he retaineth a right to change, detract, or adde any thing. This reaſon is alleadged in the Epiſtle to the Hebrewes, cap. 9. 16. 17. *The teſtament,* ſaith the Apoſtle, *is confirmed when men are deade. For it is yet of no force, as long as he that made it is alive.* Chriſt hath purchaſed our reconcilement with God for vs with his bloud, and hath left it vnto vs, even as Parents at their deceaſe deliver their goods vnto their children. Obiection. *The teſtament is ratified by the death of the Teſtator, which is God, who cannot die. Therefore this reconcilement is not ratified, or at leaſt wiſe it may not be called a teſtament.* Anſ. The Minor is to be denied. Becauſe, *God is ſaide to have redeemed the Church with his bloode.* Therefore

Why alſo it is called a Teſtament.

It could not have beene a Teſtament, except Chriſt the teſtator had died.

fore he died; but he died according to his humanity. Or, which commeth to the same; *Christ is the testator*, as he is both God and man: but died according to his humanity onlie. Wherefore this reconciliation or Covenant may be called a testament. Reply. *But Christ is the intercessor, & god the testator: therefore the reconciliation is not of force.* Ans. They differ in persons and offices. The person of Christ differeth from the person of the Father and the holy Ghost in office, not in efficacie and power; and in respect of him it is an intercession, in respect of vs, a reconciliation, or receiving into favour.

The same is called an intercession in respect of Christ, who by intercession worketh it, and a reconciliation in respect of vs, who are reconciled.

2. *How a Covenant may bee made betweene god and men.*

THat Covenant could not be made without a Mediator. *For without the satisfaction, & the death of the Mediatour, there could not be wrought a reconcilement, or any receiving into favour.* For we were the enemies of God: neither was there an entrance open for vs to God, before he was pacified by the merit of our Mediator. Againe. *Without the Mediatour regenerating vs, we should not have beene able to stand to the conditions,* & so had the Covenant beene made of no force: as it hath bin shewed more at large before in the place of the Mediatour, in the second question.

3. *Whether there be but one Covenant.*

THere is but one Covenant in substance, and matter: two in circumstances, or administration. There is but one in substance: 1. Because there is but one god; one Mediatour of those parties, God & men; one meane of reconcilement; one faith; one way of the salvation of al who are saved, & have bin saved even from the beginning of the world vnto the end. Hebr. 13.8. *Jesus Christ yesterday, & to day, & the same is also for ever.* Rom. 9.5. *Who is over al.* Col. 1. 18. *And he is the head of the body of the church.* Ephes. 2.21. *In whō all the building coupled togither, growveth vnto an holy temple in the Lord.* Actes. 4.12. *Among men there is given none other name vnder heaven, whereby we must be saved.* Mat. 11.27. *No mā knoweth the father, but the Son, and he to whom the Son will reveal him. No man commeth to the father but by me.* Ioh. 14.6. *I am the waie, the truth, and the life.* Luk. 10.24. *Many Kings and Prophets have desired to see, that which ye see.* Iohn. 8.56. *Abraham rejoiced to see my daie, and he saw it, and was glad.* All therefore as well vnder the law, as vnder the Gospel, who were to be saved, had re-

The e is but one covenāt in substance, two in circumstances.

ſpect to the onlie Mediatour Chriſt, by whom alone they were reconciled vnto god & ſaved: & therefore there is but one Covenaunt. 2. *Becauſe the principal conditions wherby we are bound vnto God, & God to vs, and which are called the ſubſtance of the Covenant, are both before & after Chriſt all the ſame.* For in both, both in the old & new Covenaunt or teſtament, god promiſeth remiſſion of ſins to beleevers and repentant ſinners. In both, men are bound to beleeve & repent; that is, the ground & foundation of doctrine in both is the ſame, to wit, the law and the promiſe of grace propoſed in Chriſt.

Now *the Covenant is alſo of two ſorts*, or there are two covenaunts, *as concerning the circumſtances, & thoſe conditions which are leſſe principal*, which are the formes of adminiſtration, ſerving for the principall conditions, that the faithful may attaine vnto them by the helpe of theſe. *A rule* here may bee obſerved. In all Covenants, their conditions are ever to be conſidered: which if they be the ſame, then are the Covenants alſo the ſame; if divers, then the covenauntes alſo divers; if partly the ſame, and partly divers, then the covenãts alſo are in part the ſame, and in part divers; as in this covenaunt.

The diverſity of covenants is knowen by the diverſitie of their conditions.

1. *In what the old and new covenant agree, and in what they differ.*

2. The ſame autor of both Covenantes.
2. The ſame parties in both reconciled.
3. The ſame Mediatour of both.
4. The ſame promiſe of grace in both

THE new covenaunt agreeth with the old, in reſpect of GOD, in theſe. 1. *The ſame is the Author of both covenaunts.* 2. *The ſame parties are ioined in both covenants, to wit God and man.* 3. *The ſame is the Mediatour of both. Moſes indeed is called alſo the Mediatour of the olde Teſtament*, but as a type: For Chriſt was alſo in the old Teſtament the Mediatour, but had adioined vnto him Moſes as a type, but nowe he is Mediatour without that typicall Mediatour. For hee is manifeſted in the fleſh, and is no more covered with types. 4. *The promiſe of grace is in both the ſame*, to wit, remiſſion of ſinnes, the giving of the holie ghoſt or regeneration, & life or glorie everlaſting, to be given freely by and for Chriſt the Mediatour to thoſe only who beleeve. For God promiſeth grace and mercy to all who beleeve in the Mediatour, *Gen. 22. In thy ſeede ſhall all nations bee bleſſed. Gen. 3. Hee ſhall breake the Serpents head. Gen. 17. I will be thy god, and the god of thy*

thy seed. This is the same with the promise, which is made to the faithfull of the new covenant: *He that believeth in the son hath everlasting life.* Now here we speake not in particular, of the circumstances of grace, but in generall, of grace it selfe, which was promised. Both covenants have the same corporall promises also, but that only in generall.

Now, in respect of men, the new agreeth with the old: *that in both men are bound to faith, & new obedience. Gen. 17. Walke before me, & be thou upright. I will be thy God, & the God of thy seed.* But the Lord cannot be our god, except by a true faith we apply the merit of christ vnto vs, for which alone he wil receive vs into favor; & except we bring forth the fruits of true repentance. The new & old covenāt therfore agree as concerning the principall conditions of the covenant, both in respect of God, and in respect of man.

How the old and new covenant differ in respect of God.

But they differ, in respect of God, in these. 1. *In the promises of corporall benefits.* For these in the old testament were speciall, certaine, & definite, as the promises of the Land of Canaan, of the Church, of the governement & Mosaical ceremonies to be observed in that region and nation vntil the comming of the Messias: & lastly of the Messias to be born out of that people. In the new testament there are no speciall promises of certain corporal benefits, but onely generall; as that God wil alwaies in this life give his Church some abiding and resting places, although it be dispersed and scattered throughout all nations. 2. *They differ in a circumstaunce of the promise of grace.* For in the olde covenant they were reconciled vnto God, & saved for the Messias sake who should come, or be exhibited: we in the newe covenaunt are saved for him being come and exhibited. 3. *In the signes or symboles of the promises.* In the olde were many & divers signes and Sacramentes, as the circumcision, the Passeover, the Sacrifices in the new, few, and plaine, even Baptisme, and the Supper of the Lord. 4. *In the olde covenant were types and figures of good thinges to come, and so all thinges were the more obscure and darke; in the newe is an accomplishment and exhibiting of those thinges, and so all thinges more cleare.* The doctrine and knowledge of the Gospell, especially nowe Christ beeing come and manifested, is more bright and plentifull, for that a declaration of thinges done vseth to bee more perspicuous, than the

fore-telling of things which shal be done. 5. *In the old, the powring out and effusion of the gifies of the holy Ghost is more narrow and sparing in the newe, more large and plentifull.* Ierem. 31. vers. 31. *I will make a newe covenannt.* 2. Cor. 3. 6. *The old was but for a time during vntill the comming of the Messias. The newe is for ever.* According to that, *I will make an everlasting covenant with them.* *They differ in respect of men.* First: *For that in the old testamẽt the Church stood bound to the obedience of the whol Mosaicall Law, Morall, Ceremonial, & Civill. In the new testament we are bound only to the spiritual or moral worship, & the vse of the Sacraments.* The Ceremoniall & Civil laws of Moses bind not vs. Secondly, *The old was made to one certaine nation.* The Prophets therfore were sent vnto the people of Israel, & to thẽ they applied their speeches. *The new belongeth to all Nations.* For God will that all be saved, of what Nation, language, or condition soever they be. The Apostles therfore were sent to the whole world to gather the Church of Christ out of all Nations: or, which is the same, *In the old testament the Church was tied vnto a certaine Nation; In the new it is Catholicke and vniversall,* that is, spread through all Nations.

How they differ in respect of men.

Here is to be observed, that *the old covenant is taken by a figure of speech called Synecdoche,* (which we vse when we take the whole for a part, or a part, for the whole) *for the law,* in respect of that part which was especially handled there. For in the old testament the law was more vrged, & there were manie parts therof. Contrariwise the gospel was then more obscure *The new also is taken for the gospell,* because in the new testamẽt a great part of Moses law is abrogated; & the manifestation and knowledge of the gospel is to vs more cleare and ample.

Why the old covenant was taken for the Law, and the new for the Gospell.

OF THE GOSPELL.

THIS 19. Question of the Catechisme, which is, concerning the Gospell, is like to the third. For as that, so this also sheweth that our deliveraunce by the Mediatour, is knowen and learned out of the Gospell. Seeing then it hath beene already spoken of *the Mediator,* we are necessarily also to speake of the doctrine in which the Mediatour is declared, described, & offered vnto vs. That doctrin is *the gospell.*

pell. Afterwards we are also to speake of the mean, wherby we are made partakers of the Mediator: that mean is *Faith*. First therefore the common place *concerning the Gospell* commeth to be handled, which is fistly annexed to the former doctrine concerning the Mediator & Covenant between God & men. 1. *Because Christ the Mediator is the subiect or matter of the gospel*, which teacheth, who, & what maner of Mediator this is. 2. *Because he is the author & publisher of the same*. For it is part of the Mediators office to publish the gospel, as it is said: *No mā hath seen god at any time; the only begotten son, which is in the bosome of father, he hath shewed him*. 3. *Because the gospell is part of the covenant, & the new covenant is often taken for the gospell*. [1] 1 Joh. 1. 18.

The principall questions are.

1. *What the gospell is*. 2. *Whether it hath been always known*.
3. *How it differeth from the Lawe*.
4. *What are the proper effects of the gospell*.
5. *Whence the truth and certainty of the gospel may appeare*.

1. WHAT THE GOSPEL IS.

THe greek word εὐαγγέλιον, for which we vse gospel, signifieth 1. *A ioiful message, or news*. 2. *The sacrifice which is offered to god for this ioiful news*. 3. *The reward which is giuē to him, who bringeth these glad tidings*. Here it is takē for the doctrin which inteateth of Christ: because it declareth ioiful things, eyē our deliverie frō sin & death, or remissiō. & life everlasting. There is a difference also to be observed between the word εὐαγγέλια, & εὐαγγέλιον. This word εὐαγγέλιον signifieth the doctrin cōcerning christ now manifested: & is a clear declaratiō of things don, or of the promises now fulfilled, by the Messias being manifested. But Εὐαγγέλια is the promise, & as it were a certaine shadowing out, or a darke expressing of things to be fulfilled by the Messias, who was after to be manyfested, & so is it more obscure. The gospell (for so we interpret εὐαγγέλιον) is of the new testament, & the fulfilling of the promises of the olde testamēt. Nevertheles, this differēce of these words is not perpetual, neither cōsisting in the thing it self. For both of them declare the same benefits of the Messias: but the difference is onely in the circumstance of time, & in the maner of his manifestation and exhibiting. *Joh. 8. Abraham saw my daie, & was glad. Joh. 14. 5. No man commeth to the father, but by me*.

Nowe the Gospell is the doctrine made manifest of God by his

The definition of the gospell.

Sonne the Mediatour presentlie after the fal of mankinde into sin & death, promising all beleeving & repētant sinners remission of sins, & their receiving into favour, & life everlasting, freely to be granted through & for his son the mediator. By which doctrine the holy ghost doth forcibly kindle & work in the harts of the chosen, faith, repētace & the beginning of everlasting life. Out of the 18.19. & 20. questions of the catechisme, such a definitiō of the Gospel is framed: *The gospell is the doctrine concerning Christ, delivering and teaching that he is made of god (vnto al those who are ingraffed into him by a true faith, & doe embrace his benefits) wisdom, righteousnes, sanctificatiō, & redemption: which doctrine was revealed of god, first in Paradise by his sonne, & afterwards propagated by the Prophets, shadowed by the sacrifices and ceremonies of the law: & lastlie fulfilled and accomplished by Christ.* Both which definitions, all the sums which are in scripture delivered of the Gospell, doe confirme, as *Ioh.6.40. This is the wil of him that sent me, that everie man that seeth the son, & beleeveth in him, should have everlasting life: And I wil raise him vp at the last day.* Act.13.38. *Through his name was repentance & remission of sins to be preached to al nations.* Luk.24.47. *He commandeth his disciples to preach faith & repentance.* Ioh.1.17. *The law was given by Moses, but grace came by Christ.* By these & the like testimonies of the scripture it is manifest, that *both the law & the gospel preacheth repentance: & that the instrument whereby God doth worke in vs repentance or true conversiō is properlie the gospel.* But this order in proceeding must be observed. First, *the law is to be proposed*, that thence we may know our misery. Then, that we may not despaire after our miserie is knowen vnto vs, the gospell is to be taught, which both giveth vs a certaine hope of returning into gods promised favour by Christ our Mediatour, and sheweth vnto vs the maner howe we are to repent. Thirdly, that after we attaine vnto our deliverie, we be not careless and wanton. Againe, *the law is to be taught*, that it may be the levill, squire, and rule of our life and actions.

What order is to be obtained in teaching the law and the Gospell.

2. *Whether the gospell hath beene alwaies.*

THE *Gospell*, that is, the doctrine concerning the promise of grace through Christ our Mediatour, is not new, but *hath alwaies beene extant in the Church.* For presently after mans fall it was manifested in Paradise: but consummated and

and absolved by Christ, both in the fulfilling or full performance, as also in a more cleare declaration of those thinges which had before time beene promised in the old testamẽt. This is confirmed by the records of the Apostles: as of Peter *Act.*10.43. *To him also give all the Prophets witnes, that through his name al that believe in him, shall receive remission of sinnes.* 1. Pet.1.10. *Of the which salvation the Prophets have inquired and searched.* Likewise of Paul, *Rom.*1.2. *Which (gospel) he had promised afore by his Prophets in the holie scriptures.* Of Christ himself also, saying. *Joh.*5.46. *Had ye believed Moses, ye would have believed me, for he wrote of me.* The same is manifested by all the promises & prophecies, which speake of the Messias. This is therefore diligently to be marked, because God will have vs know that there was, & is, frõ the beginning of the world vn to the end, one only way of salvatiõ, *Joh.*1. *In him was life, & the life was the light of men.* Ioh.10.28. *I give vnto them eternall life.* Ioh.8.56. *Abraham saw my daie, & was glad.* Gen.12.3. *In thy seed shal al Nations be blessed.* Ioh.10.7. *I am the doore.* Ioh.14.6. *I am the way, the truth & the life. No man commeth to the father, but by me.* Ephes.1.22. *God hath appointed him over al thinges to be the head of the Church.* Heb.13.8. *Christ is yesterdaie, and to daie.* Iohn.5.46. *Moses writ of me.* Now Moses writte of Christ, First, *Because he reconneth the promises concerning the Messias.* Gen.12.3. *In thy seede shal all nations be blessed.* Deuteronom. 18.11. *God shall raise vppe a Prophet.* Numb.24.17. *A Starre shal rise out of Jacob.* Secondlie, *he restraineth the promise concerning the Messias vnto certaine persons, of whom he was to be borne:* By which afterwardes the promise of the Messias was more and more renewed and revealed. Thirdlie, *The whole Leviticall Priesthoode, and ceremoniall worship, had a respect & were referred vnto Christ,* as the Sacrifices, the immolations, the altars, the tẽple *Yea the kingdome also, & the kings were a type of the kingdome of Christ.* Wherefore Moses writ many things of Christ.

The gospell published in paradise.

Why Moses is said to writte of Christ.

1. Objection. *But Paul saith, that the Gospel was promised by the Prophets: and Peter saith, that the Prophets did foreshew the grace which should come vnto vs: wherefore the gospell hath not bin alwaies.* Answere. The Antecedent of this reason is to be distinguished. The Gospell was promised, and the grace and favour to come was foreshewed: it is true. First, *as concerning*

the fulfilling of those things, which in the old testament were promised to come. Secodly, *In respect of the more manifest knowledge of the promise of grace.* Thirdly, *In respect of a more large powring out of the giftes of the holy ghost.* Wherefore the whole reason we accept of, as true, *if by the gospel* they vnderstand the doctrin of Christ already exhibited & raised from the deade, sitting at the right hand of his Father, & giving aboundantly gifts vnto men. But we deny it, as the word, gospel, is taken for the very promise it selfe of grace, remission of sins, regeneration, glorification, freely to be bestowed for the Mediators desert, & merit. For this grace was also promised & truely performed in the old Testament to al beleevers, for Christs sake, not who was hereafter to come and to be exhibited, as the same grace is yeelded vnto vs for the same Christ; but who is already come & exhibited. *Iohn 8 56. Abraham saw my day, & was glad.* Act. 10.43. *To him give al the Prophets witnes.* Rom. 10.4 *Christ is the end of the Lavv.*

2. Obiect. Paul *Ephes.* 3.5. saith, *That in other ages the gospell vvas not opened vnto the Sonnes of men.* Answere. This reason is a fallacy of division (as the Logicians cal it) in dismembring or dividing those things which are to be ioined: or otherwise, it is a fallacie, in affirming that simply to be saide so, which was so saide but in some respect. For the Apostle in the same place presently addeth, *as it is now.* For now, that is, the Messias beeing manifested, the gospell is much more clearelie discovered, and derived and spread to many more, than it was in the old Testament. It was therefore known vnto them vvho lived of old: though not in so simple sorte as vnto vs.

3. Obiect. *The Lavv was given by Moses, grace and truth came by Christ,* Iohn. 1.17. *Therefore the Gospell was not from the beginning.* Aunswere. Grace and truth did appeare by Christ, exhibited & manifested, to wit, in respect of the fulfilling, & ful & plentiful performance of those things which were promised in the old Testamẽt. But hereof it followeth not, that they in the old Testament were destitute of this grace. For vnto them also was the same grace effectually applied by Christ & for Christ, but being as yet to be manifested in the flesh, & therfore more sparingly. Whatsoever grace and true knowledge of god was ever in any mẽ, they had it by Christ.

Iohn.

*John.*1.18. *No man hath seene God at any time; the onlie begotten Son, which is in the bosome of the father, he hath declared him.* Reply. *But he saith.* The Lavv *was given by Moses: therfore not the Gospell.* Ans. The consequence is of no force, which is inferred from the maner of handling a thing, to the thing it selfe As, Moses doth compriſe & deliver the gospel in darke and ſparing maner: therefore he doth not at all meddle with it: this conſequence is not of force. For the law is ſaid to be given by Moses: becauſe this was chiefly belonging to his office, that he ſhould publiſh the law: though withal he taught the goſpel, albeit more obſcurely & ſparingly. For the promiſes of grace are intermingled with the law: & all the rites of the old teſtament have a ſignification & teſtification of the grace of the goſpel, which grace was beſtowed on beleevers for Chriſt, who ſhall hereafter be manifeſted. But it vvas Chriſts chiefe function to publiſh the goſpell, albeit he alſo taught the Law. For he purged the morall Law frō corruptions, by rightly interpreting it, & did write it by the working of his holy ſpirit, in the harts of mē, abrogating the Law ceremoniall and iudiciall.

3. *How the Goſpell differeth from the Lavv.*

ALthough in the doctrine both of the Lawe and of the Goſpell is entreated of the nature of god, & of his wil & works, yet is there very great difference betweene both. They differ, 1. *In their revealings, or in the maner of their revealing.* The Law is known by nature, that is, knowledge of the Law was graffed and ingendered in the minds of mē in the very creation, & therfore known to al, although there were no other reveiling of it. Rom. 2.15. *They have the effect of the Law written in their hearts.* The goſpell is not known by nature, but is peculiarly revealed to the Church alone, by the Son our Mediator. For no creature could have ſeene or hoped for that mitigation of the Law, & the way how to recover out of puniſhment, except the Sonne had revealed it. *Matth.* 11.27. *No man knoweth the father, but the Sonne, and he to whom the Sonne vvill reveale him.* Matth. 16.17. *Fleſh and bloode hath not reveiled it vnto thee.* John. 1.18. *The ſonne vvhich is in the boſome of the father, he hath declared him.* Secondly, *they differ in the verie kinde of doctrine, or in the ſubiectes or matters vvhich they deliver.*

The law known by the light of nature.

The Goſpel knowen by the light of grace onlie.

The law teacheth what we ought to be, but not how we maie be, as we ought.

The gospell teacheth how we may bee.

deliver. For the Law teacheth what we ought to be, to wit, perfectlie conformed vnto God: but yet it doth not make vs to be such. *But the gospell sheweth the meanes, whereby we maie be such*, even by the imputation of anothers righteousnesse, and the inchoation or beginning of newe obedience, whereby we are conformed to GOD in Christ. *The Law saith, Restore that thou owest: doe this and live. The gospell saith, beleeve Christ, thy debt is paied*: the grace of the holy ghost is purchased, whereby hee that is regenerated maie performe the Lawe. 3. *They differ in the promises. The Lawe promiseth everlasting life, but with a condition of perfect righteousnesse or obedience to bee performed of vs. Hee that doeth them, shall live in them. If thou wilt enter into life, keepe the commaundements, &c.* The *gospell promiseth everlasting life, with a condition also of perfect righteousnesse, but which is performed by another, though yet imputed vnto vs by faith.* The Lawe promiseth life to those who yeeld obedience, or are righteous in themselves. The Gospell promiseth vnto sinners remission of sinnes, and life everlasting, freelie to be given for the satisfaction of Christ, apprehended of them by a true faith that they be penitent or begin new obedience. The gospell therefore requireth of vs only a true faith, whereby we maie embrace Christs perfect righteousnes freely imputed to beleevers, yea Christ himselfe togither with all his benefits bestowed of meere grace vppon vs. Neither for these respectes are the Law & the gospell at ods one with the other. *For albeit the Lawe will, that thou keepe the commandements, if thou wilt enter into life*: yet doth it not shut thee from everlasting life, if another fulfill the Lawe for thee. For by setting downe the one way of satisfying for sinnes, it doth not exclude the other, to wit, of satisfying by another, which way the gospell declareth vnto vs. Now we cannot make satisfaction by another, that is, by Christ, except by faith we cloth our selvs with his perfect righteousnesse. The gospell therefore commaundeth vs to have faith, and withall to repent from our hearte: for faith cannot stande without true repentaunce.

The Law is the ministery of death.

4. *They differ in effectes. The Lawe is the ministerie of death, and killeth.* Because by it selfe without the Gospell, it is onelie the letter, that is, the outwarde preaching, and bare know-

knowledge of those thinges which wee ought to doe. For it teacheth indeed our duty, and that righteousnesse which God requireth at our handes, but it doth not make vs able to perfourme that righteousnesse, neither doth it shew vs any hope to attaine thereunto by another, but rather accuseth and condemneth our vnrighteousnesse. Flesh hardly bearing this, is angry and rageth against God himselfe, and is in despaire. *The gospell is the ministerie of life and of the spirit, that is, it hath the forcible operation of the holie Ghost adioined, and doth quicken.* For this is the instrument of the holy ghost, which he properly vseth, to kindle faith in vs, whereby wee who before were deade, are againe quickened and receive strength to perfourme the Law. For through faith in Christ our Mediatour, the Lawe ceaseth to be vnto vs the ministery of death, and is become spirituall, that is, the instrument of the holy Ghost, wherby he forcibly moveth our hart to serve God.

The gospell, the ministery of life.

It was saide in the definition of the Gospell, and in the third difference betweene the Law and the Gospell, *that the Gospell requireth both faith and repentance or newe obedience, and so is the preaching both of remission of sinnes and of repentaunce.* Against this Flaccius Sectaries keepe a sturre, and reason after this sorte: *There is no precept or commaundement belonging to the Gospell. The preaching of repentaunce is a precept or commaundement. Therefore the preaching of repentaunce belongeth not to the Gospell, but to the Lawe.* Aunswere. We denie the Maior, if it be generally meant. For this precept is proper vnto the Gospell. That it commaundeth vs to beleeve it, to embrace the benefite of Christ, and nowe being iustified, to beginne that righteousnesse which the Lawe requireth of vs. Wherefore the Gospell is the preaching of repentance: because it willeth sinners, yeelding them hope to obtaine pardon through and for Christ, to returne vnto God. It sheweth them the waie howe to exercise true repentance, and beginneth it in their harts by the force of the holy ghost. These things are not done by the Lawe, but by the Gospell onely. They replie. *Yea but the Lawe also willeth vs to beleeve, and commaundeth conversion. Therefore it is not proper vnto the Gospell: or else the Gospell is not diverse from the Lawe.* Aunswere. Both the Lawe and the Gospell commandeth faith and conversion

The gospel is the preching of repetance.

The recalling of sinners vnto God, is proper vnto the Gospell.

both the law and the Gospell require faith.

sion to God; but diuersly. *The law doth it only in general*, because it commãdeth vs to beleeve every word of god, that is, al the promises, commandements, & threatnings of god, delivered either in the Law, or in the gospel, *& that with a denouncing of punishmẽt, except we do it.* The law saith, *Beleve every word of god.* It willeth therfore, that we beleeve & obey this cõmandemẽt also, by which God in the Gospel commandeth vs to returne vnto him, & to beleve in Christ. *But the gospell in speciall, & expresly willeth vs to embrace by faith the grace promised vs in Christ & to return vnto god:* that is, it saith not in generall, *Beleeve al the promises & denouncing of God, &c.* for this it leaveth vnto the Law: but it saith plainly, & expresly, *Beleeve this promise*, to wit, that thy sins are pardoned thee, & that thou art receaved of God into favor, by, & for Christ, & returne vnto god. Further, it exhorteth vs both inwardly & outwardly by the word & sacramẽts, *That we walk worthy of him*, that is, do such works as are pleasing to god: but this it doth onely in generall, and therfore sendeth vs backe vnto the Law, which in particular & distinctly declareth, what that righteousnes, or obedience, or workes are, which God requireth of vs.

4. What are the proper effects of the gospell.

THe proper effects of the gospel are. 1. Faith. Rom. 10. 17. *Faith cõmeth by hearing.* 2. Cor. 3. 8. *The gospell is the ministery of the spirit.* Rom 1. 16. *The gospel is the power of god vnto salvation to every one that beleveth.* 2. *Our whole conversion vnto god, instificatiõn, regeneration, & salvation*, which are the effects of faith. For by faith, as by the instrument, whole Christ, together with all his benefits, is received.

5. Whence the truth & certainty of the Gospell may appeare.

THe truth & certainty of the gospel, that is, of the promise of grace appeareth, 1. *By the testimony of the holy Ghost.* 2. *By the prophecies which have beene vttered by the Prophets and other holy men.* 3. *By the fulfilling of those prophecies, which was accõplished in the new testament.* 4. *By the miracles, wherby the doctrine of the gospel was confirmed.* 5. *By the end or property of the doctrine of the gospel:* Because that alone sheweth the way how to escape death and sinne.

Question

Question 20. & 21. of Faith.

The necessity of the true doctrine of Faith.

THese two questions are necessarily annexed to the former concerning the Mediatour Christ, and the gospell. *For without this doctrine of faith, neither the Mediator, neither the preaching of the gospel are profitable to anie, but rather encreasē & aggravat their condemnation.* For albeit the satisfaction of our Mediatour Christ for our sinnes be most perfect, and God doth testifie in his Gospell, that he will accept it for righteousnesse, and for it receive men into favour: yet notwithstanding al are not freed from misery, but they only, who beleeve the gospell, and also doe apply the merite of Christ vnto themselves by a true faith. For of that condition is Christs righteousnes made ours, if we receive it: now that receiving is the act and worke of faith alone, that is, faith onely is the meane, whereby we are made partakers both of Christ himselfe, and of all his benefits. Wherefore we are diligently to learne out of Gods worde, what is the nature, and what the property of faith.

Grace is greater than sin in respect of the sufficiency of Christs satisfaction, not in respect of the applicatiō on thereof.

1. Obiection: *Grace exceedeth the sinne of Adam. If therefore for the sinne of Adam all men are caſt away: much more by the grace of Christ, all, and not beleevers only are saved.* Answere to the Antecedent: Grace exceedeth and is above sin, in respect of the sufficiency of the satisfaction: not in respect of the application thereof. Wherfore, that all are not saved through the satisfaction or obedience of Christ, the fault therof sticketh in men themselves, & is to be ascribed vnto the vnbeleevers who embrace not the grace of Christ offered, but like vngratfull men reiect it. *But in the beleevers only doth God obtaine his end & purpose,* when as they be thankefull vnto God, receive the benefits of God by a true faith, & celebrate and magnifie them in their whole life.

2. Obiect. *Whomsoever Christ hath fully satisfied for, they are to be received of God into favour: For so doth the iustice of God require. But Christ hath fullie satisfied for all the sinnes of all men. Therefore all men are to be received of God into favour: or, if this be not done, God shal be vniust, or somewhat is derogated from Christes merite.* Aunswere. The Maior proposition being vnderstood simply, and without any limitation, is false. All are received into favour, for whom Christ hath satisfied, to wit, if they apply the satisfaction of Christ vnto themselves by beleeving and

and resolving, that they are for that his satisfaction accepted of God. *Joh. 3. 16. So God loved the world, that he gave his son, that whosoever believeth in him, might have everlasting life.* And here of it appeareth, *wherfore all are not saved*, even because all doe not apply by faith Christs satisfaction vnto them; & God wil have examples to remaine not only of his mercy in his chosen, but of his iustice also in the reprobate. This would not be, if all, without making of difference, were saved.

The force of Christs satisfaction is seen not in the multitude of them who are saved but in the greatnes of the benefite.

Obiection. *Adam by one sinne made all subiect to condemnation, but Christ doth iustifie onlie some. The force therfore is greater of sinne to condemne, than of the satisfaction of Christ to save.* Answ. We deny the consequence of this argument: because the efficacy and excellency of the satisfaction of Christ, is not to be esteemed by the multitude of them who are thereby saved, but by the greatnes of the benefit it selfe. *For it is a greater worke to deliver & save even one from everlasting death, thā to make al men by one sin, guilty of everlasting death.* For be it that Christ should save even but one man. 1. *It was necessarie that he should paie in a finit time, a punishment in greatnes and valew infinit, not only for that one sin of Adam, but for other infinite sinnes which followe it*, of which every one also deserve infinite punishment. 2. It was required also, *that he should purge and take awaie not onlie that original and birth sinne, but also infinite others.* 3. *And should restore in vs a perfect conformity with God.* Wherefore the grace of Christ in saving even one man, doth in infinite maner exceede the sin of Adam. Againe, that all are not saved by Christ, the cause lieth not in the force and excellency of his satisfaction, or in the merit of Christ: for this in it selfe is a sufficient and full worthy ransome, for the expiating of all the sins of all men: but the fault rather is in men, who doe not as much as apply vnto themselves by a true faith Christes merite, as they doe apply vnto themselves the sinne of Adam, both by being borne in it, and consenting vnto it, and in fostering it. For the grace of god is not narrower, or of a straiter compasse than sinne, in respect of the sufficiency of Christs satisfaction, but in respect of the sufficiency of the application thereof, which is required of men. For God will not so shew his mercy, as that he wil not also exercise his iustice.

Now the reason, *Why God doth impute for perfect righteousnesse*

neste the merit of Christ to beleevers onlie, & restoreth salvatiō vn-to them, is, for that in them alone he obtaineth the end both of his creation & also his delivery and iustification, even his praise & glory. For they only agnise this benefite of God, and yeeld thankes vnto him for it: the rest despise it.

OF FAITH.



AVING declared the doctrine *concerning the Mediatour*, which is the gospell; it remaineth that wee speake of the meane, vvhereby vvee are made partakers of the Mediatour: that is, *of Faith*, vvithout vvhich also the preaching of the Gospell profiteth and availeth nothing.

The principall questions concerning Faith, are seavin.

1. *What is faith in generall.*
2. *How manie kindes of faith there are.*
3. *How those kinds differ.*
4. *How faith and hope differ, and agree.*
5. *What are the causes of faith.*
6. *What the effectes.*
7. *To whom it is given.*

1. WHAT FAITH IS.

FAith in generall, *is a knowledge of certaine propositions, and a firme assent*, caused by the authority of a true witnesse, who is not thought to deceive, whether it be God, or Angell, or Mā, or Experiēce: or, *it is to assent firmely to a thing knowen, for the asseveration sake, & word of true witnesses.* This faith reacheth to things both divine and humane. Wherefore we must give a more restrained faith, which maye agree to divine things: which notwithstanding must be also generall. *Theologicall faith therefore is a certaine knowledge, firmelie yeelding assent to al things which are delivered in the sacred scriptures of god, his wil & works, & of sin; evē because god himselfe doth affirme it: or, it is, to yeeld assent to every word of god, delivered to the church, either in the Law, or in the gospell, for that it is the asseveration or avouching of God himselfe.* Oftentimes it is taken for the very doctrine of the church, or those things whereby we are out of Gods worde enformed & instructed vnto faith or assent and beleefe.

The definitiō of Theologicall faith in generall.

Fur-

How faith differeth frō al other kinds of knowlege.

Furthermore, albeit ther be also other certain notices wher vnto we firmely give assent, as vnderstanding, or apprehēsiō of principles, Science, Sapience, Art, Prudence, (for the assent comming vnto the notice doth confirme & perfect it, so that what knowledge of a thing is had without assent, it is imperfect & vnprofitable) yet none of those are that faith, especially the Theologicall, such as a litle before it is described. *For to those notices or apprehensions we doe assent*, either because they are naturallie engraffed in our minds, or, for that they bring demonstrance or some other true and certaine proofs. *But the Theological assent or faith* is not, neither ariseth it out of the instinct of nature, neither out of sense, or experience, neither out of demonstrations, or reasons borrowed from Philosophie, but commeth & dependeth of a peculiar & supernatural revelation or divine testimonie. That therefore which is added in the former description, *for the asseveration of God himselfe*, distinguisheth Theologicall faith from al other knowledges, even the most certaine. And this general definition of Theological faith is necessary, that we may not thinke that out of Philosophy or such principles as are naturally knowen to all, are to be drawen reasons or argumentes sound and sufficient, to confirme the articles of our faith; but may know, that the word of God, & those good and necessary consequences & arguments which are framed out of it, are a supernatural light, & more certaine than al, though most exact, and exquisite demonstrances either naturall or Mathematicall of Philosophers.

2. *What are the kindes of faith.*

1. *Historical.* 3. *Working miracles.*
2. *Temporary.* 4. *Iustifying.*

What historicall faith is.

THe difference of these kindes one from the other appeareth out of their definitions. *Historicall faith, is to know & thinke all those things to be true, which are manifested frō above, either by voice, or by visions, or by anie other manner of revelation, and are taught in the bookes of the Prophetes and Apostles, and thus to be persuaded of them for the asseveration & testimony of God himselfe.* It is called *historical*, because it is a bare knowledge, of such things, as God saith he doth, or hath done, or hereafter will doe. Of this faith these testimonies of holie Scripture make mention. *Iames.2.19. The Divels believe, and tremble.*

remble. For the divel knoweth exactly, both what things are written in the word, & also what are not written. Because he is a spirit, witty, quicke, & learned: he is present, and seeth whatsoever things are done in the Church, & also through long experience hath knowen, & doth know the doctrine of the Church to be true, &c. 1. *Cor.* 13. 2. *If I have all faith, so that I moove mountaines, &c.* Which saying maie be construed of all the sorts of faith, justifying faith onlie excepted. *Act.* 13. *Simon Magus is said to have believed,* to wit, that the doctrine was true, which the Apostles did propound. Wherefore *historical faith maie be without justifying faith, although justifying faith is not without it:* for the historical is part of the justifying & therefore this is good & profitable, & necessarie in it selfe, but is made in Divels & men, sin by an accident, for that they applie not those things to themselves, which they know out of the word of God.

Historicall faith good in it selfe, but made ill by them, who cannot apply it vnto themselves.

Temporarie faith, is to assent vnto the heavenlie doctrine which is delivered by the Prophets & Apostles, to professe it, & to rejoice in the knowledge therof, & to glorie therein for a time, yet not for anie feeling of gods grace towards them, but for other causes whatsoever, & therfore without anie true conversion, & final perseverance in the profession of that doctrine. This faith or approbation of Gods truth, & ioie therein, is not true, sound, & perpetual, but onlie dureth for a season, because it ariseth & dependeth of temporarie causes, which may be changed & taken away; as the desire & pleasure of knowledge, glory, honours, & other worldly commodities, whether publike or privat, true, or apparant and in shew. These commodities being gone once, & persecution or some other temptation arising, it must needs be also that this faith must faile. This definition is drawne frō the words of Christ, *Mat.* 13. 20 *He that receiveth seede in the stonie ground, is he which heareth the word, & incontinentlie with ioie receiveth it,* that is, embraceth & professeth it, & reioiceth in it: *yet hath he not root in himself,* that is, he wanteth applying of the merit of Christ, & confidence therein, and the regeneratiō of the holy Ghost. Wherfore it is only a resemblāce & shew of godlines, not true godlines & faith. It differeth frō historical faith, 1. *For that this temporary doeth forepass historical.* Further, *it addeth some thing vnto knowlege, as professiō of doctrin, & a certain godlines, gladnes, & glorying or rejoicing, be-*

What temporarie faith is.

Temporarie faith is ledde in a string with the commodities of this world, & with them doth live and die.

tause of the knowledge of the truth, but at length it faileth. Historical faith is onlie a knowledge. This differẽce is therby cõfirmed in that the Divels have historical faith: for they beleeve and tremble: but they have not this tẽporarie faith. First, *because that knowlege & faith which they have, never faileth, or is extinguished, but remaineth in thẽ perpetuallie.* Again, *neither ioie they in their knowlege, neither do they professe it: but though they know it to be true, yet doe they horrible persecute it, & would have it wholie rooted out.* Now if any mã had rather cõprehẽd this tẽporarie faith vnder historical, I am not against it. But then must degrees be made of historical faith, to wit, that in some it is ioined with a certaine reioicing & profession, as in those who revolt frõ the doctrin of the Church & godlines; in other not so, as in the Divels & dãned persons: & so the matter cõmeth al to one. Ob. *But the Divel hath of tẽ professed Christ, therfore he doth not oppugne his doctrine.* Anſ. He did this, not for anie desire of promoting & advãcing Christs doctrine, but for the hatred he bare vnto it, that by his testimonie hee might cause it to be suspected, & might mingle therewith his own errors & lies. Therfore *doth Christ command him silence.* Mar. 1. 25. As also doth Paul, *Act.* 16. 18. Wherfore it is but an accidẽt vnto historical faith, for the divel to profes those things which he knoweth to be true, although he greatlie detesteth them: as also men for some commoditie, or vpon some other cause sometimes professe those things which they hate, and the memorie whereof they would have abolished both out of their owne minds, and out of the minds of all men.

The divel professed Christ, that for his testimonies sake he might the lesse bee beleeved.

What the faith of working miracles is.

The faith of miracles is an especial gift of working miracles, that is, it is a certain persuasiõ, springing frõ an especial revelatiõ & promise of god, wherby a mã firmlie resolveth, that some extraordinarie or miraculous worke, & contrarie to nature, shall come to passe by gods power, which he hath foretold or would have to be done in the name of God & Iesus Christ. This kind of faith is proved out of the Apostle, 1. *Cor.* 13. 2. *If I had al faith, so that I could remoove mountaines, &c.* For although this speech be vnderstood of al the kinds of faith, excepting iustifying faith, yet it is especially referred to the faith of Miracles: as Christ also saith, *Mat* 17. 20. *If ye have faith asmuch as a graine of mustarde seed, ye shall saie vnto this mountaine, Remove, &c.* That this faith is diuers frõ the other kinds, neither to be drawn simply out of the word of

god,

God. but by an especiall revelation of God comming thereto, without which miracles cannot be wrought, we proove by these reasons. 1. *By that saying of Christ, If ye have faith as much as a graine of mustard seede.* But many holy men, who both knewe the history of Gods worde, and reioiced therein, and applied it vnto themselves, had faith: yet did they not remoove mountaines. Therefore this is a diverse kinde of faith, from that which they had. 2. *Manie endevoured to cast out Devils without anie revelation from above, as the Sonnes of Sceva.* Act. 19. 14. With whom it fell out ill; the spirite of the possessed man invading, disarming and wounding of them. 3. *Simon Magus.* Act. 8. 13 *is said to have believed, and yet could he not worke miracles:* & therfore he would have bought & gotten this power with money. 4. *The Divell knoweth the storie of the Scripture, neither yet doth he worke miracles:* because none besides the Creatour is able to change the nature of things. 5. *Judas did worke miracles, and yet,* Iohn 6. 17. *he is said of the Lorde to be a Devill,* that is, not to have a iustifying faith. He had therefore some other faith, to wit, the faith of Miracles, Historicall, and perhaps also temporarie faith. So, *Mat. 7. 22. Manie shall saie vnto Christ, Have we not by thy name cast out Divels? But Christ will answere them, I never knewe you.* Wherefore this gift of working miracles is given to hypocrits also. For albeit they have alwaies Historicall faith ioined therewith, yet have they not alwaies iustifying faith. *The other kindes of faith extend to all things that are written in the word:* but this of Miracles, is appropriated and restrained to some certaine works or effects to come.

Faith of miracles cõmeth by special revelation.

Justifying or saving faith, as it is described out of the worde of GOD in the 21. question of the Catechisme, is, *not onelie stedfastlie to assent to everie vvoorde of GOD, and in this also to the promise of grace for Christes merite, but also a confidence, and full perswasion, applying to everie one that promise,* that is, whereby everie man in his minde is fullie and certainelie perswaded, that not onelie others, but himselfe also hath God favourable vnto him, according to the promise of grace, and therefore reioyceth in God. and overcommeth all pensiveneſſe and feare. *This differeth from the other kindes of faith,* in that this onelie is the certaine confidence, whereby we applie Christes merite vnto

What iustifying faith is.

The differences of iustifying faith from the rest.

out selves. And we apply it vnto our selves, when every one of vs doe certainly resolve, that the righteousnesse or merite of Christ is also given and imputed to vs, that we may be esteemed for iust and righteous of God, and also may be regenerated, and glorified. *Confidence or trust, is a motion of the hart or will following and pursuing some good thing, and reioicing and resting therein. It is a motion of the hart*, because it is a following & pursuing of a good thing, & a desire of retaining that good, which a man already doth enioy. *It is a reioicing*, because it is glad of the present grace of God towards euery of vs, of ful deliverãce from the guilt of sin, & from sin it selfe in part, & because by that which every one enioieth in present, he cõceiveth everlasting hope of blessings to come, as of everlasting life, & of ful delivery from al evil both of crime & paine, & therfore is free frõ the fear of future evil. *To him that hath, shall be given. The holy spirit given vnto vs, is the earnest & pledge of our full redemption.* 2. Cor. 1. 22. & 5. 5. Eph. 1. 13.

Again, *iustifying faith differeth frõ the rest, in this also, that this iustifying faith is concerning all spirituall gifts, and whatsoever belong to our salvation*, and is properly and simply or absolutelie called faith in the Scripture: and is proper also and peculiar to the elect and chosen. *The faith of miracles is of a certaine gift*, whereby we are not bettered, which we may want without any hinderance to our salvation: neither is it given to all the faithfull, nor at al times. *Historical faith is a part of the iustifying* and befalleth to all both the godly, and hypocrits; but is not sufficient alone to salvation, because it applieth not to it selfe those benefits which are known vnto it out of the word. *Temporary faith hypocrites have.* Iustifying faith therefore comprehendeth historical, but this is not sufficient to make a iustifying faith, as neither are the other two. For, *if the inheritance be of faith*, that faith then shal be one of these foure: *But it is not of historical faith*: otherwise the devils also shuld be heirs: *neither of temporary*, for that is reiected by christ: *Nor of the faith of miracles*; if so, Iudas also should be heire. The inheritance therfore is of iustifying faith, which is properly called *faith. The more general or material cause of faith, is a knowledge & assent.* For if we speake properly, we are not said to assent vnto a doctrin which we know not. *The difference or formall cause is, to apply the promise of grace once known, & as it were to claime it for him that*

knoweth

knoweth it. For this causeth faith to be, & to be called iustifying. *The subiect or part of man wherein it remaineth, is the heart or wil. The peculiar affection or property of it, is to rest and ioie in God,* wherby it is distinguished from al the other sorts of faith. *The holy spirit is the principall efficient cause thereof. Instrumentall causes, are the word & sacraments.* Furthermore, *what iustifying faith is, no man vnderstandeth, but he who hath it, for he that believeth, knoweth that he doth believe.* As he who never hath tasted hony, doth not verily know that it is sweete, though you tel him much of the sweetnes of hony. But whosoever truly believeth that is, hath a saving faith: he both hath experience in himselfe of these things, & also is able to declare them to others. First, *he being convicted therof in his conscience, knoweth that whatsoever things are spoken in the scriptures, are true and divine.* For faith is builded vpon a certaine, or assured and divine testimony, otherwise were it not *a full perswasion.* 2. *He findeth himselfe bound to believe them.* For if I confesse them to be true, therfore it is meet and iust that I should assent vnto them. 3. *He is certain that through Christs satisfaction he is restored of god into favour, and is endued with the holy Ghost, and is by him regenerated and directed.* 4. *He appliieth vnto himselfe all these things,* and doth thus gather & conclude of the former: *I know that these things which are promised, belong vnto me:* that is, with a certaine confidence he thus concludeth. By the present love of God towards me, and the beginnings of first fruits of the holy Ghost, I certainly resolve and am perswaded, that God wil never change this his good will towardes me, and therefore I hope also for a consummation and accomplishmēt of these blessings, that is, for plenary and full redemption. 5. *He reioiceth in the present blessings which he hath, but most of al in the certaine and perfect salvation to come:* & this is *that peace of conscience, which passeth all mans vnderstanding.* 6. *He hath a will to obey the doctrin of the Prophets & Apostles without any exception, in doing or suffering whatsoever is therein commanded.* If I wil beleeve God, I must obey his will, and thinke that this his will is not revealed vnto vs from men, but from him. Wherefore a man endued with iustifying faith, doeth that duty, which is imposed vpon him, strive the worlde and the Devill never so much against him: and vndergoeth, beareth, and suffereth whatsoever adversities for the glorie of God cheerefully and

No man knoweth what iustifying faith is, but he that hath it.

boldly, having God his most benigne and good father. 7. *He is certain, that his faith, though it be in this life imperfect & languishing, and oftentimes very much eclipsed, yet being builded vppon the promise of God, which is vnchangeable, doeth never altogether faile or die*, but the purpose which it hath of beleeving & obeying God, continueth, it striveth with doubts and temptations, & at length vanquisheth, and in the celestiall life which is to come, shall be chaunged into a full and most certaine knowledge of God & his will, where we shall see God face to face. 1. Cor. 13. 12.

4. *How faith and hope differ and agree.*

ALbeit faith & hope agree, *in that they both respect the same benefits, & therfore*, Heb. 11. 1. *faith is said to be of things which are hoped for, as also in that they are mutually ioined in an inseperable bond*: For he that is certaine of the present will of God towardes him, is also certaine of his will to come, because God doth not change: Yet notwithstanding, they must not be confounded, but distinguished. For *faith taketh hold of the present good*, as remission of sins, or reconciliation, & regeneration, or the beginning of obedience and life everlasting in vs: *Hope seeth the good to come*, as the continuance of our reconciliation, and the perfecting or accomplishment of everlasting life, or our conformity with God, that is, ful delivery frō all evill. For these are the effects to come of that present & perpetual will of God towardes vs, which we apprehend by faith. *Rom.* 8. 24. *We are saved by hope: but hope that is seene, is not hope: But if we hope for that we see not, we doe with patience abide for it.*

Faith apprehendeth things present, hope respecteth things to come.

1. Obiect. *Life everlasting is a thing to come. We beleeve life everlasting. We beleeve therfore that which is to come, that is faith is also of things to come, and so faith is hope it selfe.*

Aunsw. The Maior must be distinguished. *Life everlasting is to come*: true; as concerning the consummation or accomplishment thereof. *But is is present vnto vs*, as concerning the wil and vnchangeable purpose of god, who hath decreed frō everlasting, that which he hath begun in vs, & wil also in due time accomplish it. Againe, it is present vnto vs as cōcerning the beginning thereof. For everlasting life is begun here in the elect by the holy ghost, *Wherfore faith apprehendeth it*, as it is present, *both in respect of the purpose of God, & in respect of the beginning therof in vs*. For he that beleveth, feleth & knoweth that

that he is quickened: & resolveth, this to be the wil of God, that that quickning & reviving which is here begun, shal be absolved in another life. Ioh. 5.24. *He that beleeveth in the Son, hath passed frō death to life.* Ioh. 17.3. *This is life eternal, that they knovv thee to be the onlie verie God, & whom thou hast sent, Jesus Christ.* Gal. 4.6. *God hath sent forth the spirit of his Son into your harts, which crieth Abba, father.* Rom. 8.24. *We are saved by hope* 1. Ioh. 3.2. *Now are we the sons of God, but it doth not yet appeare what we shal be.* By faith then we are certaine that those blessings also, which as yet we have not, are notwithstāding ours for Gods promise: & for the vnchangeable wil in God to give them vs: but in certaine hope we looke for them as concerning their accomplishment. The summe is, *There is one & the same act, & operation of faith & hope, but they differ in consideration. It is called faith, as it doth apprehend things to come as if they were present, in regard of the vnchangeablenes of gods vvill. It is called hope, as it doth certainlie look for the bestowing of those things.* Therfore, *Heb.* 11.1. It is shewed, *that faith is the grounde & substance of things which are hoped for*, that is, it is that which maketh things which are hoped for, to be extant & present, in that maner, as hath bin shewed. *Shorter thus, Faith apprehēdeth the promises concerning the things to come, as they are to come Hope, the things themselves which are promised.*

Faith apprehendeth the promises of thinges to come: hope relieth on the thinges promised.

2. Ob. *Faith is the evidence of things which are not seene: therfore not of things present.* Ans. It is the evidence of things which are not seene, *to wit, by the outward senses*: but they are seen by the eies of the mind, even as if they did lie open to the eies of the bodie. Againe they are not seene, *in respect of their accomplishment or consummation.*

5. *What are the causes of faith.*

THE *first & principal efficient cause of faith is the holy ghost*, illightning the mind, that it may vnderstand the word, & mooving the will, that it may assent vnto the word once vnderstood. *Ye are freelie saved by faith, & that not of your selves it is the gift of God.* Ephes. 2.8. Obiect. *The Divels have faith: Ie is vvrought therefore in him by the holie ghost.* Answ. What faith is in the Divel, is wrought by the spirit of God, but that by a general working onlie, whereby he worketh in all. even in Divels and hypocrits, what soever knowledge or vnderstanding is in them, 1. *Cor.* 12. &c, not by a speciall and

proper action or working, whereby to regenerate or sanctifie thē, that they might rightly acknowledge him to be the author of this gift, and magnifie him therefore: after which maner he worketh faith in the elect alone. The Divels therfore & hypocrits have faith from the spirit of god: but the elect from the spirite of God sanctifying them.

The chiefe instrumentall causes of ingendring iustifiyng faith, are the preaching of the worde, & the vse of the Sacramentes.

The instrumētal cause of faith in general, is the whole word of god, the lawe & the gospel, written, spoken, read, heard, meditated: likewise many works & miracles of god in the word. *But the chiefe & proper instrument of iustifying faith is the preaching of the gospel, & the vse of the sacraments.* For these doth the holie ghost vse as instrumēts (yet not necessary, but arbitrary & at his own good pleasure) both to stir vp faith in vs, & to nourish, strengthē & increase the same. Ro. 10. 17. *Faith cōmeth by hearing.* Ro. 1 16. *The gospell is the power of god vnto salvation to every one that believeth* 1. Cor. 4. 15. *I have begotten you through the gospell.* Mar. 16. 16. *He that shal believe and be baptised, shal be saved.* Act 22. 6. *Wash away thy sins.* 1. Cor. 10. 16. *The bread which we breake, is the communion of the body of Christ.* Wherfore ordinarily, iustifying faith is never ingendred in those who are of years to receive it, without the preaching of the Gospell. *The cause of that faith which worketh miracles, is not simplie the word of god*, but there must necessarily come thereto an especiall and immediate revelation from God.

The formall cause of faith a sure and ful confidence in Christ.

The *formal cause of iustifying faith, is a certaine knowledge and confidence in Christ.*

The obiect of faith, Christ and his benefits promised.

The obiect of it is, *Whole Christ, & his benefits promised in the word:* Likewise, *God favourable to vs through Christ.*

The subiect wherein it remaineth, *is the understanding and will of man.*

The finall causes of faith, Gods glorie, our salvation. The effectes of faith, iustification, and regeneration.

The end or final cause. 1. *The glory of god*, to wit the celebration of his truth, iustice, bouty, mercy: which he hath shewed in the sending of his Son, & in the giving of faith in him. 2. *Our salvation*, that we may receive the blessings which are promised in the word.

6. *What are the effectes of faith.*

THE effectes of iustifying faith are, 1. *The iustifying of vs before God.* 2. *Peace of conscience, or ioy resting on God.* Rom. 5. 1. *Being iustified by faith, we have peace with God.* 3. *Our whole conversion, which followeth faith, and beginneth at the same time with*

with faith. For by faith are our harts purified. 4. The fruits of cõversion & repentance, evẽ good works. *For whatsoever is not of faith, is sin.* Hither may be referred also the consequentes of faith, that is, encrease of spiritual & corporal gifts. The first then & immediate effect of iustifying faith is iustificatiõ: from this afterwards flow all other benefits purchased by the blood of Christ, which al, we beleeve to be given vs by faith. If therefore faith be the next cause of our iustification, in respect of vs, it is also the cause of those things which necessarilie follow Iustification. *Luk.* 8. 48. *Thy faith hath saved thee.* In a word. The effects of faith are *Justification & Regeneration*, which is begun here, & is to be perfected in the life to come. *Rom.* 3. 28. & 10. 10. *Acts.* 13. 39.

7. Vnto whom faith is given.

IVstifying faith is only proper to the elect, and that to al of thẽ. For it is given to the elect alone, & to al the elect, even to infants, as concerning some inclination. *Joh.* 6, 44. *No man cã come to me, except the father, which hath sent me, draw him.* Ioh. 10. 26. *Ye beleeve not: for yee are not of my sheepe.* Mat. 13. 11. *It is given to you to know the secrets of heavẽ: but vnto them it is not giv̄.* Act. 13. 48. *And they beleeved as many as were ordained to ever lasting life.* Rom. 8. 30. *Whom he predestinated, them also he called: & whõ he called, them also he iustified.* Ephes. 2. 8. *Faith is the gift of god.* Ro. 10. 16. *All have not harkened to the gospel.* 2. Thes. 3. 2. *For all men have not faith.* Iustifying faith given to all the Elect, and to them onelie.

Temporary faith, & the faith of miracles, is givẽ to those, who are mẽbers of the visible church only, that is hypocrits. But now nevertheles this faith of miracles ceaseth, which florished in the Primative church; for that now the doctrine is sufficiẽtly cõfirmed. *Historical faith* al they have, who are by professiõ of the church, whether they be of the godly, or reprobats: yea & they also, who are not members of the Church, but enemies, as devils & Tyrants. Historical is a part of iustifying faith: because there can be no assent or perswasion of a thing, which is not first knowen.

Obiect. *Historical faith is a good worke. The Divels have Historical faith. Therefore they have good works.* Answere. Historicall faith is a good worke, if it be loined with an application of those thinges, whereto it assenteth, that is, with confidẽce. Reply. *Historical faith is a good work, although it be not loined* Historicall faith which is good in it selfe, made ill by an accident

vvith

with confidẽce, because it is an effect of the spirit of god: therfore the Divels have good workes. Ans. Historicall faith is a good worke in it selfe, but it is made il by an accident, for that the reprobate doe not applie thoſe thinges to themſelves which they knovv and beleeve to be true. Wherefore *the Divels are ſaide to tremble:* for that they do not thinke that God is towardes them alſo ſuch, as he is deſcribed in his word, good, merciful, &c. *The ſum is:* As the ſubſtance it ſelfe of the Divels, & other things, which they retaine ſtill of their firſt creation; ſo alſo both the knowledge and faith which they have concerning divine matters, are in themſelves verie good, becauſe they are the effectes and giftes of God: but they are made evill by an accident, even by reaſon of their abuſing of them, for that they refer them, not to this end, as to ſhew themſelves gratefull vnto God the author of theſe good thinges, & to magnifie him for them.

A beleeving inclination in infãts, though not an actuall beleefe.

Obiect. Againſt this, that all the Elect are ſaid to have faith: ſome thus reaſo: *Many infants are of the elect, & yet have not faith: therefore al the elect have not faith.* Anſw. They have not indeed actuall faith, but they have a power or inclination to beleeve, which the holy ghoſt, as it fitteth for their capacitie & cõdition, worketh in them. Wherefore that remaineth ſtil, which before was confirmed: *That all the elect have faith.* And further, this I adde, that not only faith, but the cõfeſſion alſo of faith is neceſſary for al the Elect, which are growen to years & vnderſtãding. 1. *Becauſe of the cõmãdements of God,* Exod. 20. *Thou ſhalt not take the name of the Lord thy god in vain.* Therfore thou ſhalt take it aright. *He that ſhal confeſſe me &c.* Mat. 10. 32. 2. *Becauſe of the glorie of God. Let your light ſhine before the world.* Mat. 5. 16. 3. *Becauſe faith is not idle: for it is as a fruitful tree.* 4. *That we may bring others to Chriſt. And thou being converted, confirme thy brethren.* Luk. 22. 32.

How to know that we have faith.

Now we know that we have faith, 1. *By the teſtimonie of the holie ghoſt, & by a feeling of a true faith in our ſelves, or by the thing it ſelfe,* that is, by a true & vnfained deſire of receiving the benefits offered by Chriſt. For he that beleeveth, knoweth that he doth beleeve. 2. *By the ſtrife & conflict within vs of the faith & doubtfulnes.* 3. *By the effects,* that is, by an earneſt purpoſe of obeying god according to al his commãdemẽts.

Againſt *the certainty of faith,* wherof we ſpake in the definition

rion of faith, some dispute on this wise. Ob. 1. *They who may fal before the end of their life into sin & damnation, cannot be certain of their salvation & everlasting life. This is proved, because, to be certaine, & to be in possibility to fal are contraria one to the other. It is false therfore, which is taught in the definition of Iustifying faith, to wit, that everlasting life is given vs, & so our faith to be certain & assured of it.* An. To be in possibility of falling, or failing, that is finally, is contrary to the certainty of our salvation. But they who are once enriched by God with true faith, doe not faile finally. Reply. 1. *Al that are weake, maie fal finally. We are al weak. Therfore we maie al faile finallie.* Ans. The Maior is to be distinguished, All that are weake may fail finally; true, if they stood by their own strēgth. But we, who are beleevers, stand, preserved & vpheld by the grace & power of God. Therfore can we not finally fail. For, whom God hath once embraced with his favour, them he will not, nor suffereth to fall vtterly from his grace. Reply. 2. *But God hath no where promised that he will keepe and preserve vs in his grace.* Ans. Yes, he hath promised, & expressed it. *Ioh. 1. 28. I give vnto them eternal life, & they shall never perish, neither shal any plucke them out of mine hand. My father which gave them me, is greater than all, & none is able to take them out of my fathers hand. I and my father are one.* Rom. 8. 38. *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor things to come, &c. shall be able to seperate vs from the love of God, which is in Christ Iesus.* Reply. 3. *But it is said, 1. Corint. 10. 12. Let him that thinketh he standeth, take heede least he fall. Therefore perseverance dependeth not of God promising, but of our selves, and therefore is doubtfull, standing vpon a doubtfull ground.* Answere. This is a fallacy, reasoning from that which is no cause, as if it were a cause. For by this very exhortation he goeth about to nourish, make perfect, & preserve the safety of the faithful. For God vseth such threatnings thereby to retaine the Godly in their dutie, that they maie not waxe proude, and please themselves. But hereof it doth not followe, that he permitteth the perseveraunce of the Godly in faith and grace to their owne strength and arbitrement. Moreover, Paul in that place speaketh not to particular men, but to the body of the Church of Corinth, in which many were hypocrits. Wherefore they who trulie beleeve, must certainely resolve, that God will save them.

The certainty of faith.

True faith may faint for a time but cannot faile finally.

For

For if he will have vs assured of his present favor & grace towards vs, he wil also have vs assured of that which is to come: because god is vnchangeable. Reply. 4. *Salomon saith, Mã knoweth not, whether he be worthy of love or hatred. Therfore we cãnot be assured of the electiõ of god, neither resolve any thing of gods present favour, & so, by consequent, neither of that which is to come.* Answ. to the Antecedent. 1. *Man knoweth not: true, as concerning second causes, or by events of things, he shey good or evill.* For externall & outward fortune, is no certaine token whereby to iudge of Gods favour. 2. *Again mã knoweth it not, of himself,* but he knoweth it, God reveaing it, and certifying vs aboundantly of his love towardes vs by his worde and spirit. Reply. 5. *But no man hath known the mind of the Lord.* Rom. 11. 34. Aunswer. No man hath known it, that is, before God hath revealed it, neither after he hath revealed it, doth any man perfectly know it. For so much know we of god, as himself hath revealed vnto vs: *For is the spirit, which revealeth & witnesseth vnto vs, that we are the sonnes of god.* 2. Cor. 1. 22. Rom. 8. 16.

2. Obiect. *Ezech. 18. 24. The iuste man is said to perish, if he turn himselfe out of the right way. Therefore beleevers also may defect from godlines, and fall from everlasting salvation.* Answ. He in that place is called iust, not who is truly iust: but who seemeth vnto men, iust. For the sons & heirs only are indued with true conversion & godlines. Ro. 8. 14. *As many as are led by the spirit of god, they are the sons of god. And if sons, then also heirs.* 1. Cor. 2. 12. *We have received the spirit which is of god, that we might know the things, which are given vnto vs of god. ver. 16 We have the mind of Christ.* Eph. 1. 13. 2. Cor. 1. 22. & 5. 5. *The spirit is called the earnest of our delivery which is to come.*

3. Obiect. *Paul. 2. Cor. 6. 1. exhorteth the Corinthians, that they receive not the grace of God in vaine: so Christ likewise biddeth vs watch & pray.* Answ. Thereby carnal security is forbidden, & certainty of salvation, as also faith, tranquillity, watchfulnes, & praier is commanded. For these are the necessary and proper effects of our election, & an infallible argument of salvation. For all beleevers are elected: & *Eph. 1.* Paul teacheth, *that by faith we are made partakers of gods adoption.*

4. Obiection. *Saul failed and fell away finally. Saul was one of the godly. Therfore the godly also fall away.* Aunswer. We deny the Minor, that Saul was one of the godly. Reply. *But he had the gifts*

Gifts of the holy ghost. Answ. He had such gifts of the holy ghost as are common to the godly with the reprobate; he had not the gifts of regeneration, & therfore neither had he the holy ghost sanctifying him, which is proper vnto the elect.

5. Obiect. *The doctrine of the certainty of our salvation breedeth security.* Ans. It breedeth indeed a spiritual security, by it selfe, in the elect alone: & a carnal, by an accident, & that only in the wicked and reprobate, but not at all in the godly.

Conclusions comprising the sum of the doctrine of faith.

1. *Faith, if we take the word amplie and largelie, signifieth a certaine knowledge rising from the asseveration of witnesses, who are thought not to deceive.*

2. *In the doctrine of the Church, mention is made of foure sorts of faith. Historical, Temporarie, working miracles, and Iustifying.*

3. *Historical faith is a knowledge, resolving those thinges to be true, which are delivered in the bookes of the Prophets & Apostles.*

4. *Temporary faith is the knowledge of the doctrin of the church ioined with a ioy, for the knowledge of the truth, or for other either true, or apparant good things, without any applying of the promise of grace to the beleevers, & therfore without either true conversion or finall perseverance.*

5. *Faith which worketh miracles, is a certaine knowledge by especial revelatiō of the wil of God, of working some certain miracle according to the petitiō or foretelling of him, by whom it is to be wrought.*

6. *Iustifying faith is a knowledge, whereby a man doth firmly assent to everie word of God revealed vnto him, & resolveth, that the promise of gods grace through Christ belongeth to him: & further, it is a full perswasion & confidence in this favor of god towards him, overcomming all feare and pensiveneße.*

7. *For the confidence of iustifying faith is a motion of the wil & hart, consisting of a ioy cōceived for the certainty of the present grace of God towards vs, & of a hope of our future deliverie from all evils.*

8. *There is no faith therefore; but which reflecth on the will of God revealed in his word.*

9. *All faith is wrought in men by the holy Ghost, either by the voice of gods heavenly doctrine, or by his immediat revelation.*

10. *Seing God will kindle, frame, and confirme ordinarie faith in vs by the doctrine of the Church, all are bound to heare it, and meditate thereon.*

11. *Temporarie faith befalleth to manie hypocrites which are in the*

the Church. Historical, & the faith of miracles is common to the godly & vngodly. Iustifying faith is given in this life to all those only, who are chosen vnto everlasting life.

12. *Iustifying faith doth not alwaies comprise Historical, neither is alwaies ioined with the faith of miracles: As also the faith of miracles hath alwaies either historical or temporary faith ioined therwith, but Iustifying it hath not alwaies.*

13. *Faith also in the Saints is imperfect in this life & languishing, but yet whosoever feeleth in his hart an earnest desire of beleeving & a strife against doubts arising in his minde, he may & ought certainlie to resolve, that he is indued with true faith.*

14. *True faith being once kindled in our harts, albeit ofit it languisheth & is darkned for a time, yet is it never wholy extinguished.*

15. *But after this life it shal attain vnto a more certaine & full knowledge of God, & divine matters, even to a feeling & experience with all the blessed, of gods presence: which knowledge the Scripture calleth knowledge by the spirit, and face to face.*

16. *Faith which is onlie historicall, breedeth, though by an accident, despaire, & the grievousnes of Gods iudgement.*

17. *Temporarie faith breedeth a certaine ioie, but not a quiet conscience, (because it ariseth not from the true cause:) as also it maketh a shew of confession, and some shewe of good work, but that onelie for a season.*

18. *Faith of miracles, doth obtaine of God those miracles, whereof it is conceived.*

19. *By faith onlie aplying to every one the promise of grace, we obtaine & receive righteousnes before God, and the participation or communion of Christ with all his benefits.*

20. *As before this faith cannot go true conversion, & the beginning of true obedience, according to all the commandements of god, so can they not but needs accompanie the same.*

OF THE CREEDE, OR, SYMBOLE OF THE APOSTLES.

Why the Creed is called a Symbole.

AFter we have intreated of FAITH, it directly followeth now, that we speake of the summe of those things which are to be beleeved, which we call *The Symbole of the Apostles*, or the Apostolicke Symbole.

The speciall Questions here are.

1. *Whas*

1. *What a Symbole is.*
2. *What are the parts of the Apostolique Symbole.*

1. WHAT A SYMBOLE IS.

THis word *Symbole*, is derived from a greeke word, which signifieth either *a common collation of divers men to the making of a banquet*, or, *a signe, token, & marke, whereby a man is discerned frō other*: Such as is the militarie signe, whereby fellows are deciphered from enemies. *The Symbole, so termed in the Church, is a briefe and summarie forme of christian doctrine: or a briefe summe, or confession of the points of christiā religion, or Evāgelical doctrine.* Now it is called by the name of Symbole, *because it is as a token, or profession wherby the Church with her mēbers is discerned from al her enemies, & from al other sectes.* Some saie, *that this briefe sum of Evangelical doctrine was called a Symbole, for that this doctrine was collated as it were, & imparted by the Apostles, & everie one of them did bestow some parts thereof:* But that cannot be proved. But if you wil derive it thence, this reason also nothing absurd maie be rendred thereof: for that *the articles of faith are the squire & rule, whereunto the faith & doctrine of al Orthodoxe, or right beleeving Christians ought to agree and be conferred.*

The Symbole is called Apostolique, 1. *Because it containeth the sum of the Apostolique doctrin, which the Catechumines were enforced to hold & professe.* 2. *Because the Apostles delivered that summe of doctrine to their Schollers & disciples: which the Church afterwards held as received from them.* This selfesame Symbole is called also Catholike, because there is but one faith of all Christians. Quest. *Were there not new Symboles made, as Athanasius Symbole, the Symbole of Nice, of Chalcedon?* Ans. These are not others from the Apostolique Symbole: but certain words are added, as an explication of this, by reason of heretiques, by whom, because of the shortnesse thereof, this was depraved. There is no change either of the matter, or of the doctrin, but only of the forme of declaring it, as easily appeareth by comparing them togither.

2. *What are the parts of the Apostolique Symbole, or creed.*

THe principall parts thereof are three.

1. *Of the Father and our creation.*
2. *Of the Sonne and our redemption.*
3. *Of the holie Ghost and our sanctification: that is, of the*

workes

How our creation, Redemption, Sanctification, are each appropriate to some one person of the Trinity, and yet all three persons have their ioint-working in them.

workes of our Creation, Redemption and Sanctification.

Obiect. *Vnto the Father is ascribed the creation of heaven and earth: vnto the Son, the redemption of mankind: vnto the holy ghost, sanctification. Therfore the Son, & the holy ghost did not creat heaven & earth: neither did the father & the holy ghost redeeme mankind; neither do the Father & the Son sanctifie the faithful.* Answ. It is a fallacy grounding vpon that which is affirmed but in respect, as if it were simply affirmed. *For the creatiō is given to the Father, redēption to the Son, sanctificatiō to the holy ghost,* not as they are simply an operation or work, (for so should other persons be excluded frō it) but in respect, for the order and māner of working, which is peculiar & proper to every of thē in producing & bringing forth the same external work. A more open declaration hereof may be this. The workes of our creation, redemption, & sanctification, are *the operations of the godhead outwardly,* that is, external operatiōs, which god worketh on his creatures: *& they are vndevided,* that is, commō to the three persons, which they by cōmon wil & power worke in the creatures, by reason of that one and the same essence & nature of the godhead, which they have. For the scripture attributeth the creatiō not onlie to the father, but to the Son also, & the holy ghost, *Ioh. 1. 3. All things were made by it.* Gen. 1. *The spirit of the Lord moved vpon the waters.* Mat. 1. 20. *That which is cōceived in her, is of the holy ghost.* Likewise our redēptiō is attributed to the Father, & the holy ghost. *Ioh. 3. God sent his son into the vvorld, that the world might be saved by him.* Tit. 3. *He saved vs by the renuing of the holy ghost, vvhich he shed on vs aboundātly.* And sanctificatiō both to the Father, & to the Son. *Gal. 4. 6. God hath sent the spirit of his Sonne into our harts crying Abba. Father.* 1. Thess. 5. 23. *The very god of peace sanctifie you throughout.* 1. Cor. 1. 30. *Christ is made sanctification vnto vs.* Eph. 5. 26. *Christ sanctifieth the church.* All the persons therefore creat, redeem, sanctifie. Nevertheles yet in respect of that order of working which is between thē, *Creatiō is ascribed vnto the Father:* Because he is the foūtaine, as of the Divinity of the Son & the holy ghost, so also of those divine operations which he worketh and performeth by the Son & the holie Ghost. *Redemption is ascribed vnto the Sonne;* because he is that person which executeth the fathers wil cōcerning the redeeming of mankinde; & doth immediatly perfourme the work

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of our redēptiō. For the Son only was sent into flesh & hath paied the rāsome or price for our sins, not the father, nor the spirit. *To the holie ghost is ascribed sanctification:* because he doth immediatly sāctifie vs. *For the Father createth,* but mediatly, by the Son & the holie ghost: The Son from the father: & the holy ghost, from the Father & the Son. *The Father & the holy ghost redeeme vs,* but mediatly, by the Son: But the Son immediatlie from the Father by the holy ghost. *The Father & the Son sanctifie vs,* but mediatlie, by the holie ghost; but the holy ghost immediatlie, from the Father and the Son.

The works of the Trinitie, externall, or internall: externall, common to all three: internall, appropriated vnto the person.

Here is to be obserued, *that the works of the persons are of two sorts: namelie, their works inward, and their works outward. The inward or internal works of the persons, are those, which the persons haue & exercise one towards another.* By these actions or properties are the diuine persons distinguished, & described. *For the Father is the first person, which hath not his essence & being from any other,* neither begotten nor proceeding, but being of him selfe, he begot from everlasting the Son, & from him proceeded the holie ghost. The Son is the secōd person of the godhead, begottē from everlasting of the Father. *This generating or begetting of the son, is the participating of the whol diuine essēce* whereby the Son receiveth frō the Father the same essence whollie & entirelie, which the Father hath & retaineth. For the diuine essence being infinite & indiuisible, there cannot some part therof be severed, & imparted to another, as it cōmeth to passe in creatures; but it must needs be wholy imparted vnto him, vnto whōsoever it is imparted. *The holie ghost is the third person of the deitie, proceeding frō everlasting, frō the Father & the son. But begetting & proceeding differ.* For, *to be begotten,* or *to be born,* is for another mā, or another person to be produced out of the substāce of him that begetteth, by waie of birth, as the son is born of the father. *Proceeding* is a cōmunicatiō of the diuine essence, whereby the third person only of the Godhead receiveth frō the Father & the Son, as the spirit from him, whose spirit it is, the same whole essence, which the Father & the Son haue & retaine. As therefore he that begetteth, is one person, and he another that is begotten: In like maner the holy ghost also is another person from the father & the Son, from whom he from everlasting ineffablie is produced, or hath his being, by proceeding or issuing: yet for

all this there is but one & the same divine essence of these three persons, albeit the father, as the fountaine of the deity hath his being from no other, but from himselfe: the Son begotten of the father: the holy ghost proceeding from the father and the Sonne.

2. *The outward or external workes of the persons are those,* which are done towardes the creatures, and on them, & by them, through the wil & power, or efficacy of the father, the Sō, & the holy ghost: but yet that order stil of the persons being kept, as that the father is the fountaine of the operatiōs of the Son, & the holy Ghost, & doth all thinges, not of anie other, but of himselfe: The Son and the holy ghost doe not worke of themselves, but by themselves, that is, the Sonne worketh the fathers wil going before, the holy ghost worketh the wil going before both of the father & the Son. Obiect. *Whose workes are diverse, their essence also is divers. The externall works of the Father, the Son and the holie Ghost are divers: Therfore their essence also is divers.* Answ. vnto the Maior we make by inverting it thus, Nay rather because the persons are infinite, there must needs be but one essence of all. Because *the inward operation* is the communication of the essence: and therefore the diversitie of eternal wookes doth not impart diversitie of essence.

THE FIRST PART OF THE CREEDE, OF GOD THE FATHER, CREATOR.

I BELEEVE in God the father almighty, creatour of heaven and earth.

To beleeve *in God*, is, to beleeve, 1. *That there is a God, & he such a one, as he hath manifested himselfe in his word and workes.*

2. *That he is such a one to me & that whatsoever he hath manifested of his nature, he will apply and referre to my safetie.*

The worde, God in the Creede, is ment essentially to all three persons, not personally to one.

Ob. *In the Creed the Father only is calde to be God. Therefore the Son and holy Ghost are not God.* Answere. We denie the Antecedēt. Because the name of god in the creed is put essentially, & cōpriseth all 3. persons, that is, it is put for god the father, the Son, & the holy ghost. These three therfore, *The Father, the Son, and the holy Ghost,* are one subiect by appositiō of

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the word, *God*, as if it should be said: I beleeve in one God, who is the Father, the Son, & the holy ghost. The rest, which commeth betweene ech of these in the Creede, appertaine to the description of each person: & this is easily proved. First, *these words I beleeve, & the particle, in, are referred after the same maner & sense to al three persons.* For it is as wel said, *I beleeve in the son*, &, *I beleeve in the holy ghost*, as, *I beleeve in the father.* But we may beleeve but in one God. Wherefore as we beleeve in the father, in that he is god: so beleeve we also in the son & the holy ghost, because they are God. When then it is said, *I beleeve in the son*, & *I beleeve in the holy ghost*, in both places is necessarily vnderstood the word, *God*. Furthermore, *if of these wordes of the first article, it follow, that the father only is god, the same words by the like reason is should follow, that this father only is omnipotent and creatour of heaven and earth*: which the whole scripture crieth to be most false. But of especial cõsideration is this name of *God*, but only once mentioned in the Creede, thereby to signifie, that the true God is but only one.

We are moreover to observe in this place, that it is one thing *to beleeve God*, another thing, *to beleeve in God*. For that sheweth a faith of knowledge, or historicall, this declareth true faith or confidence. *To beleeve God*, if we speake properly, is to beleeve there is a God, and he such a one, according to whatsoever is ascribed vnto him, as he hath manifested himselfe in his word. *To beleeve in god*, is, to be perswaded, that what soever God is, & is said to be, he is al that, & referreth it al to my safety, for his sons sake; that is, to resolve that he is such a one towards me. One thing to beleeve god, another thing to beleeve in god.

To beleeve in the Father, is, to beleeve, 1. *That he is the Father of our Lord Jesus Christ.* 2. *That he is also my father for Christs sake*, that is, that he beareth a fatherly good will towards me, as having adopted vs, by Christ and in Christ, to be his sons. God is called *a Father*. First, *In respect of Christ his only begotten & natural Son*. Secondly, *In respect of all creatures, as he is Creator, and preserver of them all*. Thirdly, *In respect of the elect*, whom being adopted in his beloved Son, he regenerateth. Wherefore God is our father in respect both of our Creation, adoption, and regeneration. What is to beleeve in the father, and why God is called a father,

When the name of the Father is opposed to the Sonne, it signifieth the first person of the God-head: but *when it is respect-*

red to the creatures, it signifieth the whole divine nature, which is the Father, the Son, & the holy Ghost: Or, *the name of Father as it is opposite to the Son, is understood personallie*, as here in the Creede: *but as it is compared with the creatures, it is taken essentially: as*, Our father which art in heaven.

What is to beleeve in God almightie.

To beleeve in God almighty, is to beleeve in such a one, 1. *Who is able to doe whatsoever he will, yea also those things which he will not, if they be not contrarie to his nature*: as he could have kept Christ from death, but he would not. 2. *Who doth all things even with his beck and word only, without any difficultie.* 3. *Who alone hath power to woorke all things, and is author of that power which is in all his creatures.* 4. *Who is also vnto me, Almighty & omnipotent, and both can and will direct all things to my safetie*, that is, who will vse his omnipotency to the preserving and saving of me, not only for that he hath nothing wanting vnto him for performance hereof to my behoofe, but also for that no creature is able to stop or hinder it. There is no good then so hard or full of difficulty, but he is able to give me: no evill so great, but he cā avert it from me. And this is properly *to beleeve in God almighty & omnipotent*. Nevertheles those thinges which go before, are necessarily linked with the latter. For except we beleeve God to be such, that is, omnipotent, wee shal not bee able to beleeve that God is such to vs in Christ: that is, we shall not be able to apply his almightines & omnipotency vnto vs: so also in the rest which our faith apprehendeth concerning God, these two are to be ioined, to wit, that God is such both in himselfe and towards vs.

Obiection. *God is not able to make that which is once done, vndone. Therefore he is not omnipotent.* Aunswere. To have the power to lie, or to be chaunged, and the like, is no part of omnipotency, but of infirmitie. Nowe a passive power, as to suffer chaunge, and defects, are in creatures, not in god. Further it is Gods omnipotency, to be able to doe whatsoever hee will. By inverting it therefore I conclude thus: Because GOD is not able to will and doe that which is against his nature, and which would destroy it, he is omnipotent.

What is to beleeve in God the maker or creator.

To beleeve in the Creator, is, 1. *To beleeve in him, who is creatour of all things.* 2. *Who sustaineth and governeth by his providence those thinges which he hath created.* 3. *Who hath created*

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all things, & so my selfe also, to his owne glorie, & to the obtaining at length of my salvation; & that I maie be a vessell of mercie, he bringeth me to that salvation by his speciall providence, where with he embraceth his chosen. 4. Who hath created al other things to his glorie, & for vs, even to serve for the safetie of his Church. More briefely thus: *I believe in God the Creator,* that is, I beleeve that God who hath created all things, and governeth them by his providence, hath created me and the faithfull in the worlde, to celebrate and serve him; and all other thinges, to serve for our safety. *All things are yours, and you are Christs, and Christ is Gods:* as if he should say; All things are created for vs, even as we are created for God.

To this first part of the Creede belong three Cómon places, very necessary to be knowen.

1. *Of GOD.*
2. *Of the Creation.*
3. *Of Gods providence.*

OF GOD.

THe principall questions are,

1. *Whether there be a God.*
2. *What he is, or what maner of God he is whom we worship, and in what he differeth from Idols.*
3. *Whence it may appeare that there is but one God.*
4. *What the names of Essence, Person, and Trinitie, signifie.*
5. *In what the essence differeth from the person,*
6. *Whether these names are to be vsed in the Church, and whether they are had in the Scripture.*
7. *How many persons there be of the godhead.*
8. *How these differ one from another.*
9. *For what cause this doctrine is to be held in the Church.*

1. WHETHER THERE BE A GOD.

THE great miserie of mans nature cannot be sufficiently thought vpō, that, wheras it was created to the bright knowledge and even the very image of God, it is fallen so farre, as not onely it is ignoraunt who, and what God is, but also maketh disputation, whether there be any god in heavē or no. The causes of this evill, the Church alone doth vnderstande; the first whereof is the blindenesse and corruption

The causes which have made men to doubt whether there be a God.

of mans nature after his fall: the next, the instigation of the diuel, who would have the whole opinion of god raised out of the mindes of men: vnto which commeth the horrible confusion of mans life and humane affaires, in that oftentimes the wicked flourish, & the godly either are oppressed by them, or while they perceive not the causes of these evils, & the secret government of God, they fall to doubting whether there be any God, who hath care over the world & humane affaires.

The reasons which prove there is a god 1. The order of al things in the world. 2. The nature of mās mind.

But that there is a God, is proved by divers reasons. 1. *Frō the beutiful & goodlie order of nature, beheld in the world.* Now order is not instituted, but of a wise & vnderstanding nature. In nature there is order. Therfore there is a superiour minde of intelligent power, which instituteth & maintaineth the same.

2. *Frō the nature & excellencie of mās mind.* For it cannot possibly be, that he should bestow any thing vpon another, which himselfe hath not, who should give it: & that our reasonable nature must needs have his original from an intelligēt & vnderstanding nature is manifest inough, for that the cause is not worser or baser thā the effect it bringeth. But the mind of mā is reasonable or indued with reasō, & hath sōe cause. Therfore it hath an vnderstāding cause, which is God. The minor is proved. *What soever hath a beginning, is from another: because it must needs be from some thing, and of it selfe it cannot have being, or beginning, because nothing is cause of it selfe. But mans minde hath a beginning. Therfore from another, which other must needs be God.*

3. The generall rules and principles naturally ingendered in the mind of man.

3. *From the notiōs of general rules or principles in the mind; as are the difference betweeth things honest & dishonest, numbering, vnderstanding of consequences in discourse and reasoning, & other notions born together with vs.* For these notiōs of principles being born in vs, & with vs, could not come by chance, or from a sensible nature common to vs with bruit beasts. Wherupon we frame this Syllogisme. *Notions are not engendred, nor have their being, but from a cause intelligent (for no man maketh another wise, who himselfe is not wise.) But in men there are notions, not comming by vse, nor receiued from men. Therfore they are from God.* Rom. 1. *God is said to have manifested his righteousnesse to men.* Likewise, *Man is the image of God.* Seeing then these effects are attributed vnto God as propert: there must needs be a God.

4. This principle it self, that God is.

4. *From the naturall notion of that principle, whereby we affirme that God is.* Principles are true: Because they are divine

vine wisedom, & because, the cõtrary or opposite thereto being granted, nature is thereby destroied. But, that God is a principle. 1. *Because every one hath experience hereof in himself.* 2. *Al wise mẽ cõfes it.* 3. *Al natiõs cõsent it:* because they have some religiõ, & about that they contend & strive. 4. Rom. 1. 19. *That which maie be known of god is manifest in them*, that is, in the minds of mẽ, *for god hath shewed it vnto them*: Therfore god is. 5. *The terrors of conscience which are stroken into the mind of the wicked after they have sinned.* The tormẽt of mind which ensueth vpõ sins cõmitted, is inflicted of a iudge which knoweth both honest and dishonest things, detesteth those thinges which are dishonest, beholdeth the minds & harts, exerciseth iudgement vpon the minds: But in all the wicked is this tormẽt. Ro. 2. 15. *They shew the effect of the law written in their harts their conscience also bearing witnes.* Isa. 67. 20, 21. *The wicked are like the raging sea, that cannot rest. There is no peace, saith my God to the wicked.* Isa. 66. 24. *Their worme shal not die, neither shal their fire be quenched.* Therfore there is some such iudge. But he cãnot be, except he be God: because this punishment cannot come but from God. *Deut. 4. God is a consuming fire.*

5. The terrors of conscience.

And hence it is apparant the impudencie of Epicures & Academicks, who *deem al religion to be devises of subtil mẽ, coyned to this end & purpose, that the rest of the cõmõ people might through fear of a superior power, but kept in good order.* For first, if through deceiveablenes other mẽ beleeve that God is, & dread him. Why thẽ are these mẽ thẽselves, who wil seem by their sharp insight to espie the guile, most of al tormented with the conscience & privy acknowledgment both of this their blasphemy, as also of other misdeeds? Moreover the soule & bare asseveration & word of a few, could not have bin sufficient, neither to perswade al mankind, neither to maintaine the perswasion once brought in, to al succeeding ages. Neither doth that lighte the force of those argumẽts, which are deducted frõ this notion, that there is a God; & from the cõscience, in that they say, *there are manie found, who neither beleeve there is a god, neither are moved with the conscience of their sins.* For although they covet never so much to perswade thẽselvs, that there is no God, yet is their conscience alwaies against thẽ. And therfore it is most false that these mẽ imagine, that any one of the wicked is free from the gnawing of his cõscience

Against the beasts of the world, who thinke this doctrine of God to be but acunning devise of the wiser sorte, to keepe the simple people in order.

For how much the more everie one despiseth God & al religion, & endevoureth to represse the prickes of cõsciences so much the more is he tormented, & at everie menciõning & signifying of god, he trembleth & shaketh with horror; and how much the slowlier, with so much the more severe dolor & pain is his securitie shaken from him. Wherevpon we see, those, whose whole life was profane & secure, for the most part, whẽ they are oppressed with the terror of gods iudgemẽt, to perish in despair. Now that which is said, *Psal.10. The vngodlie is so proud, that he careth not for god: neither is God in all his thoughts*: & Psal. 14. & 53. *The fool hath said in his hart, There is no god*: that this hath not this meaning, as if the wicked were void of al knowledge & fear of God, or do not confesse that there is a God: but that framing vnto themselves another, thã he indeed is, who hath manifested himselfe, to wit, one that careth not for mẽs affaires, defendeth not, nor delivereth the good, & punisheth the wicked; they place an idol in roome of the true God; David himselfe doth sufficiently declare, whẽ as he describeth the same prophaneness of the wicked. *Psal.* 10. in these words: *For he hath said in his hart, tush, God hath forgottẽ, he hideth awaie his face, and he wil never see it.*

6 The punishments of the wicked.

6. From the punishments of the wicked, which they suffer besids the tormẽts of cõscience. For the evẽts of al times constrained mẽ to cõfes that their sins are punished with grievous punishmẽts in this life; & contrariwise the lot & end of the good to bee more pleasãt. Wherfore ther is a mind or vnderstãding power, which discerneth honest things frõ dishonest, iudg of mãkind, punishing the wicked, & defending the good. And that this may not be ascribed to the wisedõ or severity of Magistrats or other men, this first withstandeth & hindereth: *For that it must needs be that this natural instinct, whereby men iudge that offenders are iustlie punished, must proceed from some minde which is enemie to wickednes.* Again, *For that oftẽtimes by marvailous & inexpected & vnlooked-for means, they are drawn to the iustice & punishmẽt of the Magistrats, whose sins before had bin privie*, or who seemed to have been able by their own power or subtilty easily to escape their handes; & that especiallie, for that manie, who through either the negligence or white-liverdnes of Magistrats are not punished by thẽ, yet run into calamities, & have allotted vnto thẽ ruthful ends. And when

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transgressions & sins encrease too much, & their impunitie, *whole nations & common-wealthes, with horrible & manifest examples of Gods wrath, perish*: as the world in the deluge: Sodō by fire cast frō heavē: Pharao in the red sea: the Iewes, & manie florishing kingdoms by most lamētable overthrows. That these things cānot come to passe by chāce, neither anie other way, thā by the iudgmēt & power of him, who is Lorde of mākind & nature, both gods cōminations & threatnings & the conscience of every one, & the order of iustice, wherby these follow & ensue vpō impiety, & the verie bugnes, waight & greatnes of things doth convice. Wherfore it is said, *Psal. 58. The righteous shal reioice vvhen he seeth the vengeāce: he shal vvash his footsteps in the blood of the vngodlie. So that a mā shall saie, Verilie, there is a reward for the righteous: doubtles there is a God that iudgeth the earth.* And Psl. 9. 16. *The Lord is known to execute iudgement.* Now albeit *the vvicked florish often for a while, & the godlie are oppressed*, yet nevertheles examples which are fewer in nūber, do not weaken the general rule, vnto vvhich most evēts agree. But if it were so, that fewer of the vvicked did suffer punishmēt, yet those selfesame exāples though but a few, would testifie that god is, & that he is displeased with the offences of others also, who seeme to bee lesse punished. But this is not true, no not of any of thē, that they are not punished in this life. For al those who are not before the end of this life converted to god, if punishment do not sooner overtake them, yet at length they die in despaire, which punishment is more grievous thā al the evils either corporal or external, & is the beginning & testimony of everlasting punishmēt. Now in that this punishment is not sufficient, it doeth therin agree with al, evē the most tragicall cases of the wicked: & therfore we are taught by the doctrine of the Church, that gods lenity, which he doth not seldome vse in this life towards the wicked; & his severity, which he semeth to shew towards the godly, doth not at all weaken his divine providence & iustice, but rather declareth his goodnes, whiles by differring of punishmēt, he inviteth the wicked to repētāce, & by exercising the godlie with chastisements & crosses, he perfecteth their salvation: & also it confirmeth the certainty of iudgement after this life, wherin perfect satisfaction shal be made by the wicked, to Gods iustice.

7. *From*

7. Common-weales wisely ordered.

7. *From a bodie publique, vvhich is wisely ordered by lawes.* This could not have bin shewed vnto men, but from a minde vnderstanding & approving this order, which mind is god himselfe. Moreover, *that which is not preserved by humane wisedoe, or by force, or natural causes, neither yet can be overthrowen by Divels & the wicked men, hath a defender more potent and mightie than these. Common-vveales are not preserved by humane strength or wisedome, are oppugned by the wicked and Divels. Therefore they have a superior and mightier defender than al these.* And this defender is God alone.

8. The order & nature of efficient causes.

8. *From the order and nature of efficient causes.* For it cannot bee, that the processe and race of efficient causes should be of an endlesse and infinite extent: wherefore there must be some first and principall cause, which maie either mediatelie, or immediatelie produce and moove the rest, on which also all other causes maie depend. Now that the progresse of causes, which have their mooving and beeing each of other, is not infinite, they shewe by this reason. *If the causes of anie effect vvere infinite, vvhereof some should move or produce other some, one of these absurdities should follovv; that either vvithin the compasse of a finite time, should bee effected infinite motions and mutations, or else as no time those infinite causes ever so attaine vnto their ende, that is, vnto their purposed effect. Both vvhich being manifestly false, & impossible, it must needs be that the original of mutations dependeth of some cause immutable, eternal, and omnipotent.*

9. The ends of al thinges.

9. *From the finall causes of al things.* TO appoint the ends of all things belongeth to a nature which is wise, & administreth al things. Now al things are ordained to their ends, & those also certaine. (But these ends & vses of things have not their being by chance, or from a nature onlie endued with sense.) Therefore from some nature which is wise and omnipotēt, which is God alone.

For, *that nature worketh for some end*, this is so far from removing the framer & artificer from it, as rather it most of al cōfirmeth, that there is a minde-maker & framer of the world, which appointed the actions of nature to these ends, & nature indeed intendeth to an end through the ordination & appointment of another, but neither vnderstandeth it, nor is moved thereby to worke.

And

And further, *that there are manie things in the world, which not onlie seeme vnprofitable to all, but are also troublesome and pernitious:* this also doth not infringe the general rule, that al things were made to a good vse. For by reason of sin, those things now hurt, which would have profited men, if they had not sinned. And therfore to the godly al things turne to their safety, yea that punishment it selfe, which God inflicteth by other creatures vpon men, serveth for an vse agreeable to the wisedom, and iustice of God. Many things also, whereby men feele discommodities, have withall some vses acceptable, and preservative to mans life. And farther, there is no one thing amõg al thinges, which yeeldeth not matter of agnizing and celebrating the wisedom, bounty, power, & iustice of the authour.

10. *From certaine and cleare significations of future events,* which neither by humane sight or perceiveablenes, neither by natural causes or signes could have been fore-known: but onely being revealed by him, who hath both mankinde and the nature of all thinges so in his owne power, that nothing can be done, but through his motion. Such are the prophecies of the deluge, of the posterity of Abraham, of the comming of the Messias. Which first is thereby manifest, for that the decrees and counsailes of that minde, which is the first cause of his owne workes, no man can know before himselfe: and therefore they cannot be foreknowen of others, but being disclosed by him. Furthermore, many Prophecies have beene vttered in such sort, that God hath not onely foretolde thinges should so come to passe, but also that those thinges should be done and brought so to passe by him. *Ezech.* 12. Of all things foretold by him, he saith, *I will speake the word, and I will doe it.* Lastly, it must needes be that he knoweth all things, who promiseth that he will give answere concerning all purposes and events necessarie to be knowen, which shall be demaunded of him, and doeth indeede perfourme this; even as God did among the people of Israell. And therefore God himselfe aleadgeth this as his worke alone, for proofe of his divinity against all forged & fained Gods. *Isa.* 41. 23. *Shew the things that are to come hereafter, that we maie know that you are Gods.* 10. Certaine and evident fore-tellings of events.

11. *From heroical instincts,* that is, wisedome, and excellent vertue, in vndertaking and atchiving those workes, which surpasse

11. Heroicall and noble instincts of minde.

surpasse the common capacity of mans nature. Such is the felicity & happinesse of noble artificers or governors, in searching or polishing arts, and in finding out devises and counsailes. Likewise the couragiousnes of minde in perfourming the actions of vertue, and in menaging matters: such as was in Achilles, Alexander, Archimedes, Plato, and others.

2. *Who, and what God is.*

We must acknowledge God to bee such, as himselfe hath manifested himselfe to be.

WHen it is demanded, *who is the true God*, we are to hold most firmely and surely, that he alone is the true God, who even from the beginning of mankinde did not only manifest himselfe in the nature of things, by the steps and prints of his divinity shining therein, but especially in the Church, by his word delivered, and other famous testimonies of miracles, deliveries, & consolations, whereby he plainly teacheth whom, and what he wil be acknowledged and published by vs to be, & that hee is not acknowledged or worshipped of any, but of them, who thinke according to this word, both of him and his will, neither is the true knowledge of him found elsewhere, thē in this word. The certainty of this positiō, is hereof most manifest, for that al those who imagine God to be other in essence, or nature, or will, than he hath testified himselfe to be in his own manifestations & revealings, doe not embrace & worship at al the true God, but an other thing of their own framing, insteed of the true God, according to these sayings, *Joh. 4. 22. Ye worship that which ye know not: we worship that which we know: for salvation is of the Iewes.* And *cap. 5. ver. 3. He that honoreth not the son, the same honoreth not the father which hath sent him.* Gal. 4. 8. *But then, when ye knew not God, ye did service vnto them which by nature are not Gods.* Eph. 2. 12. *Ye were at that time without Christ, & were aliants from the common-wealth of Israell, & were strangers from the covenant of promise, and had no hope, and were without God in the world.* Act. 17. 23. *Whom ye then ignorantlie worship, him shew I vnto you.* 1. Iob. 2. 23. *Whosoever denieth the son, the same hath not the father.*

The glimps of nature not sufficient to shew who is the true god.

But against these thinges seemeth that to be, which Paul saith to the *Rom. 1. 19. That that which may be known of god, is manifest also in men, estranged frō Christian Religion: for that God hath shewed it vnto them. For the invisible things of him, that is, his eternall power & godhead, are seen by the creation of the world, being considered in his workes to the intent that they should be without excuse.*

And

And Act.17. *that god in former ages did not leave himselfe without witnesse: and that out of the whole nature of things, but chiefly by the minde of mã, & the difference of things honest & dishonest, & by the punishments of the wicked, it may in some measure be gathered, not only that there is a God, but also what he is; & therfore many things are found to have beene spoken truly by the heathen & others cõcerning the vnity and nature of god.* But to these obiections we answere: that there are indeede some true things, concerning God, manifested otherwise also thã by the word delivered to the Church: but by them notwithstanding, who is the true God, cannot be shewed; and that for two causes. For first, *those things by thẽselves are not sufficient:* For, to the knowing of the true god, it is requisit that we know & profes, not some things only, but al thinges which he openeth of himselfe and would have knowen. Moreover, *these selfesame true testimonies of god al so, which remaine in mens mindes & in nature, al they by reason of a natural blindnes in them, and pravity, do many waies corrupt, who in weighing of them follow not the light & interpretation therof, drawn from the word of god delivered to the Church,* whẽ as even of these things which might be knowen by the help of nature, many things they doe not knowe, many they faine of their owne, which have nothing agreeing with the nature & will of God, and those things which they do retain, and in shew of words professe, they farre otherwise vnderstand, than they are proposed of God, & declared in his word, and in the Church vnderstood: & so beholding and sounding in their mouth true sentences & sayings concerning God, conceive nevertheless and foster false opinions of him in their minde. This answere Saint Paul himselfe expresseth, Rom.1. when he addeth, *That they are inexcusable, because that when they know God, they glorified him not as God.*

Now albeit Philosophical wisedom cannot therfore shewe *who is the true god,* for that concerning the essence, nature, wil, and workes of God, so much as is necessary to be knowen, it doth not teach, & is diversly depraved by men, so that out of the Church remaineth no true knowledge of god, yet nevertheless that voice of the nature of thinges concerning God ought not for these causes to be reiected as false, or contemned as fruitlesse. *For neither is that Straight waies false in it selfe, which is perversly construed of men: neither fruitlesse for all things*

The voice of nature cõcerning god, neither to be reiected, nor contemned, either in respect of insufficiency, or of mens miscõstruings.

not

nor to all men, which availeth the reprobat nothing at all to everlasting salvation. For God will also out of the Church bridle the lewd & dissolute, by the testimonies which their conscience and punishments give of his wil, anger, and iudgement, & according to them wil he have the life and maners of men ruled. He wil have mans corruption and his iustice made more conspicuous & clear in punishing them, who stubburnly with stand the known truth. He will by naturall testimonies, mens consciences shewing the imperfection therof, have men stirred vp to seek the true God in the Church, as it is said, *Act. 17 That men were therfore placed in the theater of the world, that they should seeke the Lord, if so be they might have groaped after him, & found him.* He wil also have them, who are cõverted to him, to be more confirmed by the consent of nature & the word, as the often alleadging of naturall testimonies in the scriptures declareth. Lastly, he wil, the imperfectiõ of natural knowledg being considered, have mens ignorance concerning God acknowledged, and his mercy magnified, who discovereth and openeth himselfe in his word.

God cannot be defined, 1. *Because he is immense.* 2. *Because his essence is vnknown vnto vs:* Yet some way he may be described: which description comprehendeth his attributes or properties, the persons & principal works: and by these three is the true God discerned from all false gods.

The description of God according to the rules of Divinitie.

After this sort then is God Theologically described. *God is a spiritual essence, intelligẽt, eternal, infinit, other frõ al the creatures, incomprehensible, most perfect in it selfe, vnmutable, and of an immense power, wisedome, and goodnes, true, iust, chast, merciful, bountifull, most free, angrie & wroth with sin: which essence is the eternall father, who from everlasting begot the Son according to his owne Image, and the Son, who is the coeternall Image of the father: and the holy ghost, proceeding from the Father and the Son: Even as it hath bin manifested from above, certaine word thereof being delivered by the Prophets, Christ and the Apostles, and by divine testimonies, that the eternal Father together with the son, & the holy ghost, hath created heaven and earth, and al creatures, & worketh al good things in al: and that in mankind he hath chosen vnto himselfe and gathered a Church, by, and for the son, that by his Church this one and true Deity male be according to the worde delivered from above, acknowledged, celebrated, and adored in this life, and the life to come: and lastly,*

Iustice, that he is the iudge of the iust and vniust.

The description of God according to Philosophie.

Philosophically he is described on this wise: *God is an eternal mind or intelligence sufficient in himselfe to al felicity, most good, & the cause of good in nature.* So is he defined by Plato in his book of *Definitions*; Likewise in his *Timæus*: And by Aristotle. Li. 12 *Metaph. cap. 7.* and *Lib. de Mundo, &c.*

In what the former descriptions differ.

The Theologicall description of god, which the church delivereth, differeth frō the Philosophicall description, because *that is perfecter than this.* 1. *In the nūber of the parts, wherof it addeth many by nature vnknown vnto men:* as of the Trinity of the redēptiō of mā, &c. 2. *In the vnderstāding & declaration of those parts, which are cōmon to both:* for the Theological description declareth thē more certainly & fully. 3. *In the effect or fruit.* By Philosophie or the light of nature men are not able to bee brought to the tru knowlege of god, both *because it is maimed & false by mens corruption:* as also *because it doth not stir vp in vs godlines*, that is, the love & fear of god: seeing it teacheth not those things, whereby this is effectuated & brought to passe.

An explication of the description of God delivered by the Church.

God is an essence. That is, a thing which 1. *hath his being frō none, but from himselfe.* 2. *is preserved or sustained of none, but subsisteth by himselfe.* 3. *is necessarily.* 4. *is the only cause vnto all other things of their being.* Wherefore he is called *Iehova*, as if you would saie, *being by himselfe, and causing other things to be*, to wit, according to his nature and promises.

Spiritual. 1. *Because he is incorporeal:* as being infinite, & indivisible, & most excellent. 2. *Insensible.* For first, *experiēce teacheth this.* Secondly, *God is without sensible qualities*, which are the obiects of the senses: & Thirdly, *he is immense.* The eies perceive only things finit, & which are within a certaine compasse. 3. *He is spiritual, because both himselfe liveth, and is the author of al life both corporall and spirituall.*

How God & Angels appeared vnto men.

Obiect. Against this opinion manie places of Scripture have bin heretofore by some alleadged, in which *it is written that God & Angels did appeare & were seene, thereby to proove, that their nature is corporeal & visible.* But we are to know, that not the very substances of god & Angels, but created shapes & bodies were beheld of men, made, carried, and moved by the will & vertue of God or Angels, that by thē they might

make

make known their presence, & vse their ministerie & service in instructing men of those things which seemed good vnto them. And these were sometimes by imagination represented vnto the interiour senses of men: which also somewhere may, & somewhere cannot be gathered out of the circumstances of the histories: As the Angels appearing to Abrahā & Lot, were invested with true bodies, as which might bee touched & hādled. Whether Micha before Achab saw with the eies of his body, or of his mind, the Lord & his Angels, is a matter of doubt. But that those visible shapes were not the very substance of God, is hereby manifest, for that the scripture with great cōsent teacheth, that *god is seen of no mā neither can be seene, & incomprehensible, & vnchangeable. But those visible shapes were not alwaies the same.*

How God is said to be seene face to face.

a. Ob. To these they adde that which is said, that *God was seen of Iacob face to face.* Gen. 32. *And of Moses,* Exodus. 33. and Deu. 34. *And of al the' people.* De. 5. *And that al of vs shal see God face to face, in the life to come.* 1. Cor. 13. By which Metaphor or borrowed speech, is signified a cleare & conspicuous manifestation & knowledge of God, which is perceived, not with the eies of the body, but of the mind; *either by means,* as by the word, by his works & outward tokens, & such as run into the senses, whence the mind may gather somewhat of God; *Or without means,* by inward revelation. And albeit in the life to come shal be a far more bright knowledge of God thē now: yet to know God most perfectly is proper to God only, as it is said. *Ioh. 6. 46. Not that anie man hath seene the Father, saue he which is of God, he hath seene the Father:* So far is it, that the invisible, infinit & everlasting Deity maie ever be conceaved by bodilie eies, whose nature is not to perceive any obiects, but such as are finite and limited.

How the parts of mās bodie are attributed vnto God,

3. Obiection. They have alleadged also those sayings, *wherin the parts of mās body are attributed to god.* But these also are not properly, but by a Metaphor, spoken of god, whereby is signified to vs a power in god, working after an incomprehensible maner his workes, a certaine shadow whereof are those actions, which men doe by the ministerie & help of their bodily parts: as *the eies & eares,* signifie the wisedome of god, whereby he vnderstādeth al things: *the mouth,* the publishing of his word: *the face,* the declaration, tokens, and feeling of his divine

vine goodnes & grace, or severity & anger: *The hart*, his love: *the hands and armes*, his power: *the feete*, his presence.

4. Obiection. They have affirmed also, *because mā was made according to the imege of God, that therefore God hath a humane shape*: not marking, that the image of god cōsisteth not in the shape & figure of the body, but in the minde, & integritie of nature, *in wysedom, righteousnes, & true holines*, Eph. 4. As for Tertullian, whereas he reasoneth, that *God is a bodie*, that he speaketh vnproperlie therin, & abuseth the word bodie, instead of substāce, not onlie Austine witnesseth in his Epistle to Quodvultdeus: but this is also an argument, and proofe thereof, because he termeth also the soules and Angels oftentimes, bodies.

The image of God in man, doth not argue a bodilie shape in god.

Wherefore let vs know, that therefore we are taught the nature of god to be spiritual, *that we maie not conceive of god anie thing which is grosse, terrene, carnal, & vnworthie his divine Maiestie*: neither *should deeme that he cā be perceived by our bodilie senses, or in thought imagined, but should consider his nature by his word & works: that we should not dare to represent him by anie bodily shape: & in a word, that we should remēber that he is to be worshipped, not with the gestures, or other things of the bodie, but with the mind & spiritual motion of the hart.* Lastly, *Seing he alone inspireth into vs tēporal & everlasting life, we should acknowlege the gift of both to come frō him*: out of this fountain only we should seeke it, and endevour to refer it wholie to his glorie.

Why we must know God to be spiritual.

Intelligent. 1. *Because he is the cause both of the mind of man, & of the notions shining in it, & also of that order which is in the nature of things & commonweales.* 2. *Because al intelligence or understāding of the creature commeth from him, both in respect of the faculties, as also in respect of the operation.* For neither can the efficient & preserving cause of intelligent natures, & of the vnderstanding it selfe & order in nature, be but intelligent & vnderstanding. And therfore the holie Scripture also reasoneth on this wise. *Psa. 94. He that planted the eare, shal he not hear? or he that made the eie, shal he not see?* Now this we are to hold first, against those, *who setting nature in the place of god imagin the world, & the variety & order of things in it, to arise frō the matter & the inclination therof to this forme*: when as notwithstāding these things could not have their being from a cause not intelligent. Wee are to holde it also, *thereby to acknow-*

Why God is said to be intelligent, and against whom wee are to hold it

knowledge not only true knowledge it ſelfe. but alſo all ability of vnderſtanding, and the ſagacitie and perceiverance of the ſenſes and mindes to be the gift of god.

The eternitie of God without beginning or end.

Eternal. That ſuch an eternitie, which can have neither beginning nor any end of being, *agreeth to god alone, both nature ſheweth,* for ſo much as he is the firſt cauſe of al things, & of infinite perfection & power; *and the Scripture alſo recounteth,* as Pſalm. 90.2. *Before the mountaines were brought forth, or ever the earth and vvorld vvere made; thou art god from everlaſting, and world without end.* But we are to obſerve, that not therefore only the eternitie of God is ſo often inculcated in the Scriptures, that in regarde heereof hee maie bee diſcerned from things created: but alſo *becauſe he will imparte eternitie vnto vs,* that is, he hath purpoſed and promiſed that hee will give vs of his eternall goodneſſe, and providence, eternall bleſſings, & will have continuall care of vs through all eternitie, & will have a kingdome in Angels and men, whereof ſhall be no end.

God eternall vnto vs.

Therfore are we given to vnderſtand that god is eternal to vs, *that we may oppoſe the certaine hope of eternal bleſſednes, groũded vpon his eternity, againſt the ſhortnes of mortal life, & againſt the frailty of mans condition.* For ſeeing he is eternal, he can; & ſeeing he promiſeth, he wil for ever preſerue vs with his protection. *Pſal.* 48 13. *For this god is our god for ever and ever.* And *Pſalm.* 111.9. *He hath commanded his Covenant for ever.* Wherefore being vpheld by this conſolation, *let vs neither refuſe to ſuffer the ſhort miſerie of this life, neither preferre the ſhort felicity thereof before eternal bleſſings: & ſeeing god wil be not only bountiful towards the godly, but iudge alſo of the vngodlie eternallie, let the cogitation of the eternal wrath of god keepe & holde vs in the feare of god, that we may not deſire to buy the fading ſhew of whatſoever good, vvith eternall miſerie.*

God, other, & diverſe from all creatures.

That god is other from all his creatures, we muſt holde, firſt againſt Philoſophers, *who will have the world or nature it ſelfe to bee god,* that is, either a general matter, or a power, or a mind and intelligence, or ſome forme to be infuſed, mingled, and tied to the bodies of the worlde, and them to informe, quicken, ſuſteine, and moove, as the ſoule ſuſteineth and moveth mans bodie. Which Virgill calleth, *the ſpirite of the vvoorlde:* others *the ſoule of the world.* Secõdly againſt thoſe, *who imagine*

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the creatures, either al, as Servetus; or some according to the doctrine of the Manichees, to spring from the very essence or nature of God, deriving it selfe, as they speake, into others by propagation. Thirdly, *that all prophane, unworthy, and idolatrous cogitation of God, whereby god may be made like to anie creature, may be excluded.* For, that the essence of God is farre other than the essence of all the creatures, both nature and the word of God sheweth; *when as it teacheth that god is wise and creatour of the worlde: now the world hath many parts unreasonable, & it selfe cannot be Creator to it self.* it sheweth also that things are not derived out of the substãce of God, *that is being unchangeable and indivisible.* And lastly, that the Deity is most unlike and different from all thinges created, *because there can neither be, nor be imagined any similitude of a finit nature and an infinite.*

First therfore, whereas the scripture saith, *that al things are of god:* Rom. 11. 1. Cor. 8. it doth not meane that all things are god, or the essence of god, or propagated from it. For al other things are of god, not as begotte of him, or proceeding from him, *as the word, and eternall spirit of god,* but as created, that is, made of nothing. Ro. 4. 17. *Who calleth those things that are not, as if they were.* Secondly, *when as the soule of man is called celestial & divine:* likewise, *when it is said, we are the generatiõ of god.* Act. 17. 29. This is not meant of the communicating of the divine substaunce, as if the soule were derived from the essence of God, but of the similitude of properties, and of the creation. The soule therefore is said to bee *celestiall and divine,* that is, adorned with celestiall and divine powers and gifts, which although they bee a certaine shadowe of the divine nature, yet are they created qualities. Thirdlie, whereas *the elect and saintes are saide to be of God, to be borne of God and his spirit, and the sonnes of God, and spirituall,* Ioh. 1. 13. and 8. 47. and 3. 6; Neither is this vnderstood of the propagation of the essence, but of the similitude of the properties, or of the image of God, to the which they are refashioned by Gods spirit. And fourthly when Paul also saith, 1. Cor. 6. 17. *That he which is ioined vnto the Lord, is one spirite,* & Peter, 2. Pet. 1. 4. *That we are made partakers of the divine nature:* we are taught, both that the spirite of God dwelleth in vs by grace, and is ioyned vnto vsas also that there is begun in vs even nowe; *a cõformitie with God,* which shal be perfected

How al things are said to be of God.

fected in the life to come. And lastly, *when Christ himself is said to be God, and to have a divine body.* There is not thereby signified, a mutation of the divine nature into the humane, or of the humane into the divine: but an vnseparable conioyning of two natures, retaining their properties distinct, into one person, and a glorifying of the humane nature, which indeed agreeth to a nature ruler and governes of all thinges, but yet notwithstanding made and created.

What we are to learne by the immensitie and incomprehensibility of God.

Incomprehensible, or immense. 1. He wil have vs to know, *that he cannot be comprehended in the cogitation of any creature,* so that what things he ascribeth to himselfe in his word, howe great soever they be thought of vs, yet are they alwaies farre greater. For the power of vnderstanding which reacheth but to finite thinges, cannot perceive the forme of perfect patterne of an infinite nature. 2. *The Deity cannot be comprehended or circumscribed in place or space, or any limits;* that is, the essence of God, is immense or vnmeasurable, neither to be extended nor devided, nor multiplied. Therefore it is all every where, one & the same. The 1. reason here of is: *Because an infinit power cannot be contained in an essence or nature which is finit & limited.* 2. *Because the power of God is alwaies every where; and therefore his substance also.* For that cannot be without this; yea it is the divine essence it selfe. And that the power or vertue of the divinity, which hath beene spread perpetually in infinite manner, both before and after the creation of the world, cannot be any where, either in no substance at all, or in any substāce but onely in the very substance it selfe of God, the Philosophers also who conceived God to be infinite, have confessed. Neither yet is it to be thought, *that the substance of the divinity is so extended, that one part thereof is one where, or so multiplied, that an other part is an other where; but that it being infinite is everie where: and seeing it cannot be devided into parties, as being immense and most perfect, to be all everie where: and seeing it is but one, that it is everie where the same, so that none can pierce into, or comprehend it, but it pierceth into, & comprehendeth al things.* Ier. 23. *Doe not I fill the heaven and the earth, saith the Lord.* 3. *Not onlie the power, but the essence also of the Divinitie to be infinit,* doeth even hereby most certainly appeare, *Because there is one, the same, and whole substance of the three persons.* For *the eternal father,* as he is alwaies, so at that time, when Christ lived on earth,

Reasons to shewe that the power & essence of god is everie where, whol, one and the same.

earth, was he in heaven. *And the word or coeternall ſon of the Father*, was in his body on earth: & yet becauſe there is but one and the ſame eſſence of the Father and the ſon, both the father was with the ſon on earth: and the ſon with the father in heaven; as himſelfe ſaith, *Joh.16. The father is with me:* & Ioh. 3. *The ſon of man which is in heaven:* and Ioh.14. *I am in the father, and the father is in me.* So *the holy ghoſt* was truly preſent in the likeneſſe of a Dove & a flame, at the Baptiſme of Chriſt, and at Pentecoſt, & now dwelleth in vs, as in his Temple: and yet is alwaies with the Father and the Son in heaven, as the Father and the Son are with him in all the Saints, which are diſperſed throughout heaven & earth. And hence *appeareth the third difference betweene an infinit nature, and a finit nature*, or the third reaſon, which is only opened in the word of God, whereby *the divine eſſence is incomprehenſible*, to wit, *by communication*, whereas the whole is in ſuch ſort common to the three perſons of the Divinity, as not only it is in thē as in the creatures, but alſo is their very ſubſtance, and yet nevertheles remaineth in number one and the ſame.

Infinite, or immenſitie proper to God not imparted to any creature.

Now, that *it is proper to the Deity alone, nor imparted or cōmunicated to anie creature to be infinit or immenſe, or to be every where at the ſame time, or to be the ſame in divers places*, is apparant by theſe reaſons. 1. *Becauſe it is impoſſible that any creature ſhould be, or be made equal to the creator*; as it hath been oftē ſaid: *Lord, who is like vnto thee?* 2. *Becauſe God himſelfe by this marke diſtinguiſheth and diſcerneth himſelfe from the creatures*: for in ſaying, *that he is, he, who filleth heaven and earth*, he ſignifieth that there is no other ſuch beſides him. 3. *Becauſe Chriſt ſheweth his divinitie by this argument, in that when he was in bodie on earth; yet he affirmeth himſelfe to be in heaven*, Ioh. 3. 13. *The fourth reaſon is, that the godly Doctors of the antiēt Church defended the Divinity of the holie Ghoſt by this ſelfeſame argument*: as Dydimus in his Treatiſe of the holy Ghoſt, lib. 1. cap. 1. *The holie ghoſt himſelfe, if he were one of the creatures, ſhould have at leaſtwiſe a ſubſtance limited, as all things which were made. For although inviſible creatures are not limited & circumſcribed by place; yet are they limited by the property of their ſubſtance. But the holie ghoſt being infinit, hath not a limited and finit ſubſtance.*

God moſt perfect in himſelfe.

God is moreover moſt perfect in himſelfe. 1. *Becauſe he only hath all things which may be deſired vnto perfect felicitie and glorie: ſo*

that no way any thing may be added vnto him to make him more glorious or happy: And all the creatures have but only some parts & degrees of blessings distributed vnto them convenient for their nature and place, which the creator assigneth and giveth to every one. 2. *Because he receiveth no part of this most absolute felicity from any other, but hath all thinges in himselfe, & of himselfe, & is alone sufficient to himselfe for al things* & therfore needeth no mans labour, or aide, or presence, but was alike blessed from everlasting, before any creature was as he is now, after the creation of the world. But contrariwise all the creatures stand so in need of the goodnes, & presence of god, that without it, they cānot only not any way be wel & in good state, but not so much as be at all the space of one moment. 3. *Because he is not for himselfe only, but for the creating also, preserving, guiding, and furnishing of all & everie creature so sufficient, that he alone doth give to all of them al good things necessarie and meet for them, as wel eternal & heavenly, as terrene and temporall, neither yet for all that doth the least iote depart either from his power, or from his happines.* Now al the creatures not onely cannot at all profit one another, more than God worketh by thē as the instruments of his goodnesse, but neither they themselves, which are as it were cundites, can have the least good in themselves, but what they have drawn from God alone as the only fountaine & wellspring of goodnes and felicity. *Now he alone is sufficient for al, and bestoweth all things*, because there must needes bee some one first cause in nature of all good things: *& he hath al things in his power*, because, except he had them, he could not give them to others. *And except he had thē of himselfe*, he coulde not be the first head and fountaine of al good things.

How God is said to have made all thinges for himselfe.

1. Obiect. *Proverb. 16. He is said to have made al things for himselfe.* Ans. Not for the aiding or encreasing of himselfe as if he needed any thing, but rather for to cōmunicate & shew himselfe vnto his creatures, he made thē, because this is the nature of that which is good, not only to preserve it selfe, but also to cōmunicat it selfe to others. 2. *It is obiected, that he vseth the creatures in accomplishing his workes.* But this he doth not as constrained thereto by any necessity of impotency, but of his most free-will & goodnes, to shew that he is able both waies, both without them, and with them, to doe whatsoever he wil;

that

that he is Lord of all things, both by right, and by his power, & can vse all things at his pleasure: & that he also doth worthy his creatures this great & free honour, as to make them the instruments of his bountifulnes, & fellowes, and dispossers (as S. Paul speaketh, 1. *Cor.* 4.) of his divine works. 3. Furthermore, *that we are willed to performe me, exhibit and offer, obedience, worship, honour, sacrifices, to God, & to give him that which is his*: thereby is taught, not what good commeth more to god, but what good ought to be in vs. For as disobedience & despite against god maketh not god, but the creature more miserable; so obedience towards god, which is a conformity & agreement with gods Law and mind, is the good & blessednesse, not of god, but of the reasonable creature. And this is said to be given or taken from god, not that god needeth it, or is profited thereby, but because mē ought, by order of iustice, to performe and yeelde it vnto god. as Psal. 50. 9. *I will take no bullocke out of thy house: nor hee-goates out of thy folds.* And Luk. 17. 10. *When ye have done al those things which are cōmaunded you, saie, Wee are vnprofitable servauntes.* And if anie man reply, *That glorie nevertheless tendeth to his happinesse and perfection, vnto whom it is given*: we must know, *that the glory of god signifieth sometimes the foundatiō of glory, to wit, the attributes or vertues which are in god himselfe, and his divine workes, and the beholding and approbation of them in god.* And in this sense can no man give him glorie, neither cā it be diminished, or augmented, but it was and remaineth the same in him for ever: according as it is saide, *Joh.* 17. 5. *Glorifie me, O father, with the glorie which I had with thee, before the world was.* Sometimes it signifieth *the agnizing and magnifying of the goodnes & vvorks of god*, which is not in god, but in creatures endued with reason: & therfore maie be made lesser or greater, & being amplified or diminished, it encreaseth or diminisheth the goodnesse, happines, and perfection, not of God, but of the creature. But if anie man will further reply, *that this vvorship and obedience profiteth him vnto whom it is done*: to graunt this concerning the Creatures, as who maie be furthered and enriched by the mutuall dueries of each other; yet will it by no meanes agree to GOD, seeing no man can helpe or harme him, and the true agnizing and magnifying of GOD, as also the whole conformitie and agreement

The glorie which wee give vnto God is available for our happines, but neither doth, nor cā make God more happie.

with him, is not his happineſſe and perfection, but the creatures.

Our obedience, though due to God, yet bringeth no encreaſe to him.

4. Ob. *To vvhom is given that vvhich is due vnto him, to him ſome thing commeth thereby more then he had before. Vnto God is yeelded our obedience & worſhip, vvvhich is due vnto him. Therfore ſomevvhat commeth to him from vs.* Anſ. The Maior is true of that which is due of need or want, or which he needeth, & is furthered thereby, to whom it is given. But our obedience is no ſuch due, but that which God, by order of his iuſtice, requireth of vs: & that not for his, but our perfectiō & felicity.

Gods reioycing in our obedience and ſalvatiō, is the cauſe thereof but not our obedience & ſalvation, the cauſe of his reioicing.

Laſtly, if any mā vrge, *that he who reioiceth, doth receive ſome good of thoſe things, vvherein he reioiceth: & therefore ſome fruit certainly to redound vnto God out of our obedience and ſalvation, ſeeing he pronounceth that he reioiceth therein:* we grant verilie that in men, reioicing, and the like affections are ſtirred vp by outward obiects. But we muſt not deeme that our vertues are the cauſe of that reioicing which is in God. For therfore is a thing thought right and honeſt, becauſe it is agreeing to the wil & nature of God: & becauſe God from everlaſting is delighted with his owne goodnes, & vprightnes, and with things agreeing therewith: therfore doth he create & work ſuch in men: & that everlaſting approbation or liking, which was the cauſe why God created good things, is the cauſe alſo why he now cheriſheth & preſerveth them beeing created. Wherefore the everlaſting reioicing in God, for our obedience and ſalvation, is the efficient cauſe of our obedience and ſalvation: but not contrariwiſe, our obedience the efficient cauſe of that reioicing in God: as it commeth to paſſe in men, who are affected by outward obiects. *Or thus:* god reioiceth at our good, as being an obiect, but not a cauſe: becauſe obiects are not the cauſe, but effects of Gods approbation and reioicing.

What is mēt by Gods vnchangeableneſſe.

Moreover when God pronounceth himſelfe to be *vnchāgeable*, he ſheweth that he wil be alwaies ſuch, as he hath been from al eternity: ſo that firſt, *neither his eſſence, & whatſoever is proper therto, can be augmented or diminiſhed: neither* ſecondlie, *his nature and will be changed: neither* laſtly, *himſelfe hath need to tranſport himſelfe from place to place.* This doe Philoſophers, induced therto by reaſons, confeſſe. For firſt, *whatſoever is chāged, that muſt needs have, either ſome outward cauſe, or ſome originall*

nal or beginning in it selfe of moving & changing, or both. But god cannot be mooved or changed by anie thing which is without him: for so himselfe should not be the first moover and maker of al that is good in nature. *Neither can he suffer change from any inward originall or beginning of change.* For whatsoever is so mooved or chãged, that must needs have parts, wherof some must move, & some be moved. Now that god should be devided into partes, neither doth his immensity suffer, nor his great perfection. For seing every part is imperfecter thã the whole, & in God is nothing which is not most perfect: it is impious to imagine any parts in him. *Wherfore neither by any outward, nor inward cause is he moved or chãged.* Secõdly, *whatsoever is changed, that must needs be chãged either to the worse, or the better, or into a state equal to the former. It is impossible that God should be made worse:* for he should so become of perfect, vnperfect. *And to be made better is also vnpossible.* For so he should have bin more vnperfect. *But neither cã he be translated into an equal condition & state,* as thereby to leave some good, which before he had, & to receive some good, which before he had not: for thus should he be neither before nor after his chãge most perfect, as wãting sõe part of those good things which belonged vnto him. Thirdly, *That which is infinit, neither cã be made greater,* for so it shuld not have bin infinit before, *nor lesser,* for so it should be made finite. Seing thẽ both the essence & power, & wisedome, & all the vertues of God are incõprehensible, & al things in God, immense; therfore cannor anie of thẽ be either diminished or increased. Fourthly, For the same cause, *God doth not transport & remove himselfe from place to place as creatures,* seing by reason of his immensity, wherby he filleth heaven & earth, he can neither depart, nor bee absent from anie place. Fiftly, *Seing he is most wise, & therefore from everlasting hath most wel purposed, decreed, & foresene all things; change of purpose & will cannot fal into him.* And therefore god would have this in many places of holy scripture inculcated vnto vs, that his nature and wil is subiect to no mutatiõs; as being a thing most respecting his glorie. As *Nu.* 23. 19. *God is not as mã, that he should lie; nor as the son of mã, that he should repent. Hath he said it then, & shall he not doe it? Hath he spoken, & shal he not accomplish it?* Psal 33. 11. *The counsell of the lord shal endure for ever: And the thoughts of his hart frõ generatiõ*

to

to generation. Iam. 1.17. *With whom is no variablenes, neither shadow of change.*

Why God is said to repēt, when yet he doth nothing which he decreed not frō everlasting.

1. Obiection. *But God is said to repent.* Answere. He is said to repent, not that he changeth his will: but, 1. *Because he earnestly lie detesteth sins, & is not delighted with the destructiō of mē.* 2. *Because by reason of this hatred against sin, & this mercy towardes repentant sinners, he maketh change of things & events, which frō everlasting he decreed,* as men are wont to do, who repent thē of their purpose. For among men every change is an amending of that, which displeaseth thē. Amending riseth vpō repētance. Wherfore the name of repentance, as also the names of other humane affections, are said to be attributed to god by an anthropopathy. Because the scripture speaketh of god after the maner of men, for our infirmity, that we vnderstāding those things, which are in vs, to bee shadowes of those which are in god, may in some sort cōceive something of the nature of God & his wil towards mankind. Wherefore these formes of speaking do not signifie any perturbation in god, or change or passion like vnto our affections, but are vsed to signifie these two things of God. First, *that that is not a fained or dissembled, but an earnest, eternall, vnchangeable nature, & vvil in God,* a shadow & image wherof he would have the affectiōs & motions created in mē to be: yet is it without al trouble, or hinderance, or diminishing of his blessednes and ioy. Secondly, *that he doth those things which men are wont to do,* being stirred vp by those affectiōs, which are attributed to god not that he, as men, being moved by a present or sodaine affectiō of the mind, doth now first take counsel, but doth now at the length execute & do those things, which he decreed and appointed from all eternity.

Gods promises & threatnings conditionall, and with an exception.

2. Obiect. *The promises and threatnings of God oftentimes are not fulfilled.* Ans. The promises of god are alwaies to be vnderstood with an exception of the crosse of the godly, and of the punishments, & chastisements of such as depart frō god & sin, or with a condition of perseveraunce in faith & godlines: & also contrarily his threatnings, with an exception of conversion & praier, or with a condition of perseverance in sinne. And these conditions are sometimes expressed, as *Ier.* 18. & 28. where plainly is set downe this rule of vnderstāding gods promises and threatnings: as that god wil punish them

the who depart from him, vnto whom he had promiſed bleſſings: & will ſpare thoſe who repent, to whom he had threatned puniſhment. And ſometimes they are cloſely vnderſtood eſpecially in the threatnings & comminations, thereby even to wreſt repentance & more timely and earneſt praiers from vs, by which as means interpoſed and comming between, he hath decreed to ſave and deliver vs. Reply. *But theſe conditions are vncertaine & changeable. Therfore the will of God is alſo chãgeable.* Anſ. In reſpect of the nature, wil, and iudgement of man, they are changeable: but in reſpect of the counſell and providence of God vnchangeable and moſt certaine. For God hath decreed from everlaſting the means & endes of things: as alſo he hath decreed in whom he wil, and in whom he wil not worke converſion.

3. Obiect. *He changeth manie his precepts, obſervances and workes, as the Moſaicall Lawes and government.* Anſ. He changeth them indeed, but ſo as he wonld alſo from everlaſting that change: neither are al things appointed of God for perpetuity. But he decreed from everlaſting, ſome things to laſt only for a time.

Wherfore be it to vs out of al controverſie, that God is vnchangeable. For firſt, *this is amongſt thoſe eſpeciall differences whereby the Creator will be diſcerned from all creatures, that he only can by no meanes be changed, whereas all other things both are diverſly changed, and maie at the only pleaſure of God be changed infinitly*, howſoever for a while, ſo long as it is his pleaſure, they are and ſeeme firme & immutable, according as it is ſaid, *Mat.* 24. *Heaven and earth ſhall paſſe, but my word ſhall not paſſe*. Secondly, *Hence we underſtand and are aſſured, that al thinges in the world are governed by the everlaſting providence of god.* For ſeing *no mutation happeneth to god*, it muſt needs be that all his counſailes were purpoſed from everlaſting. *And ſeing god hath foreſeeth al things vnchangeable, and his counſailes concerning the event and end of things are certaine and vnchangeable:* it muſt needs be alſo that the ſecond cauſes and meanes, or Antecedents, without which thoſe events were not to follow, muſt be certaine and vnchãgeable. *And becauſe in things created, eſpeciallie in humane affaires, there is great vncertainty and mutabilitie, neither is there anie cauſe of vnchangeableneſſe, but the wil of God;* God could not have appointed any thing certain or vnchãgeable cõcerning the

Gods vnchangeableneſſe one of his ſpeciall differences, whereby he is diſtinguiſhed from all creatures.

the event & end, except he had also made all the means, (by which the end is attained vnto, & which as concerning their own nature, are most vncertain & changeable) by his everlasting counsaile and decree certaine and vnchangeable.

Wherefore it is said, *Isa.14.27. The Lord of hosts hath determined it, and who shall disanul it?* Thirdly, *the whole vse and force, & declaratiõ of the promises, threatnings, & examples of gods goodnes, power, iustice, mercy, and wrath, both old and new, to teach vs, and to erect vs with comfort, or by fear to hold & keepe vs in our dutie and the fear of God; depẽdeth of gods vnchangeable nature.* For al those doe then affect vs, when we thinke that the same nature and wil of God, which was in times past, is now also, and is & will be such to vs repenting, or persisting in our sinnes, as we see it was in times past, and now is towards others. And then do we truely rely vpon the promises of god, when we know, that his counsell shall never be changed. Fourthly, *This doctrine inclineth mens minds to obedience & subiection, which is necessary in asking things at Gods hands:* that we desire not God to doe those things for vs, or others, which he hath before-time assuredly tolde vs, that he will not doe: and further, that we submit and leave with reverence those things to his pleasure, wherof he would not as yet have known vnto vs, what he hath decreed. Fiftly, *The vnchangeablenes of Gods will is the ground & foundation of the hope & comfort of the godly in this life.* For it is most absurd to conceive of god, that now he loveth, & now he hateth vs, now he wil assuredly give vnto vs everlasting life, & a little after againe he wil not. And therfore when once true faith & conversion vnto god is begun in our harts, & the spirit of god hath begun to witnesse to our spirite, that we are the sons of God, & heirs of everlasting life, God wil have vs certainly to resolve, that as he had this his will towardes vs from everlasting, so to everlasting he wil not change it, but wil assuredly bring vs, at his pleasure, out of this wicked and miserable life through al tentations & dangers what-soever, to eternal & everlasting life, according to that article of our Faith, *I beleeve life everlasting.*

What is signified by Gods omnipotencie.

When as *Omnipotency* is attributed to God, thereby is first vnderstood, *That whatsoever he wil, or whatsoever, not impairing his nature and maiestie, he is able to will, he is also able to performe.* Secondly, *That he is able to performe all those things without anie*

diffi-

difficultie & labor, even with his only beck & will. Thirdly, *That all the force & power of working & effecting any thing, is so in god onelie, that there is not the least abilitie or efficacie of any creature, but what he continuallie imparteth and preserveth at his pleasure.* And therfore the power of God is to be considered of vs, not as being idle, but as creating, sustaining, moving, & ruling al things The reasons are, 1. *God is the first cause of all things:* Therefore he hath all things in his power, and their ability is so much, as he giveth vnto them. 2. *He doth such things as can be done by uncreated and finite power:* as are the creation and governing of all things, the preservation of common weales, the deluge, the delivery out of Ægypt, & all his miracles. 3. *He is unchãgeable:* Therfore in him to be able to do, and to doe, is the same which to will, and so of the contrary.

But although all men affirme God to be omnipotent, *yet there is a double difference between the sacred doctrin of the Church, and Philosophie, concerning Gods omnipotencie.* For first, *wheras the doctrin of the Church, men onlie know the universall & generall power of God, whereby he createth, preserveth, and governeth the whole world: but they know not that power, whereby he saveth men, and restoreth the world by his son; gathering and preserving an everlasting Church, and delivering it from sin and death and endowing it with life and glorie everlasting:* by which works God especially sheweth forth his power, as it is said, *Hag. 2. 7. Yet a little while, and I will shake the heavens and the earth, and the sea, and the drie land.* Secondly, *neither doe they professe of the generall power of god so much as is sufficient.* For albeit they are enforced to confesse that God is the author & preserver of the world: yet are they not able to say, that al things were created of nothing by the word of god alone: & for as much as they are ignorant of the cause of sin & confusion, they cannot affirm al things so to be administred and governed by gods omnipotencie, as that all which is good, is done by the powerfull working of gods will: but they attribute many things to chance, fortune, & humane wisedome, or vertue, and so imagine the power of God to be idle in these, and doing nothing.

How the doctrine of the Church and philosophie differ in conceiving of Gods omnipotency.

Furthermore, *that God cannot either sin, or wil, and allow of sin, or be changed, or diminished, or suffer any thing, or make things done undone, or wil things flat repugnant and contradictory, or create another god, or some nature equall to himselfe, or be perceived by bodily senses,*

senses, or doe other things proper to a creatr or finit nature, or admit the same into himselfe: this doth not diminish or weaken, but rather augmẽt & strengthen his power. For that is the greatest & most perfect power, which cã neither be destroied, nor weakned, nor diminished: & that, none susteining it, but only by it selfe. But contrariwise, to be able to be corrupted & impaired, is a tokẽ of imbecillity & imperfection. *Of exceeding & immẽse wisedome.* That we may rightly and with profit and commẽdity know the power of God, it is necessary not to consider it, but as it is ioined with his immense wisedome and goodness which moderateth it. Further, of his divine wisedome first we learne, *That God doth of himselfe in one act or viewe vnderstande and behold perpetually and most perfectly in marveilous manner, & that vnknown to vs, himselfe & the whol order of his minde declared in the nature of things and in his word, & what agreeth therwith & disagreeth, & al his works, & the works of al creatures, past, present, & to come, & al the causes & circumstãces of al things.* And moreover, *That al Angels and men have no more knowledge of divine & humane matters, than God doth worke & maintaine in their minds.* For among other things, the most beutifull and sightly order which is in the nature of things, the ends & vses of all things, the signification of future events, artes & sciences, the everting and overturning of those devises, which the Devill and wicked men have most craftily contrived against god and al the godly, doe enforce all men to confesse, that these thinges could not proceed but from a most wise artificer and author. Wherfore also the scripture it selfe willeth vs to consider the wisedome of God, shining in these his workes. *Eccles.* 3.11. *God hath made every thing beautifull in his time.* Isa 44.7. *Who is like me, that shal cal, & shal declare it, & set it in order before me, since I appointed the ancient people?* Io. 5.13. *He taketh the wise in their craftines.* And of these he concludeth, that the wisedome of God is immense & vncõceiveable. As, *Psal* 147.5. *His wisedõe is infinit.* Ro. 11.32. *O the deepnesse of the riches both of the wisedom & knowledge of god!* But here againe is to be observed a difference between philosophie and the word of God. First, *that even in the creation, the knowen or legal wisedome was darkened and maimed in men through sinne*, and therefore needeth a renewing by the woorde delivered to the Church. And then, *that men without this heavenlie doctrine are altogether ignorant of that especiall*

Gods exceeding wisedome: where by both he knoweth all thinges perfectly, and is the fountain of all knowledge and vnderstanding.

especiall wisedome of God revealed in the Gospel, wherby he saveth the Church gathered from amongest mankind by the Son. As it is said, Mat. 11. *I give thee thanks, O father, because thou hast hid these things from the wise & men of understanding, and hast opened them unto babes.*

The goodnes of God diversly taken in Scriptures.

The goodnesse of God signifieth sometimes *his bountifulnesse,* as Psal. 106. 1. *Praise the Lord, because he is good:* sometimes *al the vertues, and whatsoever is spoken of the nature of God,* as Ps. 14. *Let thy spirit lead me through the right way.* That which also is meant by the name of *holinesse or sanctitie and light.* 1. Ioh. 1. So in this place, first *by the name of goodnesse are understoode all those things which are attributed to God in his worde, and are represented & resembled in his image, as those things which are termed good in Angels and men,* as life, power, wisedome, ioie, righteousnesse, &c. For such is the nature of God, as it hath manifested it selfe in the Law and Gospel, and the goodnes of the reasonable creature, is an image of the divine goodnesse. And therefore here also differ Philosophie and the Scripture; in that Philosophie attributeth only to God that his goodnes which was opened in the Law, and yet neither that wholly: but of his goodnes revealed in the Gospell it is altogither ignorant. Secondly, *by reason of the great and huge difference betweene the creatour, and the creature, we understande those good things to be in God, which are agreeing to his divine nature & maiestie.* For those which are proper vnto created natures, would not be good in God, but rather a diminishing of his goodnes. Thirdly, *By reason of the immensitie of his divine nature, those things which are finite in creatures, are in god infinite.* And therefore against sundry and diverse disputes of Philosophers concerning the chiefest good, wee learne in the Church, *that god is the chiefest good.* Fourthly, *Because nothing is unperfect, or not subsisting by it selfe in god: whatsoever is attributed vnto him, is not in him, as formes, or accidents in creatures: but such it his essence, & nature, in a maner not able to be comprehended by our knowledge & understanding.* Fiftly, *His nature & will is a rule of that goodnes & uprightnes which is in creatures.* For so far forth things are, and are called good, as they agree with the wil of God. Sixtly, *god is the onlie fountaine of goodnes, & the first cause of al good things:* So shal al things have so much goodnes, as god doth create & mainetaine in them. And in this

sense

sense it is said, *Luk.* 18. *There is none good but God only*, euē so, as he is most perfectly good, and the fountaine of goodnesse.

The righteousnesse of God both generall and particular.

The righteousnes of God sometimes in Scripture signifieth, *that which is accounted righteousnes before him, & wherby he maketh vs righteous: & that elsewhere legal*, which is holines of life, or conformity with the law of God, which god worketh in vs by his spirit, begun in this life, & to be perfected in the life to come; as *Iam.* 1. 20. *The wrath of man doth not accomplish the righteousnes of god.* Or sometimes *Euāgelical*, which is the righteousnes of Christ imputed to beleevers of the free mercie of god. As *Ro* 3. 21. *But now is the righteousnes of God made manifest without the Law, having witnes of the law & of the Prophets, to wit, the righteousnes of god by the faith of Iesus Christ vnto al, & vpon al that beleeve.* Somtimes *is meant that righteousnes, wherby himselfe is righteous*: & then also in many places *it signifieth the faithfulnes, or mercy & benignitie of God*, who according to his promises, preserveth, defendeth, & delivereth the faithful, as *Psal.* 31. 1. *Deliver me in thy righteousnes.* But whē it is properly spoken *of the righteousnes of god, whereby himselfe is righteous*, as in this place: first, *he is called iust, in respect of his generall iustice & righteousnes*, which is the order or nature of this divine vnderstanding & wil, whereby God will, & approveth, doth himselfe, & worketh in others vnchangeablie and vnspeakeably such things, as he hath cōmaunded in his law: & neither wil, nor approveth, nor worketh, nor causeth, nor furthereth anie thing, whatsoever disagreeth frō this order, but horribly hateth & detesteth thē, as it is said, *Psal.* 11. 17. *The righteous Lord loveth righteousnes.* Secondly, *in respect of his particular iustice & righteousnes, which is the vnchangeable will of God*, whereby God giveth to himselfe, and wil have givē him by others that glory, which is due vnto the chiefe good: as he saith, *I wil not give my glorie to another*: & punisheth al sin with such punishment as is equal to the offence, that is, with eternal, as in thē who perish; or with equivalent, as in his Son Christ, susteining the punishmēt for all those, who are saved by him, according as it is said; *Thou shalt not depart thence, vntil thou hast paid the vtmost farthing*: & cānot iniurie anie creature, whatsoever he determineth of him, or doth vnto him, because he oweth no man any thing; as it is saide, *Psalm* 45. *god is iust in al his waies*, And Act. 10. *God is no accepter of persons*

Thirdly,

Thirdly, *Gods diuine will is the chiefe & perfectest rule, & onlie squire of vprightnes:* And therfore god alone, because he is exceeding good, cānot of his own nature, wil or work any vniust thing, but the wils & actions of al creatures, are so farre iust, as they are made by God conformable to diuine will.

Men not able without the doctrin of the Church, to conceiue aright of gods iustice and righteousnesse.

Now although al confesse *god to be righteous & iust*, because *God hath imprinted this notion & knowlege of himself among other in the reasonable nature*: because *he is perfectly good, & therefore is the rule of perfect righteousnes*: because *he plainelie sheweth by examples of punishmentes & rewardes, that he hateth & punisheth vniust thinges, & liketh the iust*: because *he is the iudge of the world, to who it belongeth to dispose or set & administer all thinges in a iust order*: because lastly *he oweth not any thing to any nature, but by the right of a creator, it is lawfull for him to dispose of al thinges as his will, & therfore cānot be to any iniurious*, as it is saide, Luc. 17. *When ye have done al, say, we are vnprofitable seruants*: Ro. 11. 35. *Who hath given vnto him first, & he shal be recompenced*. Mat. 20. 15 *Is it not lawful for me to do al I will with mine owne?* Yet notwithstanding it is far off that we should iudge aright of the righteousnes & iustice of god, without the doctrin of the church, because they have not the whole knowledge, not so much as of the Law, wherein God made known his iustice, & can affirme nothing certaine concerning the euerlasting punishments of sins, & are altogither ignorant of the punishment which the Son of God suffered for sins.

The causes which make men to conceiue amisse of Gods iustice.

Moreover, mens minds are troubled, so that they doubt, *whether all thinges be gouerned of god in a iust and vright order*. First, *when they see it go wel with the bad, & il with the good*. And to this obiection the doctrine of the Church only is able to make answere, which sheweth that god differeth the punishment of the wicked, & the rewards of the good to another life: inuiteth the vngodly by his mildnes & lenity to repentance: proueth & confirmeth the godly by exercises and calamities: punisheth & chastiseth many for their sinnes: who seeme in mens iudgements to be guiltes. *It goeth therfore euil with the good*, but not finally. *Now as he differeth the punishmentes of the wicked*, therby to inuite the to repentance: *so he afflicteth the godly*. First, *because they yet retaine many sins*. Secondly, *To proue and trie them*. Thirdly, *to confirme their faith in them*.

Obiection. *But iustice requireth, that neuer any good should be*

done to the wicked, they were presently to be punished. Ans. Except there be a reasonable & iust cause why to differ their punishment. Reply. *But yet no harme should ever be done to the good.* An. Not to those which are perfectly good. But we in this life are not perfectly good. Reply. *We are perfect in Christ.* Ans. And therefore we are not punished of God, but only chastised, proved, and exercised, that so at length we maie be also perfect in our selves.

Secondly, when men consider, *that God doth not cause and bring to passe that no sin be comited, when yet he might most easilie do it: but rather, that he punisheth sins which went before, with after-sins, & passeth at his pleasure things from one to another, as the Ægyptians good, to the Israelites,* Exod. 12. *And yet these things to be forbidden vs by his law: it seemeth vnto them, that God wil, & doth some things contrary to his Law.* But these things are contrarie to his Law & iustice, if they be done by men: but if god do them, they are most iust, & are most agreeable to his law. For creatures are bound one to another, one to provide for anothers safetie whosoever he can: But god is bound to none. Thirdly, some, *when they hear that god doth not give alike & equally to men, who al are by nature equal, that is, the Sons of wrath, when as he converteth & saveth some, hardeneth & condemneth others, they deeme that by this reason accepting of persons is laid vpō God.* But these men marke not, that then it is vniust to give vnequallie to those who are equal, when a due and deserved reward is paid, & that God doth give his blessings vnto men not of due, but of his free bountifulnes.

Reply. *Those things which are done according to iustice, are done as due. But that good should be done to those who are good, the order of iustice requireth. Therfore good is done vnto the good as due.* An. All this is true, if we talke of creatures. But if of God, not so: because the creator is bound to none, as the creatures are: neither can the creatures deserve any thing of God, as they may one of another. Wherfore God punisheth of iustice: but doth good of grace and mercie: according as it is said, *When yee have done all, saie, wee are vnprofitable servantes, wee have done that which was our dutie to doe.* And if anie man Reply, *that not men onlie, but God also is bound by order of iustice, to spare, and doe wel to the good, out of those wordes of Abraham,* Gen. 18. 23. *Wilt thou also destroy the righteous with the wicked?* It is to be

observed,

observed, that this bonde is nor of any deserr or right, that may make the Creator to stand answerable to the creature, but of Gods promise and trueth. For God did most freely and of his exceeding goodnesse, when he ought nothing to any, binde himselfe by promises endented, to doe good vnto the Godly. And this goodnesse of God and faithfulnesse in keeping his promises, is often called iustice. And therefore it is well said, that it agreeth not with God, to afflict any vndeservedly, not because hee shoulde iniurie any, though he destroyed him not offending, but because his mercie, and bountifulnesse, and trueth doe not admit this.

These things are necessarily to be ascribed of vs vnto the iustice of God, that the cogitation thereof may ascertaine vs of the punishment of the wicked, and of the deliverance of the godly from their iniuries after this life: that so we may patiently beare, whatsoever he will lay vpon vs: as *Dan.* 9. it is said, *O Lord, righteousnesse belongeth vnto thee, but vnto vs open shame.*

God teacheth vs in the Scripture to knowe *his truth* after this manner. First, *that his infinite knowledge sustaineth none but most true and certaine knowledge of all things as well in him.* Heb. 4. 13. *There is no creature which is not manifest in his sight, but all things are naked vnto his eies, with whom we have to doe.* Secondly, *that he neither repenteth, nor will, nor faileth in things repugnant and contradictory.* 2. Cor. 1. 19. *The Sonne of God Jesus Christ, who was preached among you by vs, was not Yea, and Naie, but in him is was Yea.* Thirdly, *that he faigneth nothing, nor deceiveth any man, but this is in a manner indued his will, which he openeth vnto vs:* Rom. 3. 4. *Let God be true, and every man a liar.* Fourthly, *that he never changeth his minde.* Psalm. 89. 33. *My covenant will I not breake, nor alter the thing that is gone out of my lippes.* Fiftly, *that it certainly commeth to passe, whatsoever God assuredly shall come to passe,* which experience also witnesseth, and many sayings of holy scripture, as *Matth.* 24. *Heaven and earth shall passe, but my word shall not passe.* Sixthly, *that he is the lover, authour, and preserver of the truth in the reasonable creatures, and an enemie to all lies, dissembling, and hypocrisie.* Therefore Iohn. 14. 15. and 16. The holy ghost is called *The spirit of truth, who shoulde teach vs all truth.* Proverb. 12. 22.

How we are taught the truth of God in scripture.

The lying lips are an abomination vnto the Lord: but they that deal truly, are his delight. Mat. 24. 51. *He will give him his portion with hypocrits.*

Seing then the truth of God is to be considered out of his word and workes, albeit men by nature confesse that God is true: yet are they ignorant wherin his truth consisteth. For it is said, *Ioh. 17. Thy word is truth,* & *Psa. 89. 5. Thy truth in the congregation of the Saints.* Neither do the conscience or the privy knowledge of any mans sinnes suffer him, who knoweth not Christ the Mediatour, to put any confidence in gods promises. For as 2. *Cor. 1.* it is said, *All the promises of God in him are Yea, and in him Amen, vnto the glory of God.*

God dissembleth not, when hee saith, he wil doe that which yet he doth not.

But *if sometimes god foretold that he would do those things, which he never decreed to doe, he did not therein dissemble.* For what he threatned, that he meant with his condition should so come to passe, except the cōversion of mē & praiers come between & what he promised, he meant with this condition, if they repented, & either persisted in godlines, or needed not affliction and chastisemēt. Wherfore he would indeed have punished the Ninivits, if they had persisted in their sins. And Christ, *Luk. 24.* was indeed departing, except his disciples had desired him to stay in the Inne at Emaus.

How God is aided to deceive a deceived Prophet.

As for that which God saith. *Ezek. 14. 9. And if a Prophet be deceived, & hath spoken a thing, that he hath deceived him:* he signifieth not thereby that he deceiveth by instilling lies into false Prophets, but that they are by him in iust iudgment delivered and given to be seduced by the Devill, as 1. *Kings.* 22. God is said *to have given a lying spirite in the mouthes of all the Prophets of Achab.* reply. *But yet god would that the false Prophets should tel a false tale.* Ans. He would but in diverse respects, and to a divers end. God foretold victory to Achab by an irony, & that a sharp & bitter one, therby to recall him from making his expedition to war, and to punish him for not obeying, by delivering him to be seduced by the Devill. The false Prophets foretolde victory to flatter him, the Devill to destroy him, and to die.

Why chastity is one of gods properties.

There is made also mention of Chastity in the former discription of God, because amongst his especiall and most notable differences, whereby he may be discerned from Devils, he will have truth to be and chastitie. For as God will bee acknowledged to be true,

true, and will have truth loved of vs, that it may certainly appear that he is, & what he is, & that men may think & speake the truth of him, & through his knowledge be partakers of everlasting life; so the Devill attempteth to fill the world with lies; that he may both darken the glory of God, & by forging lies of God; destroy mākind. Wherupon the holy ghost is called *the spirit of truth*; But the Devill *a liar & murtherer from the beginning, & the father of lies.* Iohn. 8. *And as god both by reason of the exceeding purity of his nature, as also because he will have the spousall love and coniunction of mariage to be the image of the unspeakable love & spiritual coniunction between him & the Church*, as we may see. Eph. 5. *Eze.* 16. *Ose.* 2. and therfore wil have it accounted sacred and holy amongst men: As god then in these respects is the lover and author of chastity, *& doth most severely detest and punish all uncleannes, both internal & external, which is repugnant to this order*, as the examples of the Sodomites, of the tribe of Beniamin, & others of all other ages and nations testifie: So the Devill, both for his impurity, as also because whatsoever God would have held most holy and venerable, that, for the hatred he beareth to God, he studieth most to deprave & most fowly to deforme, endevoureth with obsceni ty and filthines horribly to pollute all mankinde, & to withdraw them from God. Therfore it is said, 1. *Thes.* 4. 3. *This is the will of god, even your sanctification, and that ye should abstain from fornication, that every one of you should know how to possesse his vessell in holines and honour.*

The mercy of God in preserving his creatures.

The mercy or favourable and inclinable will of God to preserve his creatures, and especially mankinde, the Scripture proposeth vnto vs opened by these degrees. First, *that he taketh delight in the salvation of al, but in the destruction of none.* Ez. 33. 11. *As I live saith the Lord god, I desire not the death of the wicked, but that the wicked turne from his waie, and live.* Secondly, *that he differreth, mitigateth, & taketh away punishmēts, inviting al mē by his long suffering to repentance, if not one way, yet by the testimony of their conscience.* Hereof *Exod.* 34. & often elsewhere *he is said to be slow to anger.* Thirdly, *that he debaseth himselfe to relieve our infirmity both by inward and outward supplies, as by his spirit, word, othes, Sacraments, and miracles.* Fourthly, *that he embraceth with singular love his chosē: so that he saveth, & delivereth them for ever from sin & al evils, & cōforteth them also in affliction.*

Revelat. 7. and 21. *God shall wipe awaie all teares from their eies.* Isa. 49.15. *Though a woman should forget her child, yet will I not forget thee.* Fiftly, *that he chose rather to bring to passe this our deliverie even by the incarnation and death of his onelie begotten Sonne, than that all mankind should perish.* Iohn. 3. *So God loved the world, that he gave his onlie begotten Sonne.* Sixtly, *that he promiseth and performeth all these things of his owne free goodnesse.* Exod. 34.19. *I will shew mercie, to whom I will shew mercie: and will have compassion, on whom I will have compassion.* Isa. 43. 25. *I, even I, am he that putteth awaie thine iniquities for mine own sake, and will not remember thy sinnes.* Seventhly, *that he doeth these things towards sinners, who not onlie were unworthy of them, but also who were his deadlie enemies.* Romanes, 5. 10. *When we were enemies, we were reconciled to God by the death of his Sonne.* They also of the wiser sort, which are out of the Church, are all compelled to attribute mercy vnto God, because they see him so mercifullie to spare sinners: whereupon Ieremie, Lamentations Chapter 3.22. saieth, *It is the Lordes mercies, that we are not consumed, because his compassions faile not.* But because the perfectnesse of Gods iustice, and the privity of their owne sinnes doeth not permit them to conceive any firme perswasion of Gods mercy towards them, neither know they ought concerning the salvation of men by the death of his Sonne: therefore are they not able either constantly, or wholy to agnise Gods mercy.

1. Obiection. *Mercie is a kinde of griefe or sorrowe: therfore there is sorowe and griefe in God.* Answere. The names of affections, when they are attributed vnto God by an Anthropopathie, they doe not signifie any passion or change in God, but an vnspeakeable either dislike, or liking of the obiectes. God therfore is said to be mercifull. 1. *Because he is against the destruction of his creature.* 2. *Because he doth those things, which mercifull men are wont to doe.* 3. Obiect. *God seemeth sometimes to reioice in revengement.* Isa. 1. Prov. 1. Answ. He reioiceth not in revengement or punishment, but in the executing of his own iustice. 3. Obiect. *It seemeth in some places of Scripture, that Gods mercy doth not extend it selfe vnto the wicked;* Isa. 27. Aunswere. This is to be vnderstoode of that degree of mercy, wherewith he embraceth his chosen. And yet he spareth

reth also the wicked, neither reioiceth at their destruction.

4. Obiection. *But yet he saveth not all, whereas he is able to doe it. Therefore he is not exceeding merciful, neither mercifull towards all.* Aunswere. He doth not save all, for most iust cause. For his mercie is so to be exercised, that it hinder not the execution of his iustice.

5. Obiection. *He doeth not take mercy on anie, or receive anie into favour without the satisfaction of his Sonne. Therefore he doth it not freelie.* Aunswere. That which is concluded, doeth not follow; because God of his free grace giveth this satisfaction it selfe, and applieth it vnto vs. Now he giveth a thing freelie, who giveth the price of a thing, for which the thing it selfe is given.

In what the bountifulnes of god is seen

God is also called *Bountiful*, 1. *Because he createth and governeth all things.* 2. *He is the onlie fountaine of all good things*, 3. *Which befal to al creatures*, 4. *Yea to the wicked*, 5. *Of his goodnesse, love, & free mercie towards al creatures*, 6. *But especiallie towardes mankinde*, which he hath made according to his image, & for whose sake he hath created all other things: 7. *But in them also chieflie towards his Church*, to whom he hath opened himselfe & his wil: 8. *And in this his Church, towards his chosen Angels and men, to whom by his Sonne he giveth life and glorie everlasting.* And further, whom he is angrie with, & on whom he inflicteth punishment, hee is not angrie with their substaunce or nature which himselfe created, but with that corruption, which came by other means to his divine worke. *Ro. 1.18. The wrath of god is revealed from heaven against al vngodlinesse.* Ob. *No creature visible is subiect to so manie evils, as man. Therfore he is not bountiful towards men.* Answ. He is subiect to these evils by an accident, that is, because of sin: but withall he is enriched above other creatures, with great blessing, even when he is out of the Church; but is most happie and blessed, if he repent.

For what cause God is said to bee most free.

God also alone is *most free*, because he alone by nature is such, *that no fault or misery cā fal vpon him. 2. Neither cā he be constreined of anie. 3. Neither is hee bounde to anie. 4. Neither is hee subiect or tied to the rule or lore of an other.* Wherfore whatsoever he will and doth, that he will and doth of himselfe most freely, when, as much, & in what maner he will, and what he will, that is most good and iust. But here chiefly is considered the

freedome of wil, or liberty frō constraint, which is the power & ability, wherby god without any necessity hath from everlasting decreed the whole order of the creation, preservatiō, & rule of al things, and doth accomplish the same, not being cōstrained, or tied to other causes; yet so, that he never swarveth from his rightnes. To this beare witnes his miracles & many examples of deliveries & punishmentes, & many places of scripture, as *Ps.* 135. 6. *What soever pleased the Lord, that did he in heaven & earth, in the sea, & in al the depths.* 1. Sam. 14. 6. *Is is not hard to the Lord to save with many or with few.*

1. Ob. *That, without which second causes, which worke necessarily cannot worke, doth it selfe also work necessarily. Without the first cause, which is God, Second cause, which necessarily worke, can not worke: therfore the first cause also, which is god, worketh togither with them necessarily.* Ans. The Maior is true of such causes as worke with absolute necessity: but it is false of such as worke only of a conditional necessity, that is because it so pleaseth God (who notwithstanding could move them otherwise, or elle at al not move them, or not so much as make them) that they should worke, & should worke after that maner, which they doe worke. Therefore al second causes depende on the first, but not the first any waie on the second.

2. Ob. *God is vnchangeably good; therefore not freely good.* Answ. This vnchangeablenes, doth not diminish, but establish the liberty of Gods will. For it is not the vnchangeablenes of a nature, but constraint and coaction, which is contrary to liberty: & so much the more freely the wil chooseth, with how much the greater and surer force & motion it is caried vnto her obiect.

3. Obiection. It is laide also *of particular eventes, that God can onlie wil those things which are best: but only those things which he hath decreed are best; therefore he cannot wil other things.* But Ans. is made to the Minor: What things God hath decreed, those are best not before, but after his decree. For gods will being the rule & squire of rightnes, therefore are things good, because he will them: wherefore if he would have from everlasting had any other things, that then should have been best. As that Ioseph should be solde, and made Lord of Ægypt, & give sustenaunce to his fathers familie, was best, because god would so. Now if god would have any other way exercised Ioseph,

seph, and taken vengeance on his brethren, that should then have bin the best. It followeth therefore, that God wil no other thing, after he hath once decreed, what he wil have don but that he was able from everlasting to have decreed some other thing: For whatsoever he would, that from everlasting he would most freely. 4. Obiection. Moreover, *some places of scripture seem to intimate that the wil of God may be sometimes hindered by his creatures.* As Ezech. 33. 11. *I desire not the death of the wicked.* Matth. 23. *How often would I have gathered thee, & thou wouldst not?* Answ. These and the like places only shew, with what god is delighted, and to what he inviteth & calleth all: but not what by his mercy and spirite he hath purposed to worke in every one.

Wherfore this doctrine of the liberty & free-wil of god let vs diligently maintaine, that both the glory of god may bee vindicated from stoicall blasphemies: & in vs faith, hope, invocating on God, & sedulity and earnestnes in perfourming our duty, may be established, if acknowledging god most freely to govern al his creatures, we be neither secure in prosperity, nor in adversity do cast away hope and good indevours.

The anger of God against sinne.

Lastly in the description of gods nature is put, *that he is angry & wroth with offences & sins. Which horrible anger & wrath of god, wherby he detesteth & punisheth al sins,* although al the wicked at length too late perceive & have experience of, when they rush into eternal despaire; yet such his displeasure & indignation as God will have to bee knowen, they cannot so much as conceive, who are without the Church, seeing they neither iudge all those evils to be sins, which God in his law threatneth he will punish with everlasting torments; neither know the death & punishment of the Son of god, thā which God could not shew a greater token, & argument of his anger against sin. The elect & chosen alone, are throughly moved by a right & saving knowledge thereof gathered out of Gods punishments & threatnings to conversion, & the fear of God. But the greatnes of it no man can fully conceive, according as it is said, *Ps. 90. Who knoweth the power of thy wrath?*

How in conceiving of the whole nature of God, he, that is instructed by the spirit, goeth beyond him, whom nature informeth.

Out of the description therefore of God before delivered, we may vnderstand, *howve the true God is discerned from false gods.* Likewise, *what the knowledge of god revealed in his word differeth from that, which the heathē have, being derived from the light*

of

of nature. The difference cõsisteth, first, *In the attributes or properties of God, now expounded.* Secondly, *In the persons.* Thirdly, *In the works: of these two is to be spoken afterwards. These thinges are fully & rightlie vnderstood in the Church only:* Because they are made known by revelation from God onely: Wherefore they who are not of the Church, do not know & worship the true God, but an idole in steede of the true god. For *they erre,* First, *in the attributes or properties of God,* who *either knowe not & professe all, or doe not rightly & fullie expounde them,* as they are declared in the worde; *or else corrupt them.* The Heathen therefore know not the omnipotencie, wisedome, goodnes, iustice, truth, mercie, bountifulnes of God shewed in the saving and restoring of men, by the sending of the Son, & the holie ghost: They know not the death & punishment of the Son of God; therfore they know not the grievoulnes of gods anger against sin; even that hee will punish all sin, yea the least, with eternal punishment. Wherefore also they know not the iustice of god, punishing al sin with eternal paines in the wicked, or with that which is equivalent to eternal in his Son. They know not the Wisedome, Mercy, truth of god, freeing vs sinners frõ death, & receiving vs, without breach of his iustice, into favour; iustifying vs, sanctifying, & glorifying vs in his Son by the holy ghost, according to his promises. Neither further doe they ascribe vnto God fully & wholly his Omnipotencie, Wisedome, goodnes, which shineth in the creation of things, & and in the continual preserving of the same. For of manie things they have either none, or but a darcke knowledge: manie things they subtract, and withdrawe from the providence and governement of God, and attribute it to their owne Wisedome, Industrie, vertue, and strength, or ascribe it to fortune, and chaunce. The like we are to conceive of other attributes of god, in which they are alike blinde.

Secondly, *The Church acknowledgeth three persons of one and the same Divine essence,* that is, that the true God is an essence, so in number one eternal & infinite, that notwithstanding it is the same and whole substaunce of the three persons: to wit, the eternall Father, and his Coeternall Son, and the Coeternall holie ghost: But the Heathen, & Paganes, and other sectes, do not acknowledge three persons, but as the Essence,

sence, so also the person of the God-head they professe to be only one.

Thirdly, *They which are not of the Church, are altogether ignorãt of the works of the Churches salvation*, namely, the reconciliation of men with God, justification, sanctification, and ful delivery from al sin & misery by the son & the holy ghost. *Neither doe they wholie acknowledge or professe the works of Creation*. For they do not thinke al things to have been created of nothing by the word of God only: they deny all generally, & each in particular, even the least, to be administred power-fully by the Omnipotency of god: but ascribe very many to Chance, Fortune, and humane Wisedome.

Wherfore, seeing out of the workes of God, as his proper effects, are made known both the properties or nature of the true God, as also the Trinity of persons in one godhead, and therfore God & each of the persons take their names from them; & seeing those works are both al & chiefly extãt in the Church, & ar by the Church rightly, & sufficiẽtly vnderstood; hereof is necessarily concluded, that he alone who is made known in the word, & the Church, is the true & natural God, & that he is to be known & discerned from Idols by the word only, & by his benefits & revelatiõs exhibited to the church; as the sending of the holy ghost, the redẽption of mankinde, regeneration, sanctification, & glorification; concerning the which Paganes and many other sects know nothing at all.

3. *Whence it make appeare, that there is but one God.*

ALbeit God in the beginning did as certainely declare vnto mankinde that he is but one onely, as what he is: yet the worlde by the guile and deceite of the Devill (going about to spoile God of his honour, and to beare and vaunt himselfe for God, and to destroy mankinde for the hatred he beareth vnto God) and through their owne blindnesse & malice revolting from gods divine manifestations, and from the doctrine of our first fathers, have in horrible madnesse forged a multitude of Gods; yeelding divine honours, partlie to creatures, partlie to imaginary Gods; and forgetting the true God, or desiring to ioine and couple other Gods with him. And whereas there is no greater bonde, than whereby

Whence first sprang the multitude of Gods.

whereby the creature is bound to honour his Creator, and therefore no more grievous sinne, than to obscure the glorie due vnto God, or to convey it over to any other: God, that he might meet with this sacrilege, hath often testified & witnessed in his word, *that there is but one God, not many*: That is, that there is but one divine essence, eternall, of infinit power, wisdome, & goodnesse, Creator, preserver, and ruler of al things. As *Deut. 6. 4. Hear O Israel, the Lord our God is Lord only.* And ca. 32. 39. *Behold now, for I, I am he, and there is no God with me.* Isaie. 44. 6. *I am the first, & I am the last, and without me is there no god.* And cap. 45. 5. *I am the Lord, and there is none other: there is no god besides me.* 1. Cor. 8. 4. *We know that an Idole is nothing in the world & that there is no other God but one.* Eph. 4. 5. *One Lord, one faith, one baptisme, one God and father of all, which is above al, and in vs all.* See also, *Deut. 4. 35. 2. Kings. 22. 32. Psal. 18 32. Isaie. 36. 5. & 45. 21. & 47. 8. 10. Hos. 13. 4. Mat. 2. 10. Marc. 12. 32. Rom. 3. 30. Gal. 3. 20. 1. Tim. 2. 10. &c.*

Reasons to shewe that there is but one God,

There are not wanting reasons and arguments also, vnto which the iudgement of reason assenteth and yeeldeth, that there are no more true Gods but one.

But one only manifested by sufficient testimonies of miracles and prophecies & other workes.

1. *We are to hold so many for gods, as have manifested their divinitie by certain & vndoubted testimonies: But there is but one onelie manifested by miracles, prophecies, and other works which cannot be done but by an omnipotent nature.* Isa. 44. Psal 86. *Therfore but one is to be held for God,* even he, whom the Church adoreth. Obie. *Other Gods have wrought miracles, & vttered prophecies.* Ans. 1. *Those miracles were no other that might be done by creatures, not proper to an omnipotent nature.* 2. *They confirmed some manifest impietie, or turpitude,* and other were not true miracles.

2. The maiestie of God admitteth no fellowes.

2. *His authoritie and maiestie is greater, who alone raigneth over all, and alone governeth al things, than his, who hath a fellow partaker of the rule and government with him, that is, it is a point of the greatest maiestie, to raigne alone: but the Maiestie of God is so great that no greater can either be, or be imagined:* Therefore there is but one God. The Maior is proved. *Because he who is not Lord alone, vnto him greater Maiestie may be added, but the greatest and highest Maiestie, is that,* wherevnto nothing can be added. And the Minor is prooved *by the perfectnes, omnipotencie, blessednesse, and surpassing goodnes of god, and by naturall iudgement.* Exod. 34. 14. *Thou shalt bowe down to none other god.* Isai. 42. 8. *I am the lord, this*

this is my name, & my glorie wil I not give to another. 1. Tim. 1. 17. Vnto god onely wise be honor. Apo. 4. 11. Thou art worthy, O Lord, to receive glorie, & honor, & power for thou hast created all things.

3. That which hath greatest perfection, can be but one, for the whole is greater & perfecter than any part therof. Therfore he is perfect, who hath the whol alone: & they imperfect, who have any thing divided & distributed amongst them. Furthermore, the very evidence of the thing it selfe doth so inforce vs to confesse the greatest perfection of goodnes, wisdome, & power to be in god, seing he is the cause of al that good is in nature, that nothing is more absurd, than to imagin any thing to be god, which is not most great, and most perfect. Wherefore there is but one only divine essence, for that the divinity being dispersed into more gods, would be all and whole in none: & so none of them would be perfect, and therfore none the true God. And herehence appeareth the vanity of that devise and imagination, whereby is fained that there is but one supreme god: but to this are added other minor & deputy Gods, as subiect and under-powres to the highest. For seeing it is impious to conceive of the divinity, otherwise than as being most great and most perfect, and such wherto nothing may be added: and which is subiect to none, therfore neither that which is distributed into more Gods, neither any thing, which commeth short never so little of the greatest perfection and surpassing al mans cogitation, can be the true god, as it is often said: *Lord, who is like vnto thee?* Whether therfore the others be equal, or inferior, yet would there be in none the whole divinity. For in him that is supreme or soveraigne, & the rest iointly together, is more of the divinity, than in that one supreme only. Therfore neither in the supreme & soveraigne god, should the whole Deity be. And further, those inferior powers cannot be Gods, because they are not most perfect, nor supreme.

3. That which is most perfect, is but one.

Whatsoever is God, is soveraigne and Supreme.

4. God is of infinite goodnes, and the very chiefe good. But there ought to be one only chiefe good. For if besides that there were another chiefe good also, that should be either greater, or lesser, or equall. If greater, then should it also be god: which were contumelious against god: if lesser, it should not be god: if equal, then neither the one nor the other should be god.

4. But one chiefe good.

5. There is but one omnipotent. God is omnipotent. Therefore he is but one. The Maior is prooved thus: He against whose will any thing may be done, or whom another can hinder from doing that he would

5. But one Omnipotent.

would, cannot be truly omnipotent: but if there be mor at one and the same time put to be omnipotent, then shall they be able to do anie thing, though the other be against it: & one shal necessarily have the power to hinder another, & to let his action, & to do any thing contrary to the others will. for otherwise he should not be able to do al things. (for it is proper to him that is omnipotent, that no mā be able to resist him) but should have his power bounded & limited within a certain compasse. None of them therfore would be indeed omnipotent, but in word onlie, & by imitatie each of other: & therefore there cannot be imagined mor Gods, except omnipotency be withal taken from them.

Obi. But they may agree all. Wherfore omnipotencie hindereth not, why there should not be mo omnipotent. Ans. Omnipotency is, not only not to be hindered, but, not to be able to be hindered.

6. More Gods would be either vnperfect, or superfluous.

6. It is not lawful to imagin god to be such a one, as suffereth not for the wealding & managing of al things, neither such a one as is superfluous or idle, without manifest impietie & absurditie, seeing there is nothing superfluous or idle in god. But if ther be put mor gods, either each of them will be to weake to rule al, & so imperfect, & not worthie of the title & name of Divinitie: or one will suffice for the guiding of the whole world, & so the rest shal be like superfluous & needles. Wherfore there must needs be but one god, that he alone may suffice for al.

7. There can be but one infinite.

7. There can be but one infinit: for if there were mor then one, none should be presently any where, and rest al. Wherfore there cannot be more, but one only god which is infinit.

8 But one first cause. Howe many are called gods in scripture.

8. There is but one first cause of all things. God is that first cause. Therfore he is but one. Obi. *Manie are called Gods. Psa. 82. 6. I have said, ye are gods. 1 Cor. 8. 5. Manie are, and are called gods in heaven & in the earth. Exod. 7. Moses is called Pharaos god. Likewise the gods of the heathē. Therfore there is not one god onlie.* Ans. There is an ambiguitie, and double signification of this word, GOD, which sometimes signifieth him, who is by nature god, & hath his being not from any thing, but from himself, & by himself, and al other things are of him. Such a god is but one only. Sometimes it betokeneth not the very Divine, Eternal, and immense Essence, but *a god rather so intituled*, for some similitude of the divine properties, dignity, and divine office, and function, *or an imaginarie and faigned god.* Such Gods are many. First, *Iudges, and Magistrates, are intituled and called Gods*, not that they have the Divine Essence communicated vnto them, and are by nature God: but because they beare a Divine office and function,

function: that is, because they are the deputies & Vicegerets of God, by whom, as by his instruments & servants, he exerciseth his power & judgements heere on earth: & therefore doth furnish & arme them with Wisedome, Fortitude, Power, Authoritie, & Maiestie, as much as is necessary & sufficient to bridle the mindes of the multitude, being desirous of licentiousnes, & to hold & keep them in feare & obedience: hee doth also vouchsafe them the honour of his name, that the subiects maie thereby know, that they have to deale not with men, but with God himselfe, (whose Vicegerentes they are) whether they obey their Magistrate, or repine against him. Ro. 13. 2. *Whosoever resisteth the power, resisteth the ordinance of God.* Secondly, *The Angels also are called Gods*, both for the excellencie of their nature & gifts, power, & wisedome, as also for the divine office & function, which god exerciseth by them in this world, in defending the godly, & punishing the wicked. Thirdly, *The Devil is called the God of the world*, for his great potency & power, which he hath over men and other creatures by the iust iudgment of god. 2. *Cor.* 4. *Ephe.* 6. Now Idolers are called Gods by a figurative speech of imitation, in imitating & following therin the opinio of mē, who faigne a divinity in creatures, fear them, trust in them, & rest on them. *Exod.* 20. 3. *Thou shalt have none other Gods before me.* Phil. 3. 9. *Whose God is their belly.*

4. *What these words, Essence, Person, & Trinitie, betoken and signifie.*

Essence, as it is vsed in this doctrin, for substance, is a thing subsisting by it selfe (that is, a thing having a proper being not sustained in another) although it bee communicated to moe. That is said to be *communicable or communicated*, which is common, or may be made common to mo. That is said to be *incommunicable*, which is not in moe, neither can be affirmed of moe. *Mans essence is communicable and common to many men, but this essence is in general common, not in particular, and in number*: that is, the nature and essence of al mē is in general one, but not one in number: for every man hath his essence distinct from others, neither are all one man, but many men. *But the Essence of God is communicable in particular*: because the selfe same Deitie in number, and that whole and entire

The explication of these words serve much for the vnderstanding of the vnconceiveable misterie of the Trinity, & therefore is it not to be read with a running eie.

entire is common to the three persons, & is the substãce of the three persons: & therfore the three persons are that one God, who created al things; not three gods.

A person, is a thing subsisting, individuall, living, vnderstãding, incommunicable, not sustained in another, neither part of another.

Subsisting) By which word is signified, that it is not an accident, cogitation, decree, vanishing sound, or any created qualitie, or motion.

Individual) Not any general: but a particular one in number, and therefore vndividable, and called individuall.

Living) No inanimate thing, which hath no life, as a stone.

Vnderstanding) A thing which hath sense only as are brute beasts, who are things living & sensible, but not vnderstanding and therefore are no persons.

Incommunicable) Not the divine Essence, which is cõmon to three: not the substãce of mãs nature, or any other thing created: which is cõmunicated to the thing begotten thereof, or thence derived.

Not sustained in another) Not the humane nature of Christ, becsuse this is personally susteined *of the word*, that is, so, that it togither with the word, is the substance of one Christ, & except it were subsisting in the word, should not at all be.

Neither part of another) Not the soule of man, which as long as it is contained in the body, is part of man.

5. What difference betweene Essence and Person.

Essence is the verie being of God: Person, is the maner of his being, which maner of being is threefold, and so make three persons.

IN the Church, by the name *of essence*, is vnderstoode that which God, the eternall Father, and Son, and holy ghost, each of them are in themselves absolutely, and is commõ to the three: eve the very eternal & one only Deity, or the very being of god. By the name of *Person* is signified the manner, after which that being or Essence of god is in each of these three, or the proper & several manners of each of their beings, That is, Person, is that, which each of these three are respectively, or being cõpared one to the other: or is that very being of god considered respectiuely to one & another, and distinct by a proper & peculiar manner of beeing and subsisting from the others. Wherfore *in number there is one & the same Beeing or Essence in god*, that is, in each of these three, who are god, *but is is after a diverse maner in god*. As when we speake of god *the father*, that being is of it selfe, not from another. The

sonne

Sonne also is the selfe-same beeing, or Essence, but from the Father: *The holie ghost* likewise is the selfe-same divine being, which the Father is, & the Son, but from the Father & the Son. So *the wisedome, power, iustice, goodnesse, bountifulnes, mercy, &c. of these three, are the very divin being, or essence, which is in number one & the same in these three. But to be of himselfe, or from another; likewise to be from one, or from two:* (that is, to have that one Essence of himselfe, or to have it communicated from another, either from one, or from two) *is the maners of being which are three, to wit, The eternal Father, & the Son, & the spirit of them both.* And this is it, that Iustine Martyr saith: *There is one existence, or essence of the three, which is from none, but of is selfe: because it is but one: but the manners of the existence are three.* Wherfore as concerning existence, Being, or Essence it selfe, the three persons are of themselves: as concerning the maner of existing, or being, the Father is none but of himselfe: The Son of the Father; the holy Ghost, from both: The Son begotten, the holy ghost proceeding.

The summe of the difference between the Essence & person is: *the essence is absolute and communicable; the person respective & incommunicable.* This may be made more manifest by exemplifying in a man. It is one thing to be a man, another thing to be a Father, or a Son; and yet one and the same, is both a man & a Father, but he is a man absolutelie, or in himselfe, or according to his owne nature: he is a father to an other, or in respect of an other, namelie of his Son. Semblably it is one thing to be God, an other thing to be the Father, or Son, or holie ghost, & yet one & the same is both god, & Father; God in respect of himselfe, or his own nature: Father in respect of the Son. Againe, *the essence of a man who begetteth an other, is communicated to him, who is begot: but the person, or individual, is not communicated.* For the begetter bringeth forth not himselfe, but another distinct frō himselfe, the same essence notwithstanding being communicated vnto him. And no relative is his correlative, or anie part thereof. Therefore the Son is not the Father, nor the Father the Son, although both be true mā. So in like sort, the eternal father hath by eternal generating cōmunicated to the sō his essence, but not his person, that is, he begot not the father, but the Son, neither is the Father the Sō, or the Sō the Father; albeit each

God & man communicat both their essences to another, but their maner of cōmunicating is most diffe ēt, & is much to be observed.

is true God. Now although this be like in God & man, that both do cōmunicate to another not his person, but his Essence: yet *is there an exceeding dissimilitude in the maner, whereby the divine essence being infinite, & the humane being created & finite, is cōmunicated to another:* Which dissimilitude is diligētly to be observed. For first, *in men, in the Father & the Son, the Essence is as distinct, as the Persons themselves.* The Father & the Son are not only two persons, but also two mē distinct in Essences: So that the father is not that man, which is the Son. *But in God, the Persons are so distinct, that yet the essence remaineth common, one & the same,* & therefore there are not three Gods, but the Son is the same God in number, which is the Father & the Son. Secondly, *In persons created, hee that begetteth & generateth, doth not communicate his whole essence to him that is begotten: (For then he should cease to be a man) but onlie a part, which being allotted & severed out of the essence of him that begetteth, is conveied or derived into him that is begotten, and is made the essence of another individual or person, distinct from the essence of the individual who begetteth. But in uncreated persons, he that begetteth or inspireth, communicateth his whole essence to him that is begotten or proceedeth, or is inspired: yet so, that he who communicateth, doth retaine the same, & that whole.* The reason of both differences is, *that the essence of man, as also of other creatures, is finite & divisible, the essence of god infinite & indivisible: & therefore the Deity maie, being the same, & whole, or entire, be togither both communicated & reteined.* Wherfore the eternall Father, & Son, & holy ghost are that one true god: & yet the Father is not the Son, or the holie Ghost, neither is the holie ghost the Son: that is, they are one God, not three Gods, but three persons, subsisting in one God.

By the name *of Trinity*, are vnderstood the three maners of beeing in God, that is, three not essences, but persons of the same divine Essence. *Now Trinity & triplicitie*, as also *Trinall & triple differ.* That is said to be *Triple*, which is compoūded of three essences, or is distinct by three esseces. *Trinal* is that, which in essence is but one and most simple, but hath three maners of being. *God therfore is not triple*, because there are not moe essences: *but Trinal*, because he being one according to his essence, is three according to his persons.

This difference of essence and person, is to be observed and held. 1.

Least

Least the vnity of the true god be distracted. 2. *Least the distinctiō of the persons be taken away.* 3. *Least another thing be vnderstood by the name of person, than the truth of gods word declareth.* For *person* in this place doth not signifie onely a relation or office, as the Latins are wont to speak, *Principis personam tueri, to defend the person of the Prince*, as of old, *Sabellius* falsly taught; much lesse doth it signifie the countenance, or visible shape (as in these daies *Servetus* sported & trifled with the word *person*) representing the forme, or gesture of another: such as is the person of a stage plaier: but it signifieth *a thing subsistēt*, truly distinct from others, vnto whom it hath a relation & respect, by an incōmunicable property: that is, it signifieth that which begetteth, or which is begotten, or which proceedeth: not the office, or dignity, or degree of him that begetteth, or is begottē or proceedeth. Furthermore, *the persons are not anie thing separated from the essence, but each of them are the very selfesame whole essence of the Divinity.* But the difference is this, that the persons are each distinct from the other, but the essence is common to thē three. And, that the person is no other thing subsisting, or other substaunce, than the essence, may be vnderstood in some sort by the example of a man. One & the same man, or one & the same substance, is a father and a man, or a son and a man: and yet the manhood, or, to be a man, is one thing: the fatherhood, or, to be a father, another: but there is not one subsistent, which is the father, & another subsistent, which is a man, but one & the same subsistent is both, because both manhood, and fatherhood is in him: manhood absolutely, fatherhood respectively, as in regard of his Son.

Of the word *essence* also it is further to be noted, that *god or the Deity, or divine essence is not in respect of the persons, the same which the matter in respect of the effect*: because God is vnchangable, neither is compounded of matter and forme. Therfore we cānot say wel: Three persons are, or consist of one essence. *Neither is it as the whole in respect of the parts*: because god is indivisible. Wherefore it is not well said, that the person is a part of the essence, or the essence consisteth of three persons: for every person is the whole divine essence, one and the same. *Neither is it as the generall to the speciall*, because the persons are not specials, but individuals. *Neither is it simplie as the speciall to the invidual*s, because the divine

essẽce it selfe is individual, or one in nũber: & the persõs ar not another, or a divers, or a separated thing from the essẽce, but every person is that essence. Therfore it is wel said, *God, or the Divine essence, is the father, is the son, is the holy ghost.* Likewise, *The three persons are one god, or in one god.* Againe, *they are one and the same essence, nature, divinity, wisedome, &c. They are of one or the same essence, nature, divinity, &c.* Yet it cannot be said wel they are of one God. Wherfore *the divine essence is in respect of the persons, as a thing after a rare & singular maner communicated, in respect of those things, vnto which it is common:* For neither is there the like exãple of community in any created things. *For a generall is a certain thing common to many specials, and a generall and speciall to many individuals: but yet so, that they are affirmed of those many, plurally, not singularly: as, that the father, and the son, or this father and son are two living creatures, two men. But we may not speak after this sort of god & the divine persons, as to say, the father & the son are two gods, two spirits, two omnipotẽts, &c. Because there is but one god, one spirit, one omnipotent, &c.* Wherfore that affirmation, the father is God, the sonne is God, the holy ghost is God, it a true affirmation, affirming that which is more common, of a thing which is more restrict: that is, affirming the essence of the individual, which hath in some sort an analogy and proportion only with the speciall affirmed of his individuall, but it is not at all the same, nor of the same kinde.

6. Whether these names are to be vsed in the Church.

THese nãmes are to be vsed and reteined in the Church. Ob. *But these names, namely Essence, person, & Trinity, are not in the scripture, therfore they ought not to be vsed & reteined in the Church.* Ans. Those names which are not in the scripture, neither the words themselves, nor the sense of thẽ, are not to be vsed: but both *the names thẽselves of essence & person are* found in the scripture, & the thing also or the doctrine it selfe concerning them. The name *Essence* is expressed by the name of Iehova, which is frequent in the scripture. Likewise by the name of *being*, which often also offereth it selfe in the Scripture. *Exod. 3. 14. I am that I am.* Rev. 1. 8. *Which is, and which was, and which is to come.* The word *Person*, is expressed by the greek word χαρακτὴρ. Heb. 1. 3. which word is there interpreted, Person: The ingraved form of his person. The name of *Trinity* is signified.

1. *Joh.*

1. Joh. 5.7. There are three which beare record in heaven, the father, the word, and the holy ghost, & those three are one. And this for the names thẽselves. Now for the thing. As often as is mentioned one Iehova, so often is mentioned one essence. As oftẽ as the Father, the Son, & the holy Ghost, is called Iehova, so oftẽ the three persons of the divinity are expressed; that is, three subsisting, three vnderstanding, &c. And this answere yeeldeth the first cause, why these words ought to be reteined in the Church: *because namely they are extant in the holy scripture, either in words, or in sense and meaning.*

The second cause is, *because they are fit to expõd the phrase & speech of the scripture vnto the vnlearned.* And further if no words were to be vsed, but such as are extant in the scriptures; al interpretation should be taken away. For interpretation requireth, that the words of scripture be expounded to the vnlearned by such words, as being more vsual in other languages or matters & doctrines, are more easie for them to vnderstand, and paveth and maketh plaine a way vnto them for the vnderstanding of the speech and phrase of scripture.

The third cause is, *that the sleights & sophismes of heretickes, which for the most part they go about to cloake and cover with the words of the holy scripture, are more easily espied & taken heed of, if the same things be expounded in diverse words, and those especiallie short, perspicuous and significant.* So the sectaries and followers of Servetus doe confesse, that the father, the son, & the holy ghost, are one god, but not one in essence, but by propagatiõ, that is, that they are not ὁμοούσιοι, *the same in substance*, but ὁμοιούσιοι, *like in substance.* Likewise they grant the sonne to be true God, but they deny him to be *the same in substance* with his father. But therfore is it that heretickes will none of the churches phrase & speech, because they dislike the thing it selfe. For if there were a consent & an according in the things, we should easily come to an agreement about the words.

7. *How many persons there be of the Divinity or god-head.*

IN *one divine essence are subsisting three persons*, & those truely distinct one from another by their properties, namely the Father, the Son, and the holy Ghost, *each of which three persons notwithstãding are one & the same god, eternal, infinit, & most perfect in himselfe.* And these persons are consubstantial and coeternal,

Three persõs are one God, & one God is three persons.

eternal, without any cõfoũding of their properties & respects, as also without any disparagemẽt, or inequality between thẽ.

And *that there are three persons*, each of which are that one true God, creatour of al things, is prooved, first, *by testimonies of scripture*, which are taken partly out of the old testament, & partly out of the new. The old testament yeeldeth vs manie testimonies. *Gen.1.2. The spirit of God mooved vppon the waters: Then God said, let there be light.* Exod.3.2. *The Lord is said to haue appeared vnto Moses in a flame of fire, out of the middest of a bush.* Steven, Acts.7.30. calleth him *the Angell of the Lord*, which is Christ the Sonne of God, even *that Angel of the great counsail.* Isa.61.1. *The spirit of the Lord God is vpon me: therefore hath he annointed me, he hath sent me to preach good tidings vnto the poore, to bind vp the broken harted.* Here *the spirit* is discerned both from him that annointeth, and from him that is annointed. He is discerned also by his gifts, because he saith, *Vpon me*, that is, dwelling in me, sanctifying me. Therefore these be three diverse persons subsisting. But yet there are both mo, and more clear testimonies in the new testament. *Mat.28.19. Teach al nations, baptising them in the name of the father, and the Son, and the holy Ghost.* Ioh.14.26. *The comforter which is the holy ghost, whõ the father wil send in my name.* Ioh.15.26. *When the cõforter shal come whom I will send vnto you from the father, even the spirit of truth, which proceedeth of the father.* 2.Cor.13.13. *The grace of our Lord Jesus Christ, & the love of God, & the communion of the holy ghost be with you all.* In this saying of the Apostle, invocation is ioyned with an applicatiõ & distinctiõ of the 3 persons. By *grace*, he meaneth the benefits of Christ: by *Love*, the acceptation, whereby God, for his Sons sake, doth receive vs into favour: by *the communion of the holy ghost*, his gifts, which are common vnto the godly. 1. *Joh.5.7 There are three in heavẽ which bear record.* Tit.3 3. *God saved vs by the washing of the new birth, & the renewing of the holy ghost, which he shed on vs aboundantly through Jesus Christ our Saviour.* Here he maketh three authors of our salvation. *Eph.2.18. Through him we have an entrance vnto the father by one spirit.* Gal.4.6. *God hath sent forth the spirit of his son into our harts.* Therefore it is one spirit, which the father and the son sendeth. Secondly, *The same is proved by those places of Scripture, which give vnto these three, the Father, the sonne, and the holy ghost, the name of Iehova & the true god.* In like maner those

places

places wherein those things which are spoken of Iehova in the old testament, are in the new referred expressely & most plainly to the son & the holy ghost. Thirdly, *those places which attribute the same whole divine estimce to the three:* & shew that the Son is the proper Son of the father, most truely begottē of him; & that the holy ghost is the spirit of the father & the Son, & that so proper & peculiar, as that he is, & proceedeth of god, which is the father & the son. The son therfore & the holy ghost have the same, & that whole essēce of the Deity, which the father hath: he son hath it communicated of the father by being borne of him, & the holy ghost of the father & the son, by proceeding from them. Fourthly, *those places, which give vnto the three, the same attributes or properties & perfections of the divine nature:* namely eternity, immensity, omnipotency, &c. Fiftly, *those places, which attribute to the three, the same effects or works proper vnto the Deity:* namely, creation, preservation, & governmēt of the world, as also miracles, & the salvation of the Church. Sixtly, *those places, which yeelde to the three, equal honour & worship, & such as agreeth to the true god alone.* By this consent therfore of the old & new Testament, it is confirmed, that one God is three persons truly distinct & those three persons are one God.

By this also we vnderstand, that it is truly said, *that the father is other from the son & the holy ghost; & the holy ghost other from both:* but not truly, that the father *is another thing from the son; the son another thing, & the holy ghost another thing.* For *to be another thing*, betokeneth a diversity of essence: *to be other*, a divers maner of existing, or a distinctiō of persons. Now the three distinct persons have not a diverse Deity, but one and the same in number.

8. *How the three persons of the godhead are distinguished.*

The three persons distinguished by their inward works mutually directed towards one another.

THese persons are distinguished two waies: *by their inward works: & by their outward works. Their inward works are those which the persons have & exercise one towards another.* Herby thē they are distinguished, in *that the father is & existeth of himself, not frō another.* He begot the Son, & inspired the holy ghost, by cōmunicating his essence vnto thē after an vnspeakable maner: *the Son hath his being from the father, begotten of him frō everlasting*, that is he hath the same essence *with* the father, but cōmunicated vnto him frō the father, *the holy ghost proceedeth*

deth from everlasting from the father & the Son, that is, hath the same essence, but cõmunicated vnto him from the Father & the Son. Ob. *That which is not vnderstood, cannot be discerned or distinguished: the maner of the begetting & generating of the Son, & of the proceeding of the holy ghost is not vnderstoode. Therefore they cannot be discerned or distinguished.* Aunswere. Those things cannot be discerned, which are not at al vnderstood, neither in respect of the proper causes therof, nor in respect of the effects. But that the Son is begotten of the Father, & the holy ghost proceedeth from the Father and the Son, we know out of the holy scriptures. We vnderstand also in some sort, what this is, *namely, the Son to be begotten of the Father: For to be born or to be begottẽ is to be produced out of his essence who begetteth, to have his essence communicated vnto him of him who begetteth.* Albeit the maner, wherby the eternal father communicated his essence, the same whole & entire vnto his Son, we cõceive not. The like also is to be vnderstood cõcerning the proceeding of the holie Ghost.

Here is to be observed also, that it is truly said, *The Son is begotten: The holie ghost proceedeth.* Likewise, *The divine person is produced, begotten, proceedeth of the essence of the Father, or of the Father & the Son.* But not truly: *The divine essence is produced, or begotten, or proceedeth.* Yet truly it is said, *The divin essence is given, communicated to another, received of another.* The reasõ hereof is, for that *to be given, communicated, received,* stretcheth further than *to be produced, begotten, or to proceed.* For not whatsoever is given, cõmunicated, received, is also begottẽ. Further, that is said *to be begotten, not which is communicated to the thing begotten, but that, vnto which the substaunce of him that begetteth is communicated.* So the essence of God the father, is not begottẽ, or produced from another, & yet the selfesame essence of it selfe subsisting, is given & communicated to the Son & the holie Ghost, and received of the Son and the holy Ghost. *Joh. 5. 26. The Father hath likewise given to the Son to have life in himselfe.* Neither doth it follow: *The person is begotten: therfore the essence is begotte.* For that which is affirmed truly of a thing respective, is not necessarily to bee affirmed of a thing absolute in his own nature. For although every father hath a son: yet not every thing, of which it may be truly affirmed, that it is a father, may be said to have a Son. Albeit then

The person, not the essence of the Sonne is begotten.

then the person of the Son is begotten: yet whatsoever is the Son, is not begotten.

Another difference of the persons is, *in the order of their outward actions*, which they exercise towards the creatures, in the, & by the. *The father worketh, createth, sanctifieth of himself, by the Son & the holy ghost.* He sendeth the, & is not sent. *The Son worketh from the father by the holie ghost:* hee is sent of the Father: he sendeth the holy ghost: *The holie ghost worketh & is sent from both.* His working is said to be from another, who worketh anothers will & pleasure going before, his own accompanying & following it, not in time, but in the order of working. *The persons therfore differ not in the vvorks themselves, but in the maner only & order of vvorking.* The worke is not distinct: the maner of working is distinct. *The father is called the first person,* because the deity is communicated vnto him frō none. *The Son, the second person;* because the Deity is communicated vnto him frō the father. *The holie ghost, the third:* because the essence of the Father & the Son is communicated vnto him from the father & the Son. Now *the first and last* are here said, not as in degree, or dignity, or time, but only in order of existing and working.

The persons distinguished by their outward workes extended vnto the creatures.

This eighth question together with the former shall be more at large explicated in the Articles of the Son & the holy Ghost.

9. Wherefore this doctrine is to be holde and maintained in the Church.

THis doctrine of the Trinity is to bee learned & holde in the Church. 1. *In respect of the glory of god, that God maie be discerned & distinguished from Idols.* For God wil not be matched with Idols: but wil have himself to be worshipped, & celebrated, & therfore known & agnized for such a one, as he hath declared himselfe to be. 2. *In regard of our own salvatiō & comfort.* No man is saved, who knoweth not the father: & the father is not known without the son. 1. *John.* 2. 23. *Whosoever denieth the Son, the same hath not the Father.* Againe no man is freed & saved from sin and death, without beleeving the Mediatour Christ. But no man reposeth trust & confidence in the Son, when as yet he is not known vnto him: Therefore we must first knowe the son, & thē for the Son we must know the father, that we maie beleeve in him. Likewise no man is sancti-

The doctrine of the Trinity to be taught in the church 1. In respecte of gods glory. 2. In regarde of our salvation.

ſanctified & ſaved by the holy ghoſt, who knoweth not the holy ghoſt. For he who receiveth not the holy ghoſt, is not ſaved. But no mā receiveth him, whō he knoweth not. Therfore who knoweth him not, is not ſaved. That no man receiveth him whō he knoweth not, is proved by thoſe words of Chriſt *Ioh. 14. 17. The ſpirit of truth the world cannot receive, becauſe it ſeeth him not, neither knoweth him. Except a man be borne again of water and the ſpirit, he cannot enter into the kingdome of heaven.*

Hence it manifeſtly appeareth, *that they which will be ſaved, muſt neceſſarily knowe the father, the Son, and the holy ghoſt.* And they muſt know, that the Son & the holy ghoſt are diſtinct frō the father, but yet cōſubſtantial with the father, & equal in perfections, honor, worſhip, & therfore the ſame true god which is the Father. For except god be knowen of vs to be ſuch, as he hath declared himſelf to be, he doth not communicate himſelfe to vs, neither may we looke or hope for everlaſting life from him. And what he hath ſhewed himſelfe to be, we have heard, namely, *that he is the eternal Father, coeternal Son, & coeternal holy Ghoſt.*

But amōg al points there is none more ſharpely oppugned by the adverſaries of the truth, thā this doctrine of the three perſons in one godhead, eſpecially ſince the Son of god was manifeſted in the fleſh. It is not harde to eſpie the cauſes of this ſtrife, *for that indeed no part of doctrine is more vnknown and vnſearchable to mās reaſon: as alſo for that she dwell, in hatred of god & mā, attempteth with horrible furie to darcken & extinguiſh the glorie of the Son of god incarnate.*

Ioh. 3 5. Certaine obiections againſt the Trinity anſwered.

1. Ob. *One eſſence is not three perſons; Iehova is one eſſence. Therfore he is not three perſons.* An. One finite eſſence, is not three perſons: But god is infinit. Ob. 2. *That which hath a beginning, is not eternal. But the ſon & the holy ghoſt have a beginning: Therfore they are not eternal.* An. That which hath a beginning of eſſēce & time, is not eternal. But the ſon & the holy ghoſt have only a beginning of perſon, or order, or manner of being: & ſo the ſcripture teacheth, Chriſt both to be Iehova, & to have a beginning, nāely as touching his maner of being. *He gave vnto the ſon to have life in himſelf.* Ob. 3. *Our vnity with god is a cōſent. But the vnity of the ſon with the father is like to ours. Therfore it is the vnity, not of eſſēce, but of cōſent, which the ſon hath with the father.* An. The cōcluſiō of this reaſō hath more in it, thā was in the for-

former propositions. For the conclusion is general of al kind of vnity, whereas the Minor was particular of the vnity of consent. For there is another vnity of the Son with the Father namely of essence. Ob. 4. *In whom the whole deity is, besides him there is no other, in whom the whole Deitie is. But the whole Deity is in the father. Therefore not in another.* Aunsw. The Maior is false, because the same Deity which is in the Father, is whole also in the Son, and whole in the holy ghost. Obiection. 5. *The divine essence is not begotten: But the Sonne is begotten. Therfore he is not the divine essence.* Answ. Where all be particulars, nothing can be concluded. And the first proposition or maior cannot be expounded vniversally: For it is false, That whatsoever is the divine essence, is not begotten. Ob. 6. *Where are distinct operations, at leastwise internall, there are also distinct essences. But the internal operations of the father and the son, & the holie ghost are distinct. Therfore also three essences are distinct.* Answ. The Maior is true of finit persons, but not of infinit. Ob. 7. *The divine essence is incarnat. The three persons are the divine Essence. Therfore the three persons are incarnat.* Ans. Here also are meere particulars, whereof nothing can be concluded. For the Maior speaketh not of the Divine Essence generally, but particularly as it is the Son. Ob. 8. *The Sonne is Mediatour vnto Jehova. But the Sonne is Jehova. Therfore he is Mediatour to himselfe.* Ans. Here also are meere particulars, and therefore nothing concluded. For not al that is Iehova, is Mediatour. Obiect. 9. *Christ hath a head above him: Therfore he is inferiour to god, and by a consequent he is not of one and the same essence with God.* Ans. He hath indeed a head, but that first, in respect of his mediatourship, secondly in respect of his manhood. Obiection. 10. *This is* (saith Christ) *life everlasting, that they do know thee to be the only very God. Therfore the Sonne and the holy ghost are not true God.* Answere. In this place is opposed, not the father to the sonne and the holy ghost, but god to idols and creatures. Moreover the particle, *only*, doth not belong to the subiect, *thee*, but to the predicate, *god*, which the greeke Article sheweth. Obie. 11. *Iehova is the Trinity. The father is Jehova. Therfore he is the trinity.* Ans. Iehova is not taken for the same, but varieth in this fillogisme. For Iehova in the Maior is meant of al three persõs, in the minor of one only. Rep. *The father is Iehova, one in nũber, therfore the father is the trinity. Here those divers maners of being or*

of

of no force. Anſ. He is one in number of eſſence, not of perſons. Obiection. 12. *Where are three & one, there are four. But in god are three & one, namely three perſons, & one eſſence. Therfore there are foure in god.* Anſ. Where there are three & one, really diſtinct, ther are foure. But in God the perſonsare not really diſtinct from the eſſẽce: for the three perſons of the Divinity are one and the ſame eſſence. Obiect. 13. *The ſame workes are attributed to the Father, the Sonne, and the holy ghoſt, in the Scripture.* Anſw. This hindereth not the diſtinction of perſons. For mo perſons may concurre to one action, the diſtinct order of working being obſerved. Ob. 14. Chriſt ſaith, *Joh. 14. He that ſeeth me, ſeeth the father.* Anſ. Chriſt meaneth not hereby, that he is the father, but that he ſheweth & reſembleth the perſon, wiſedom, omnipotency, goodnes, and will of the father in his doctrine and workes: as it is ſaid: *The Sonne, which is in the boſome of the father, he hath ſhewed.* Againe, *Who is the inviſible image of god.* And as himſelf addeth here, *The father in me, & I in the father.* Ob. 15. *The wiſedome & power of the father are not diſtinct perſons from the father, but are the father himſelfe, as alſo mercie, goodnes, chaſtity, truth, and other properties of god. But the Sonne & the holy ghoſt are the wiſedome & power of god. Therfore they are not perſons diſtinct from the father, but the father himſelfe, wiſe and powerfull.* Anſ. There is an ambiguity in the words, wiſedome & power, which in the Maior ſignifie the wiſedome & power, whereby not only the father, but the ſon alſo & holy ghoſt is wiſe and forcible, or effectuall, that is, the common nature or eſſence of the father, and the ſon, and the holy ghoſt. But in the Minor they ſignifie the perſons of the ſonne and the holy ghoſt, the ſonne being called the wiſedome, and the holy ghoſt the power of God, becauſe by them the Deity ſheweth forth, and declareth the wiſedome and power thereof.

OF CREATION.

NExt vnto the doctrine *concerning god*, the doctrin *of the works of god*, is moſt fitly placed: as we ſee to be don alſo in the Creed. *The works of God are of two ſorts. General and Speciall. The generall* are devided into the *works. 1. Of creation*, (the works wherof are read in Geneſis to have been accõpliſhed in

in 6. daies, & are by daily increase furthered & multiplied in the world) 2. *Of preservation*, (whereby God still susteineth the heavēs & earth, & the things, that in them are, that they fall not to ruine & decay.) 3. *Of administration*, whereby through his immense & great wisedom, he administreth & governeth all thinges. These two latter are comprehended vnder the name of his *providence*. And therfore next vnto the creatiō is annexed the place concerning gods providence. The *Speciall workes of god*, are those which are wrought in the Church and company of his elect and chosen, to iustifie, sanctify, & glorify them, and are either works of *Reparation*, or restoring (whereby he repaireth al things which for the sin of man are subiect to corruption) or of *perfection* and accomplishment, whereby he bringeth all things to their certaine appointed end.

The principal questions of creation are these,

1. *Whether the world was created of god.*
2. *How it was created.*
3. *For what cause it was created.*

1. WHETHER THE WORLD WAS CREATED OF GOD.

THe name of the world is diversly vsed in the Scripture. 1. It signifieth *the vniversal frame of all things*, namely, Heaven & Earth, & al things which are in thē, visible & invisible, besides god himselfe. 2. *Worldly concupiscence.* 3. *Al mankind.* 4. *The wicked, or those that are not regenerat in the world.* 5. *The elect.* Here we consider in it the first sense.

To create, signifieth, 1. *To ordaine or constitute*; as the Latins vsed it, *Creare Consulem*, to create a Consul. 2. *To make something of nothing, without any motion, with a becke or word only.* So it is taken in this place. 3. *The continuating of creation: or creation continued:* Which is the providence of God.

That the world hath not bin frō everlasting, but had, when it seemed best to the creator, according to his eternal counsell and will, a beginning once, and was created of that onely true God, who hath manifested himselfe in the Church, that he is the eternal father, and Son, & holy ghost, we know. First *by testimonies of holy scripture*, as by the whole historie of the creatiō set down by Moses. Likewise out of other testimonies of Scripture very many. *Psalm. 33. 6. 9. By the word of the Lord were the heavens made, and al the hoast of them by the breath of his mouth,*

Psa. 104. 113. 124. 136. 146, & Isaie 44. Act. 4. & 17.

mouth. He spake and it was done, he commaunded, and it stood, or was created. There are other places also in the Psalmes, where more largely & amply the wonderful workes of God, and the principal parts of the world created by God, are proposed to be considered of vs, that through the consideration thereof, we may learn to put our trust & confidence in god. For to this purpose did the Lord himselfe propose vnto Iob his marveilous & incomprehensible works, conspicuous in heaven, and earth and other things also created by him, to declare his iustice, power, and providence.

Iob. 38. & 39.

The creation of the world proved, by reason not only by testimonies of the sacred word.

Furthermore, besides testimonies of scripture almost innumerable, it is confirmed also by firm & true reasons, that the world was created of God. First, *The authority of God himselfe avouching the same in his word.* Secondly, *The originals & beginning of nations and people shew it*, which could not be faigned of Moses, when as some remembrãce & memorial of them was then extant amongst many: which yet in processe of time perished. Thirdly, *The noveltie & lateneste of al other histories, compared with the antiquity and ancientnes of the sacred story.* Fourthly, *The age of man decreasing*; which sheweth that there was greater strength in nature at the first, and that not without some first cause it hath decreased hitherto. Fiftly, *The certaine course and race of times, even from the beginning of the world, vnto the exhibiting of the Messias.* Vnto testimonies of Scripture come also arguments drawn out of nature it selfe. First, *The order of things instituted in nature*, which must needs have been produced & framed by some intelligent mind, far superior to all things. Secondly, *The excellency of the mind of men, and Angels.* These intelligent minds have a beginning: therfore they have it from some intelligent cause. Thirdly, *The principles or general rules, & naturall notions ingenerated in our minds.* Fourthly, *The tremblings of consciences in the wicked.* Fiftly, *The constitution and founding of common weals.* Sixtly, *The ends of al things profitably & wisely ordained.* Therfore by some cause vnderstãding and ordaining them. Seventhly, *The very order of causes and effects, which cannot be carried backward or forward infinitly:* for the never should the ende be come vnto, or the effect produced. Lastly, those other arguments and reasons also, which prove that there is a God, prove in like maner that the world was created of God.

And

And although out of Philosophie, or those general principles which are naturally known, it cannot be known or shewed, *Whether the world was created from everlasting, or in time:* and also, *Whether it was to have been created, or no:* Likewise, *whether it shal endure for ever, or no:* & *whether it shal remaine the same, or is to be changed:* (for these things depend only vpon the wil of god which is only declared to the Church in his word:) yet notwithstãding it may be known by the light of nature, fitheoe the world was, that it was by God alone produced out of nothing. For even the founder Philosophers are enforced to acknowledge, that God is the cause efficient, or maker of al other things which are: Therefore he was the maker both of the first matter of al things, & of those celestiall & heavẽlie spirites, & of the soule of man. But these things are not produced by god out of any matter. Therfore out of nothing. Wherefore, whatsoever arguments are brought of Philosophers against the creation of the world, it is easie to perceive that those were not framed out of true Philosophie, but by the imaginations of men: if the order of the generation and mutation of things instituted in nature, which was created of god, be discerned from creation.

God not idle before the world, but contemplating from everlasting his own wisdom.

1. Obiect. *God*, saie the Philosophers, *could not be from'everlasting, idle. But the world not being created, he should have bin idle. Therfore the world is eternal.* Aunsw. First, the Maior is false, *If it be al one with them, to be idle, & not to administer & rule the worlde.* For god created the world most freely, which being not created, he should nevertheless have been no lesse perfect, thã he is now, whẽ it is created: as who for ever is most perfect of himselfe & in himselfe. Secondly, the Minor is also false, *If they meane by idle, him who doth nothing at al.* For god before the creation of the world, did contemplate & behold from everlasting his owne wisedom: he begot the Son, from him flowed the holie ghost: he chose vs to everlasting life: he decreed to produce & create the world in time. Thirdly, *Is it impietie to rush & breake in into the secrets of God, who hath provided & prepared hel for curious seekers or searchers, what God did before the creation of thinges.*

Motion goeth before any moveable thing, which is generated: but not before that which is created.

2. Ob. They collect argumẽts also, whereby to prove, *that this motion or mutation of things which now is, hath bin from everlasting. Whatsoever cã any way be moved or chãged, say they, that ether having*

having bin such from everlasting, hath admitted no change or motion, which were absurd, & is also denied of vs: or hath bin made such by some generation & motion. But there is no motion or change, except there bee some thing before, vvhich can be moved & changed. Wherfore no motion of any thing can be brought, which some other motion hath not gone before: & so there shal be no beginning of chãget & mutations. But there is an vntruth, & an vnsufficient enumeratiõ in the Maior, for that they imagining that things could never be produced out of other, but by generatiõ, take away from god the power of creating what he wil, evẽ out of no matter preexistent or being before. Wherfore our answer is, that Motion goeth before a moveable thing which is generated, but not which is created.

There went not any motion before the first beginning of motions in nature but onely the creating will of God.

3. Ob. *Al motion, before vvhich vvas quietnes or a ceassing of mutation, hath another motion going before it, vvherby is removed the cause of that quietnes, or let of mutation. But they say, that according to our assertion, there is put a quietnes before the first motiõ that ever was in the nature of things. Therefore there must be some motion or mutation wherby the cause of that quietnes was taken avvay: & so there shall be no mutation which male be said to be the first.* An. The Maior is true of the mutation & entercourse of things now begun after the creation, but not of the first original of those mutations, & chãges, which we now see in the world. For the let & stay of them was in the will of God only; which is not taken away, but being the same, & standing immoveable from everlasting to everlasting, beginneth & effecteth the beginnings & ends, and mutations, or motions of things, and also quietnes or cessation, and a continuance in the same state, most freely, and without any mutation or change of himselfe. Seing then this his divine will alone beginneth the motion & mutation of thinges without seconde causes, as he did in the creation of the world; it was not only not necessary, but not so much as possible, by reason of the eternity & immutabilitie of the divine wil, that there should be any other mutation before the original and beginning of the motions & mutations of nature. For god wil from everlasting to everlasting, that al should then begin to have their mooving, mutation, & being, when this beginning was made There is therfore an ambiguity in the word, quietnes. For we grant the Maior, as concerning that quietnes, which signifieth

erh a privation in the subiect; that is taken away by motion: But the Maior is false, if it meane such a quietnes as is an absolute denial of the being of motion. This is taken away, not by motion, but by the wil of god, which alone, without secōd causes and any motion, beginneth motion.

Time, as it is taken for the measure of motion is not eternall.

4. Ob. *If time be eternal, then motion also is eternal: for time is the measure of motion, whereby we iudge how long or short al motiō is. But time is eternal: because every instant or point of time is the end of that time which went before, & the beginning of that which followeth. Therefore also motion is from everlasting.* Anſ. The appellation of time here is ambiguous or doubtfull, & therfore causeth a double answere. For if *time be taken only for the measure of some motion*, the Maior is true: but if it be taken *for the during of any thing*, the Maior is false, as it is manifest in the during of quietnes, which during also is time. So also eternitie is time without any mutation of the thing which is eternal. So the Minor also is true as cōcerning duratiō; but as cōcerning the measuring of motion, it is false. Neither is it furthered by the argument which is adioined cōcerning an *instant*. For the first instant or moment wherin any motion beginneth, may be also without any precedent motion. (for otherwise we should be faine to saie that all, even the shortest motions of al things, were from everlasting.) And that instat is only the beginning, or first point, or indivisible moment, wherin time, by the wil of god, began to flow, or multiply: but it is not the end of any time forepast. So the first point in a line hath only line after it, not also before it: that is, it is the beginning of the line, not also the end.

Heaven is not corrupted naturally, but by the power of god

5. Ob. *Whatsoever hath a beginning, hath also an ending. The celestial bodies have no ending. Therefore they had no beginning.* Anſ. The Maior is to be distinguished. Whatsoever hath a beginning naturally, by motion or alteration of a preexistent subiect, hath an ending also, and is corrupted, to wit, naturally, by motion. The celestial bodies are not corrupted, that is, naturally; for they have not a mater which is capable of another forme. Therefore they had no beginning, that is, by natural motiō. For by order of nature, corruption followeth the generatiō of one thing out of another. now although heavē is not corrupted naturally: yet is it corruptible by the absolute power of god working without any motion. For the

omnipotécy of the Creator, is able moſt freely either to preſerve in the ſame ſtate, or to change, or to bring to nothing as wel thoſe things which he formeth out of other things, as vvhich he produceth out of nothing.

6. Ob. *God is eternal. Heaven is the pallace & ſeate of god. Therefore heaven is eternal.* Anſ. It doth not follow. For firſt there are four termes in this Syllogiſme. *For god is one thing, & the pallace & ſeat of god another thing, which is not god.* In like manner the body is the ſeat of the ſoule. But it followeth not hereof, that the body is a ſpiritual, intelligent, immortal eſſence, becauſe the ſoule is. Secondly, *heaven is the ſeat of god, not properly, nor neceſſarily:* becauſe god, as being an infinit eſſence, is in al things, & without al things. And Ariſtotle himſelf witneſſeth that he is without heaven. Therefore he can be, though heavé be not; neither needeth he this tabernacle. *But he is ſaid to dwel in heaven, though he fil al things with his eſſence and power. 1. Becauſe he is above al things, and the Lord and ruler of all. 2. Becauſe he exhibiteth there his glorie, maieſtie, and grace more clearelie and fullie to be beheld and enioied of the bleſſed Angels and men, than here on earth.*

Lib. 1. de Cœlo, cap. 9.

Heavé is the place of the bleſſednes of the Elect: but not god himſelfe, or bleſſednes.

Againſt the firſt anſwere the Vbiquetaries reply in Ariſtotles behalfe, on this maner; *The bleſſednes of god is not without god, but it god himſelf. Heaven is the bleſſednes of god, not any place: Therfore heaven is god himſelfe.* Anſ. 1. Not only Ariſtotle, but the ſacred ſcripture alſo, *doth every where diſtinguiſh heaven frō god,* as the thing made from the maker therof: & alſo, *oppoſeth heaven to earth,* ſo that it affirmeth earth to be below, & heaven above vs, where God communicateth himſelfe and his bleſſednes vnto the elect more clearly & fully, thā on earth: *Heaven,* ſaith god himſelf, *is my ſeat: & earth my footſtool.* Wherfore although heaven were ſomewhere taken for heavenlie bleſſednes, yet might it not be hereof inferred, that heaven properly is not a place, wherein the elect enioy, & ſhal for ever enioy that bleſſednes: For alſo hell ſometimes ſignifieth helliſh paines, yet ſo, that it excludeth not the place, where the wicked, being truely ſevered from the godly, ſhall ſuffer thoſe paines & torments. 2. The Minor is falſe, *if heaven be taken for that bleſſednes, which is God himſelfe, being ſufficient vnto himſelfe in all things.* For Heaven is a thing created & finite: that bleſſednes is increate, & immenſe. And if it bee vnder-

ſtoode

flood *of a created blessednes*, which is in vs communicated from God, there are foure termes in the Syllogisme. For the Maior proposition speaketh of an increated blessednes, which is the very essence of God, neither is communicated at any time to any creature.

7. Obiect. *He that is Lord in possession, is happier than he which is Lord only in possibility. But God before the creation was only in possibility, Lord. Therfore he is made happier by the creation. But this is absurd. Therfore the world was from everlasting.* Ans. He is happier that is Lord in possession, true, if by the actual dominiō & government there arise any more good vnto him thā he had before. But vnto god by reason of his exceeding great perfectiō simplenes & immutability, there could, or can nothing at all come by his creation, and dominion over his creatures. For *the respects and appellations of Creatour, Lord, Saviour, Redeemer, Father of mankinde, and the like, which God in time assumeth vnto him, doe not appertain to Gods essence, but signifie the beginnings & mutations of creatures.* that is, God is tearmed Creator, not of any new action or forme, that is in him, but of the creatures, which once began to be from him, when they were not at all before. Wherfore *these respects, creation, dominion, & the rest, are in the creatures real relations, but in God respects onlie of our cōsideration.* And therfore *the creator and the creature are relatives, not mutuall*; as the Schoolemen well speake and iudge: *because not both of them, but one only dependeth of the other, & is referred thereto really and formally, that is, the creature.* For in the creator is no thing at all depending of the creature. For if the creator and the creature were relatives mutuall, then these absurdities necessarily follow; 1. *That god is not most perfect in himselfe.* 2. *That from everlasting both the creator was as he is creator, and the creature.* 3. *Or some reall thing to have come in time to the divine essence:* 4. And therfore *the divine essence to be mutable and compound.* Wherefore relations in God doe not make mutation, but are attributed to God in respect of the creatures.

The externall respects and relations of God, are not the mutation or perfection of god, but of the creature.

2. *How God made the world.*

1. THe world was created of god the father by the son, & the holy ghost. Of the son it is said, *Joh. 1. 3. All things were made by his word:* of the holy ghost, *Gen. 1. 2. And the spirit of god moved vpō the waters.* And. Io. 33. 4. *The spirit of god hath made me.*

The world created. 1. By the Son and the holy Ghost.

2. It was created most freely, without constraint.

2. *God created the world most freely, without any constraints, not by any absolute necessitie, but by necessity of consequence*, that is, by the decree of his wil, which decree though it were eternall & vnchangeable, yet was it most free. For neither was God tied to the creatures & susteining of things, neither if he had not at al created the world, or did ānihilat it being created, & bring it to nothing, were he therefore lesse good, or lesse happie. 3. *God made the world with his beck only or will, without labour, wearisomenes, motion or any change of himselfe*, that is, not by any new action of his, but by his forcible will only, which from everlasting would that things should on a sodain exist & be, at such a time as he had freely appointed & decreed. *Isa. 40. 28. The lord hath created the ends of the earth, he neither fainteth nor is wearie.* Now to work any thing, with his becke & word only, is the

3. Without motion.

Five sortes of Agents.

highest & chiefest maner of working. *For there are five kinds of operations, & agents. 1. A natural agent. 2. That which worketh with an appetite. 3. Men and Devils. 4. Angels. 5. God. which three latter sorts are voluntary agents.*

1. Naturall.

The first *therfore, is of those things which work according to the quality, and force of their own nature, not being guided by any proper understanding or will of their own:* Such is the operation of fier, water, medicinable hearbs, precious stones. The actions and operations of these are subiect to the rule of those which are voluntary agents, & are by them mooved & directed to certaine vses, and to the performing of certaine works. The second, *is of those which follow also the lore of nature in working, but not without some proper appetite or desire of their owne, though the rule of reason be wanting:* But nevertheless their action & working is so ordered, that sometimes it is forced from them against their will. Of this sort are the operations & actions of bruit beasts. But these also are subiect to the rule and direction of God, Angels, & men: yet so, that no violence is offered vnto them, but what they do moved by these superior agēts, that they doe of their own accord, according to their owne nature & force given them o; God. The third is, *of men and divels, who also worke according to the quality of their nature, namely by reason, & by deliberation, & freely, but corruptly.* The fourth is *of good spirits, which we cal Angels, who likewise as men work by reason & wil, but not corruptly:* yet notwithstanding, both of them, both mē & Angels, though they work according to their nature,

2. Agentes with an appetite, as bruit beasts.

3. Men and Devils, working with reason, but corruptlie.

4. The blessed Angels, working.

ture, freely, are not exempted from the decree & direction of God. The fifth is, *the highest and supreme kinde of working, which according to the nature of the first agent, floweth from an understanding and will, and that most pure, most perfect, & most right, neither is it subiect to the pleasure and disposing of any higher cause.* Therfore this agent, which is god himselfe, is most wise, most good, most free, and immense, which hath no need of any deliberation to go before, and doth without motion, at his becke, and commandement only, worke and guide all things, which he will, and as he will. Wherfore al things depend of his will, but he of none. *Ps. 33. 6. 9. He spake, & it was done, he commanded, and it was created.* Ro. 4. 17. *Who quickneth the dead, and calleth those things which be not, as though they were.*

With reason also, but not corruptly, & yet directed by a higher power.

5. God working most perfectly, and directed by none but by himselfe.

4 *God created all things of nothing, not of a preexistent or forebeing matter: nor of the essence of God, nor of any matter coeternal with god.* For if god created al things, nothing then is excepted besides the creator himselfe, no not the matter, whereof all the rest were framed. 1. Ob. *That which is produced with some preexistent thing, is not created: Mā was produced out of a preexistēt thing the earth, & the rib. Therfore he was not created. But this is false: for the scripture saith that god created man. Therefore creation is not a production of a thing out of nothing.* Ans. The maior is not simply true. Because those things also are said to be created, whose matter whereof they came, is of nothing. Man therefore was made of nothing, not immediatly, but mediatly by reason of his matter, not the last, but the first matter: for this at the beginning had a beginning frō nothing, & out of it afterwards divers kindes of things were formed. To this reason also, that may be added, namely, that that production also is called creation, whereby a thing, which was not before, is made sodainly, without any motion, by the commandement of God only, out of a matter indeed, but yet such, as hath no definite power in it selfe of producing any thing,

4. The world was created of nothing.

All things created of nothing, either immediatly or mediatly.

Such a production, being no naturall generation, and being after a sort not out of any matter, is rightly called in the scripture creation. Wherefore it followeth not: some creatiō is not of nothing immediatly, neither of that which is simply no matter: therefore no creation is nothing. For creation properly called, is a production of a thing out of nothing.

2. Ob. *Of nothing is made nothing.* Anſ. This principle & rule is true as cõcerning that order which was appointed by God in nature now created. Further by ſuch an agẽt, as is created it ſelfe, nothing is made of nothing: but that which is impoſſible to a creature, is poſſible to God the creator. And it appertaineth to our comfort, that God hath created all things of nothing. For if he hath created al things of nothing, he is able alſo to preſerve vs, and to hinder the attempts of the wicked, yea to bring them to nothing.

5. The worlde created at a certain time.

5. *God created the world at a certaine and definit time, & euen in the beginning of times, not from everlaſting.* For firſt, *al things were created of nothing, and therfore have a beginning.* Secondly, it is to be knowen out of the ſacred ſtory, *how long the world hath laſted.* For according to the verity of the ſcripture, by Luthers accoũt, there are from the creation of the world to the nativity of Chriſt, years, 3960. & ſo to our time, namely to the yeare of Chriſt, 1579. there ſhal be yeares. 5539. According to Melanchthons ſupputation, the years frõ the beginning of the world are 5541. For from the beginning of the world vnto Chriſt, he numbreth 3962. years. According to their ſupputation of Geneva, from the creation of the world vnto Chriſt, are 3942. years, & 6. moneths. There ſhal be then to the years of chriſt 1579. from the creation of the world, 5521. years, and ſixe moneths. According to the ſupputation of Beroaldus, from the creation of the world, vnto Chriſt, are 3928. yeares, and ſo then ſhal be to the yeare of Chriſt 1579. from the creation of the world, 5507. yeares. Theſe ſupputations accord very well one with another, as concerning the graund number, though in the leſſer nũber ſome yeares are either wanting or abounding. By theſe foure ſupputations then, of the moſt learned of our time cõpared together, this at the leaſt ſhal be apparant, that God created not the world before theſe 5541. years paſt, and therefore it was not from everlaſting.

6. The worlde created in a certain time.

6. *God created not the world in one moment, but in the ſpace of ſix daies. In the ſeventh daie god ended al his works.* Obiect. *He that liveth for ever* (ſaith the Son of Sirach *Eccl.* 18.) *made all things together. Therfore he made al in one moment.* Anſ. He ſpeaketh not of a moment of time, but of the whole number of things: as if he ſhould ſay, whatſoever are, they are al frõ god by creation. But the cauſes why god created not al in on momẽt, are theſe

1. Be-

1. *Because he would haue the creatiō of the matter it self distinct & manifest frō the forming & fashioning of the bodies of the world, which cōsist of it.* 2. *Because he would shew his power & liberty in producing & bringing forth whatsoever effects he could, & that without naturall causes,* while he yeeldeth light to the worlde, maketh the earth fruitful, bringeth plāts out of it, evē before the sun & moone were made. 3. *He would this way shew his goodnes & providence, wherby he cherisheth his creatures, & provideth for them not yet borne,* bringing beasts into the earth ful of plants & food, & men into the world most stored & fraught vvithall things appertaining to the necessity & delight of life. 4. *Hee vvould by the order & course of creation hold vs not in an idle, but diligent consideration of his worke:* which also by the consecration of a sabaoth he hath consecrated to all mankinde.

7. *God created al things most wisely, very good, that is, every thing in their kind & degree perfect.* Gen. 1. 31. *Al things were very good* Wherfore god was not the cause of sin or deformity; but sin came into the world by man. Ob. *Death is evil,* Likewise it is said, *There is no evil which the Lord hath not done.* Amos. 3. 6. An. 1. *God at the first creation made al things good,* the evill both of crime or offence, & of paine or punishment, ensued vpō mās disobedience. 2. *Death & calamities are evil,* in respect of the creature which suffereth them, & in the iudgement of flesh: *but they are good,* in respect of God, who iustly inflicteth them for sin, & doth purge out that sin in the godly by chastisemēts. Wherfore after the fal of man, god was the author of paines and punishments: because they are in a respect & consideration good: but sin he doth not cause, but onely permit.

7. Al things of the worlde created good

3. *For what cause God created the world.*

THe ends of the creation of al things are some generall, some special & subordinat. 1. *The first & chiefe end is the glory of god.* For he would have his goodnes, wisdō, omnipotency, iustice (which his properties he sheweth in the creatiō of al things) be known & magnified of vs. *Pro.* 16. 4. *The Lord made al things for himselfe.* Psal. 103. 22. *Praise the Lord al ye his works.* [a] *Of him, & through him, & for him are all things.* 2. *The manifesting, knowledge, & contemplation of his divine wisedome & goodnes, shining in the very creatiō of things.* For that he might be celebrated & magnified for his works, he was to creat those things which shold know him, & shold praise & magnifie him, being known

The endes of the creation of the world.
1. The glorie of God.

[a] Rom. 11. 15
2. The knowledge of god.

& manifested vnto them in his workes. And to this purpose created he natures both endued with reason, & without reason, that there might be both those which should praise him & the matter of his praise. *Ps. 19.1. The heavens declare the glory of god, & the firmament sheweth the works of his hands.* 3. *The administration & governing of the world.* For therfore he created the world, that he might by his providēce ever govern, rule, preserve it, & so might perpetually shew forth his marveilous workes, which he hath done from the beginning of the world, & now doth, & wil do: but chiefly that he might administer the church & congregation of elect Angels & mē. *Isa. 40.26. Lift vp your eies on high, & behold vvho hath created these things.* This third end is subordinat & serveth for the second end. 4. *To gather a church of Angels & men,* who should agnize & magnifie the creator. 5. *That all other things might serve for the safetie both of soule, & body of man as also for the life, necessity & delight of men.* But especially that they might profit the elect, each thing in their due place, & might be to them as ministers & instrumentes, wherby God blessing & increasing them, might be lauded & ptaised of them. *Gen. 1.28. Subdue the earth, & rule over the fish of the sea, & over the foule of the heaven, & over everie beast that moveth vpon the earth.* Psalm. 6.8. *Thou hast made him to have dominion in the vvoorkes of thine hands: thou hast put al things vnder his feet* Only mā he created for himself: the rest for man, that by man they might serve God. Wherefore when we place creatures in the roome of god, we cast our selves out of that degree, in which we were placed by God.

3. His providence.

4. That hee might gather a Church.

5. That all things might serve for man

Why God would have this doctrine of the creation to be delivered and helde in the Church.

This doctrine of the creatiō of the world, god would for these causes especially have remain exiāt in the Church. 1. That the glory of the creation might be givē wholy to god, & his vvisdom, power, & goodnes therin acknovvledged. 2. That neither the Sonne, nor the holie ghost should be excluded, but each should have their own parts yelded thē therin, according as it is said, that al might honor the son, as they honor the father. 3. That as the world was created by the son & the holy ghost, so also we might know that by thē mankind is restored Col. 1. *For by him were al things made: And he is the head of the bodie of the Church, for it pleased the father that in him should al fulnes dvvell. 4. That seeing god created al things of nothing, we may think that he is able to restore thē being corrupted & ruinated, in-*

to their first state again.2.Cor.4.6. For god that commaunded the light to shine out of darknes,is he which hath shined in our harts,to give the light of the knowlege of the glory of god in the face of Iesus Christ.5.That we maie not refer the Original or corruptiō to god,but knowe,that it was purchased by the fault of divels & men.Ioh.8. The divel is a liar & a murtherer from the beginning:& when he speaketh a lie,he speaketh of his own.Ro.5.12.By one man sin entered into the world,& death by sin.6.That knowing god,as in the creating,so also in the maintaining & governing of al things,not to be tied to second causes,& to the order by him settled in nature,but that he may either keep or alter it,we should with confidence & full persuasion look for,& crave those thinges which he hath promised,yea those things,which in respect of second causes seem unpossible.Ro.4. He calleth those things which are not,as if they were.7.That we should celebrat for ever the known goodnes of god,whereby he hath created al things,not for his own profit or happines (for he wanteth nothing) but for ours:& seeing all other things were created for mās use,we above other creatures,especially being restored from sin and death,to righteousnes & life,should acknowledge that we owe thākfulnes vnto god therfore.Ps.8.4.What is man,that thou art mindful of him:& the son of mā,that thou visitest him?Thou hast made him to have dominion in the woorkes of thine hands.8.That we knowing god(in as much as of nothing & through his meer goodnes he created al things)to ow nothing to any:but al his creatures to ow themselves & al that they have to him their creator:should confesse that to be most iust,whatsoever he shal do concerning vs & al his creatures.Ier.45 4.Behold,that which I have built wil I destroie, & that which I have planted,wil I pluck vp,eve this whol land. And seekest thou great things for thy selfe?seek them not.9.That we should refer the use of al things to the glory of god,since that we have received al good things from him.Ro.11.Of him,& through him,& for him are al things.10.That seeing the works of god were therfore created & placed before our eies,even for vs to behold them,we do not idlie,but earnestly,& as much as every mans abilitie, occasion, & vocation permitteth him,contemplate & consider them,& learning out of them the wisedom,power,& goodnes of the Artificer,celebrate it both in this life,& in the world to come.Act.17.26.He hath made of one bloud all mankind to dwell on all the face of the earth,& hath assigned the times which were ordained before,& the bounds of their habitatiō,that they should seek the Lord,if so be they

they

might haue groaped after him, & found him, though doubtles he be not far off from euerie one of vs.

OF ANGELS.



Mõgst things created by god, the chief & principal, are those natures which are indued with reaso, Angels & mẽ. For in these he imprinted the markes, & image of his diuinity, & would haue al other things to be the matter of his praise: but of these he would be knowen & praised, & vnto them was his wil to impart & cõmunicate his blessednes and ioy. The questiõs cõcerning Angels are two: the first whereof is, *what descriptiõ is set down in the scripture, of good Angels: the other what description is deliuered of bad Angels.*

1. WHAT GOOD ANGELS ARE.

1. Angels, spirits or incorporeal substances.

ANgels, *both good & bad, as holy scripture recordeth, are spirits, by which name here a spiritual person is vnderstood,* that is, *a substance incorporeal, inuisible, individual, liuing, vnderstãding, incommunicable, not susteined in another, neither the part of another,* as Luk. 24. it is taken. *A spirit hath not flesh & bones,* Col. 1. 16. *Al which are in heauen, & in earth, things visible & inuisible.* He. 1. 14. *They are all ministring spirites.* 1. King. 22. 21. *There came foorth a spirit and stood before the Lord.*

The Angels themselues are not seene but the bodies or shapes which they take.

That therfore both *in times past there appeared oftentimes good Angels, whẽ as the gathering & establishing of the Church, the doctrine of god being not as yet plainly deliuered, & the prophecies not fulfilled, needed more extraordinarie & miraculous reuelations than now; & now adaies also not seldom appear bad Angels: this first doth not proue their nature to be visible or corporeal.* For those visible shapes or bodies, which may be seen or felt, are diuers substãces frõ the incorporeal essẽce of spirits, being formed either of nothing, or of some matter, & carried & moued by a spirit for a time, for the working & performing of certain actions. For both they put thẽ off & lay thẽ away again, & also they take formes of diuers sorts & kinds; as *the serpent, by whom the Diuel communed with Eue: Mens bodies, whose fete Abrahã washed.* Ge. 17. *A flame in the bush appearing to Moses.* Ex. 3. *A pillar of cloud & fier in the desert: Horses and chariots of fier.* 2. Kin. 2. & 6.

The error of the Sadducees.

And further this very thing refuteth the opiniõ of the Sadducees, *Who,* Act. 23. *said, that was neither angel nor spirit: but that good*

good Angels are cogitations & motions raised by god in men, or happie events proceeding from God: and bad Angels, evill & vnadvising affections, or lusts, or purposes & devises, which come of the corruption of nature. For except they were living substances & forcible in working, they would not assume, carry, and move bodies & visible shapes. Moreover the Scripture attributeth many things to them every where, which agree not but to natures subsisting by themselves, living, and vnderstanding.

For the good Angels were those ministers, by whom the law was delivered in mount Sinai. Act.7. Gal.3. *They shall come with Christ whē he shal iudge the quick & the dead.* Mat.25. *They know not the daie of iudgment.* Mat.24. *They alwaies behold the face of the father which is in heaven.* Mat.18.10. *They reioice for the salvatiō of men.* Luk.2. & 15.1. Pet.1. *The elect shal be like vnto them.* Mat.22. *Christ is made more excellent than the Angels.* He.1. *They defend the elect.* Ps.34. *But the evil Angels did not abide in the truth.* Ioh.8.44. *They appeare amongst the childrē of god.* Iob.1.6. *They invade, & possesse the bodies of men and beasts.* Mat.8. *They shal be punished with everlasting torments.* Mat.25.

Angels are also finit, that is, of a limited essence or nature, & endewed with a certain measure of strength & wisdom. For although spirits are not circūscribed in a certain compasse of place, as bodies: yet their substance is neither infinitly extended, neither in more places thā one at the same time, neither is able in wisedome or power, or other properties to match & equall the immensnes of the Creator. For they are said to go from one place to another, and to be absent from one place, when they are in another; as *Luk.1. Act.10. & 12. & Dan.10.* 2. Angels finit, both in nature, and in properties.

They were created by God of nothing, in the very beginning of the world. Ps.148. *Praise ye him, all ye his Angels; praise him all his army. For he commanded, and they were created.* Col.1.16. *By him were all things created which are in heavē, & which are in earth, things visible & invisible: whether they be thrones, or dominions, or principalities, or powers, &c.* Wherfore albeit in Moses there is no mentiō made, in the story of the creation, severally of Angels, as who applying himselfe to the common capacity of men, especially recounteth the visible works of God: yet, when as he saith that heaven, earth, & al the host of thē was created, he implieth also Angels, which both are these very heavenly hostes, & ministers of God, and are often mentioned amōg them by 3. They were created. Moses made mentiō of the Angels in general, though not in particular.

Moses

Moses himselfe. And whereas they are called, *Iob.1. & 38. The children of god*, it is not to be vnderstood of any coeternity & propagation of their substance out of God, but of their creation and conformity with God, and of the mutuall love between god and them, as in like sort also may be said of men.

4. They were created in holines.

They were created al good & holy, that is, in their creation, they were enriched with strength, wisedome, liberty of wil, holines & righteousnes, whereby they might be conformed & like to God: as it is said, *He saw all that he had made, and lo, it was very good.* And of the good Angels it is said, *Psal.103.20. Ye his Angels, that excel in strength, & do his cõmandements, in obeying the voice of his word.* Mat.18.10. *Their Angels alwaies behold the face of my father which is in heaven.* Mat.22. *The elect shall be in the resurrection as the Angels of god in heaven.* Luc.9. they are called *holie.* Likewise, *Isai.9. Seraphin*, that is, flaming or shining namely with purity & divine wisedome, and with the love of God. *But of the bad angels* it is said, *Iob.8. He abode not in the truth.* And in the epistle of Iude, *The Angels which kept not their first estate, but left their owne habitation.*

3. And confirmed therein.

Now as these former, to be spirits, infinit, created by god of nothing, and created good & holy, are in the Scripture delivered as common both to good and bad Angels: So also the Scripture delivereth those things, whereby a huge & exceeding difference appeareth between them. *For the good Angels by the especiall grace of their Creator were so confirmed and established in that sanctitie and blessednesse, wherin they were created, that albeit they serve their Creator with an exceeding and most free will, yet can they never revolt from him, or fall from that state of righteousnes and felicitie, wherein they stand.* Wherfore 1. Tim. 5. *They are called elect Angels.* Mat.18. *They are said alwaies to behold the face of the father. Of those who are elected to everlasting life*, it is said Mat.22. *That they shall be like Angels.* And this perseverãce in their state they have, not by the peculiar excellency and vertue of their nature, as it is said, *Iob.4.18. He found no stedfastnesse in his servants, and laid folly vpon his Angels:* but of the meere and free bountifulnesse of God towards them, by the sonne of God keeping and guiding them, that they may be ioined to him, as to their head, and remaine together with elect men: the everlasting Church and Temple of God, magnifying & praising God for ever. *Col.1. All things consist in him.*

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Likewise, Eph. 1. *It hath pleased the father to gather together in one, all things both which are in heaven, and which are in earth, in Christ.*

The good Angels were both created & confirmed. 1. *Everlastingly to know & magnifie God for his goodnes, & bounty towards thē & mākind.* Psal. 103. *Praise the lord all ye his hosts.* Isa. 6. 5. They cry: *Holy, holy, holy, the Lord of hosts, the whole earth is full of his glory.* And Luk. 2. *They laud and praise God for the manifestation of the Messias.* 2. *To be the ministers of god for the accomplishing & maintaining of the safety and salvation of the chosen,* when as god by them declareth his wil, delivereth the godly out of dāgers, defendeth them against the Devils & wicked men: *Or also to punish the wicked, who oppugne the Church.* Psalm. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and delivereth them.* Psalm. 91. 11. *He shal give his Angels charge over thee, to keepe thee in all thy waies.* Now although the wicked also & reprobate are defended by the Angels, and receive other benefits not seldome at the hands of God: as *Joh. 5. When after the waters of Bethesda had beene troubled by an Angell, whosoever then first stepped in, was made whole of his disease:* Yet these benefits stretch no further, than the commodities of this life, & as other things which befal vnto the wicked in this life, whether good or bad, are turned to their destruction, but serve for the defence & delivery of the chosen, for whose sakes, god oftentimes, like as he punisheth the wicked, so also enricheth thē with his benefits. The ministery then & gard of Angels properly belongeth to the Saints and chosen, vnto whom that being lost by sinne, is restored by the merit and benefite of Christ. For he is the head of the Church, which consisteth of Angels and men, restoring that good will, and coniunction (which is between the members of the same body) betweene men and Angels, and vsing his good pleasure the ministerie of Angels to safegard and defend his. *Eph. 1. That he might gather together in one all things which are in heaven and in earth, in Christ.* Psalm. 97. and Hebrewes. 1. *Let all the Angels of god worship him.* Mat. 13. *He shall send his Angels.* Heb. 12. 22. *Ye are come vnto the mount Syon, and to the citty of the living god, the celestiall Jerusalem, and to the company of innumerable Angels.* And Gen. 28. 12. *Iacob saw a ladder which reached frō earth to heavē, on which the Lord stood, & the Angels went vp and downe by it:* which signified

6. To worship and magnifie God.

7. To be the ministers of God for the saving of his chosen.

They serve also for the wicked.

They are the ministers of the Elect, by Christ.

fied Christ God and man, the Mediatour. *Joh.* 1 51. *Ye shall see heaven open, and the Angels of God ascending and descending vpon the son of man.*

Why God vseth the ministery of Angels, being able to bring what he will to passe without them.

Now God doth many things by Angels, & sometimes by many together, which he could as wel doe either without them, or by any one of them: *Partly in favour & regard of our infirmitie*; which vnlesse it see it selfe invironed with many succours, defences, and instruments of his divine power & bountifulnes, falleth presently to doubting of the providence, safegard, & presence of god: as it is manifest, by the exãple of Elisæus servant, 2. *Kings* 6. and by those consolations & incouragements which promise vnto the Church the aid of Angels: *Partlie to shew his power also over his Angels, who vseth their labour & ministery at his pleasure*. Hereof, 2. Thes. 1. *The Angels are called the powers of the Lord Jesus when he shall shew himselfe from heaven*, that is, by whõ he exerciseth his power. Likewise, *Ep.* 1. & *Col.* 1. *They are called principalities, might, powers, dominiõs, created by the son of God, subiect vnto him being exalted at the right hand of God*: Because by them he sheweth and exerciseth his principality or rule, might, power, and dominion. Likewise, *Psalm.* 103. *and* 148. 1. *King.* 22. *Apoc.* 19. *The host of the Lord, and the host of heaven*: Because both the number of them is huge and great, and God ruleth over al of them, as a Captaine over his souldiers, and doth by them whatsoever he wil. Hereof also are they called *Cherubins*, that is, flying or winged, because they performe and execute with al readines & celerity the hestes and commandements of God, and doe each their own parts and duties. Wherevpon we pray, *Let thy will be done in earth, as it is in heaven*. They are also called Gods. *Ps.* 8. & *He.* 2. Because the nature, and Maiesty of god shineth in their strength, vertues, functions, and marveilous works. Which is also signified both by the name of *Gabriel*, that is, the strength of God; & by the name of *Raphaell*, that is, the medicine of God. For the same cause also the name of *Michael*, that is, who is like God, *Dan.* 10. & 12. in the Epistle of Iude, and in the Revelation, cap. 12. *is given to the son of god an Angel, who is called the Arch-angel*, either because the son of God is head of the Angels, or because god doth according to that measure, which seemeth best to him, distribute his gifts to the Angels, and shew forth his power-full operation by them.

Of

Of evill spirits or Angels.

THEY which now are evill spirits or Angels, although they also were as their creation good, and adorned by God with the same holines, and righteousnesse, and blessednesse, wherewith the rest were: yet notwithstanding by their owne will, and that free, and therefore by their owne fault, they averted themselves from God, & revolted from his love and from obedience due unto him, so that they left the habitation of God, and no longer continued their conformity with god, but ever burn with a horrible hatred of God and men, and that they maie despite god, force men to sinne, and by force and sleightes attempt to cast all downe headlong into destruction. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chaines of darkenes, to be kept unto damnation.* and Iude: *The Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chaines under darknes, unto the judgement of the great day.* Iohn. 8. 44. *Ye are of your father the Devill, and the lusts of your father yee will doe. He was a murtherer from the beginning, and abode not in the truth. When he speaketh a lie, then speaketh he of his own: for he is a liar, and the father thereof.* 1. Iohn. 3. 8. *He that committeth sin, is of the Devil: for the Devil sinneth from the beginning.* Iohn. 13. *Satan entered into Judas.* Act. 5. *Satan filled Ananias hart, that he should lie unto the holie ghost, & keepe awaie part of the price of the possession.* Eph. 2. *According to the course of this world, and after the Prince that ruleth in the aire, the spirit, that now worketh in the children of disobedience.* 2. Thess. 2. It is said of Antichrist: *Whose comming is by the working of Satan with all power and signes, and lying wonders, and in all deceiveablenesse of unrighteousnesse among them that perish, because they received not the love of the truth, that they might be saved.* And therfore he is called the wicked, 1. Ioh. 3. 12. *Cain, which was of the wicked.* Eph. 6. 16. *That ye maie quench al the fierie darts of the wicked.* And every-where in the Scripture he is called *Satanas*, that is, the adversarie of god and men. 1. *Chronic.* 21. 1. *And Satan stood up against Israel, and provoked David to number Israel.* And he is in like maner called, *Diabolus*, (*Devil*) because he depraveth the worde of God, and is a slanderer of men, as in Paradise, and *Job.* 1. & 2. *And the Dra-*

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gon that old Serpent. Revel. 12. & 20. because speaking by a Serpent in Paradise, he seduced mankind through his subtiltie, neither ceaseth he to seduce them stil: *Gen.* 3. 2. *Cor*, 11. *Apo.* 12 *The great Dragon, that old Serpent, called the divel and satan, was cast out, which deceiveth al the world.* Again, *The accuser of our brethren, which accused them before our god day & night.* And cap. 9. he is called *Abaddon* & *Apollyon*, that is, destroying. He is also called *the God of this world, blinding the eies of unbelevers.* 2. Cor 4. *& the Prince of the world.* Ioh. 12. 14. 16. both for his power & forcible working, which he sheweth on the wicked, & for that tyrannie which he exerciseth against the godly also by gods permission: as withal for that obsequie, homage & obedience, which is done him by the wicked, even those who professe the worship of the true God. *Eph.* 6. 1. *Pet.* 5. 1. *King.* 22. 1. *Cor*, 10. *Ioh.* 8.

The refutation of the Manichees, who held two first causes.

By these places is made manifest the impietie of the Manichees, *who faigned two causes, or two gods coeternal, the one good, whom they called the light & minde: the other evil, whom they termed, the darkenesse and matter: the former whereof had created good natures, the latter bad:* abusing those testimonies of Scripture, where the Divell is called *the God and prince of the world, the father of the wicked, author of sinne and death, the power of darckenesse.* And standing most of all on this argument; *that a good God should not make the cause of evil.* For neither hath the Divel anie more power either over the godly, or over the wicked, or over other creatures, for which hee is called *the prince and God of the world*, than is granted him of god, as appeareth by the first and second Chapter of the storie of Iob, & *by the invasion of the swine*, Matth. 8. Neither is the creation of the wicked, but the corrupting & enforcing of them to evil, attributed to the Divell. Neither is there anie neede, least God should be made author of sin, to make another god of the divell, seeing the Scripture teacheth of Divels and men, that both were created good and holie by God: but the Divel revoulting from god, and seducing men, corrupted both himselfe and men.

The evil spirits are unchangeably evil and damned.

And *although of their owne proper and free-will they rush and bend themselves against God: yet by the iust iudgement of God they are so forsaken and abiected of him, that they are without all change, or alteration unrecalable evill, and subiect to everlasting*

tormentes. Wherefore Iude saith, *that they are reserved by God in everlasting chaines vnder darcknesse*. And Christ, *Mat.* 25, *Goe yee accursed from me into everlasting fire, which is prepared for the Divell and his Angels*. For though doubtlesse these evill spirites, were even from their fall dispoiled of the celestiall habitation and blessednesse: yet notwithstanding both they and reprobate men shall be at the last iudgement adiudged to more grievous punishment: as contrariwise the felicitie and glorie of the godlie shall then at length, after the resurrection of their bodies, be in all respectes consummated and made perfect. Therefore, 2. Peter. 2. and in Iude, these spirites are saide *to bee reserved vnto damnation and the iudgement of the great daie*. And Matthew the eighth *They complaine that Christ came to trouble them before their time*.

The causes why God permitted them to fall.

Furthermore, God permitteth them to fal into this wickednesse, *not onelie thereby to shewe his wrath against sinne in their everlasting paines: but also to punish by them in this life the wicked, and also to chastice or trie and exercise with temptations the elect*. For *fire is said to bee prepared for them from everlasting*, Matthew. 25. And. 1. Sam. 16. vers. 18. *The evil spirit of God came vppon Saul, and vexed him*, Psalme. 78. 49. *Hee cast vppon the Ægyptians the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of evil Angels*. But Iob, cap. 1. verse. 2. is delivered to be afflicted of Satan, for the triall of his constancie. Luc. 22. 31. *Satan hath desired you to winnowe you as wheate*. 1. Thessalonians. 2. *We would have come vnto you, but Satan hindered vs*. 2. Corinthians. 12. 7. *Least I should be exalted above measure through the aboundance of revelations, there was given vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure*. 1. Thessalonians. 3. *Least the tempter had tempted you in any sort; and that our labour had beene in vaine*. And Matthew. 4. *Christ himselfe is tempted of Satan*: and therefore verilie is hee called *the tempter*, for that he solliciteth and inciteth men to sinne and to revolt from God, both by offering outwarde occasion of sinnes, as also by stirring vppe the cogitations and inwarde motions of the will and heart.

OF GODS PROVIDENCE.

The creation and preservation of things are the same in the thing it selfe, but divers in consideration.

THE doctrin which entreateth *of gods providēce*, is ioined with the place which entreateth *of the creation*: Because the providēce, that is, the preservation & governmēt of things, *doth not differ frō creation in the thing it selfe*: for that there is but one & the same wil or power, or action of god whereby things both begin to be, & cōtinue: *but they differ in consideration onlie*. For *the omnipotent wil of god is called creation*, in respect of the beginning, when things by the force & power of his wil tooke their being: *it is called providence*, as by the selfe-same power things ar preserved. Wherfore providēce is the cōtinuance & accōplishmēt of creation, or creation it selfe cōtinued & perpetuated. For as no things would ever have bin, except god had created thē: so neither would they retain & keep their being, neither their force of working, neither the very operatiō it selfe or motion, if god did not preserve & move thē effectually. And therefore the scripture it self oftā ioineth the preservation & continual administratiō of things with their creation, & frō hēce reasoneth for gods providence. And God is called Iehova, not only because he once gaue to every thing, both smal & great, their being, but also, because he maintaineth it in al, ruleth & moveth thē so as that he not only seeth, what is done in all things, but also causeth & inclineth them, to do this, which he from everlasting would every of them to doe. And by this his providence he governeth, administreth, ruleth, & preserveth all things, that they be not brought to confusion.

But albeit there be more in number, & more evident arguments in nature of Gods providence, than of the creatiō of al things out of nothing, & therfore the Philosophers do more acknowledge that, than this: yet *by reason of the pride of mans hart*, which hardly suffereth al good to be ascribed vnto god; *by reason of the iudgement of our sense*, vnto which most things seeme to go by fortune, especially the wils of men; *by reason of the knowledge of Gods providence, darkned by the fal of man; by reason of our desire of avoiding and declining by any means GODS sight and iudgement*; *by reason of the small compasse of mannes minde, and vnderstanding*; vvhereby when men

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measure God, they cannot easily imagin in him, the government of all things in the world, as being partly harde, or impossible, and partly as vnworthy of God, and lastly *by reason of confusions and sins*, all which evils would seeme to have god their authour, if it should be granted that God governed all things; we finde experience every one both in our selves and others, how hardly the true doctrine concerning gods providence getteth place in the mind, and that natural light sufficeth not to the right vnderstanding thereof, so great variety of opinions and errours concerning this point of doctrine doth sufficiently declare. Now there are of these, three sorts especially.

Errors concerning gods providence.

1. *The Epicures will have either no providence at all, or only of those things which are, and are done in the lower parts of the world.*

2. *The Stoickes have devised instead of providence, an absolute necessity and order of all things, being in the very nature of things, wherunto not only al other things but god himselfe also is subiect.*

3. *The Peripatetiques did imagine, that God indeede doeth beholde and vnderstande all thinges: but yet doeth not order and rule all thinges, but moveth the celestiall motions, and doeth by them send downe, by waie of influence, some power and vertue vnto the lower partes of nature. But the operations themselves, or motions, depend of the matter and of the wils of men:* that is, they will have the providence of God to be a prescience or foreknowledge of God in all things, but not a will decreeing, causing, and ruling all things.

Contrarily, The Church teacheth out of the worde of God, *that no thing is extant and commeth to passe in the whole worlde, but by the certaine and definite, though yet most free and most good counsaile and purpose of God.* Which that it may the better be vnderstoode, these three questions are to be considered.

1. *Whether there be any providence of God.*
2. *What the providence of God is.*
3. *Why the knowledge thereof is necessary.*

1. WHETHER THERE BE ANY PROVIDENCE OF GOD.

The providence of god certaine, and not to bee doubted of.

IT is manifest that they, who deny Providence, take away religion and the whole worshippe of God. For if God doeth

doeth not respect and rule humane affaires, then neither were good thinges to be desired of him, neither were he to be praised for them received, who doth not give them: neither his anger to be feared, who doeth not punish: neither were we to live according to his will, who requireth not obedience, nor maketh or keepeth any difference betweene the good, and bad. These therefore are the first and most known, and most certaine groundes & principles of all religion: that there is a God, and that there is providence: that is, that God knoweth and ruleth those thinges which are, and are done in the world, and especially mankinde, as beeing the chiefe and principall part of the worlde. Neither yet doth the whole Scripture therfore so many waies inculcate Gods government of all things, as if their own conscience did not convince every man of it: but that it might the more confirme in vs the beliefe & perswasion of a thing most certaine, and most necessary to be knowen, and teach vs that which men know not of it, and correct that which they vnderstand amisse.

Testimonies of scripture, for gods providence.

There are two sortes of arguments and proofes whereby is confirmed *that there is a providence of God*. First it is prooved by testimonies of Scripture. *Act.* 17.21. *He giveth to all, life and breath, and all things:* and a little after, *In him we live, and moove, and have our being*. Matth. 10.29. *Are not two sparrowes solde for a farthing, and one of them shall not fall on the ground without your father? Yea and all the haires of your head are numbred*: Like to these are found infinite testimonies in the Scripture, not only as concerning the generall rule, but also as concerning particular examples. For there is almost no point of heavenly doctrine, which is more diligently inculcated and vrged in the old testament, than the doctrine *of Gods providence*. So in *Ier.* 27. God reasoneth from the general to the particular, that is, from the rule it selfe to the example. The general is, *I have made the earth, the man, and the beast that are vpon the ground, & have given it vnto whom it pleased me*. And presently he adioineth the particular: *Now have I given all these lands into the hands of Nabuchadnezzar the king of Babel my servant.*

Reasons of philosophie for proofe of the same.

Moreover, *the providence* is confirmed by reasons: which are in such sort Philosophicall, as that also the Scripture often

ten vseth the same. Of these there are two sorts, whereof one demonstrateth the thing that is in question, from the workes or effects of God: the other from the attributes, or properties, or nature of God, whereon, as their proper cause, those effects depend: *yet more known proofes, and more common and obiect are those, which are drawn from the workes or effects of God.* For by these, as being more known vnto vs, we learne and knowe the cause it selfe, even the nature and properties of god: then after we know the cause, we returne backe againe from it to the effects, and demonstrat them by this, and have distinct & perfect knowledge thereof. And both these proofes and reasons are demonstrative, necessarily and irrefragably proving that which is in question, and common to Philosophie with Divinity. But the properties and workes of God are better knowen of them which are in the Church, than of the which are without. And further, the providence of God is proved almost by the same arguments, wherby it is shewed that there is a God.

The reasons drawn, from the workes or effects of God, for proofe of this providence.

1. *THe order which is in the nature of things*, that is, the most apt disposing of all the parts, and the succession of motions and actions continuing by certaine and perpetuall Lawes and courses and serving for the preservation of the whole, and for those endes, whereunto things were ordained. This order proceedeth not from a meere sensible nature, neither commeth it by chance or fortune: but contrary, he must needes be most wise, who appointed and setled this order in the nature of thinges, and so hee also, who by his providence governeth and ruleth nature. *Psalm.* 8. 19. 135. 147. 148. 1. Order.

2. *The minde and understanding which is in Angels and men.* Man, which is as it were a little worlde, is ruled by a minde and vnderstanding: much more then is the great worlde governed by divine providence, as in the administring wherof more wisedome is required. Whence it is said, *Psal.* 94. *He that planted the eare shall he not heare? Or he that formed the eie, shall he not see?* 2. The minde.

3. The natural knowledge of the Lawe.

3. *The natural notions of principles engraffed in our mindes, or the law of nature, or the difference betweene things honest and dishonest.* He that hath engraved in the mindes of men the rule of directing their life, he wil have men to live according to that rule, and therfore respecteth and governeth their life, actiõs, & events. But God hath engraved in the mindes of men such a rule, whereby to discerne that which is honest, from things dishonest. Therfore he is both the beholder & iudge of mans life. Ro. 2. 12. 13. 14. 15. *As many as have sinned without the law, shal perish also without the law: and as manie as have sinned in the lawe shall be iudged by the law. (For the hearers of the law are not righteous before God, but the doers of the law shall be iustified, &c.)* And Plautus saith, *There is verilie a God, who both heareth and seeth what we doe.*

4. The terrors of conscience.

4. *The terrors and torments of conscience in the wicked, which generally ensueth upon sin cõmitted by them.* These feares cãnot be stroken into any, without some intelligent & vnderstanding nature, which beholdeth & respecteth al humane affaires, especially seeing the wicked cannot escape. Therefore there is some revenger of sins & wickednes, who is god, & who inflicteth those horrors, & also who knoweth & regardeth al things, even the secrets of men. [a] *The wrath of god is reveiled from heavẽ against al vngodlines, and vnrighteousnes of men.* And Iuvenal writing vnto a friend of his some way to cõfort him for the losse which he had suffered by trusting too much a coulouning and periured Merchant. *Why,* saith he, *doest thou thinke such fellows to have escaped, whose minde being conscious & guiltie of the deede, possesseth them with astonishment, &c.*

[a] Rom. 1. 18.

5. Rewards & punishments.

5. *Rewards & punishments.* He that at al times & in al places adorneth vertue with rewards, & draweth the wicked to punishment, he must needs rule al mankind by his providence. But God yeeldeth more pleasant successes and events to the good, which live with moderation, and soberly, even to those that are without the Church, & punisheth hainous offences with grievous punishments in this life: yea when men winck at them. Therfore God ruleth and iudgeth the whole worlde by his providence. *Psal. 58. 10. The righteous shal reioice, when he seeth the vengeance: he shall wash his feete in the blood of the wicked. And men shal say, verily, there is fruit for the righteous, doubtlesse there is a god that iudgeth in the earth.*

6. The

6. The order & preservation in cõmon-weals. He that ordereth & setleth the empires & states of the whol world, preserveth & maintaineth thẽ against the power, hatred, sleights, furies of divels, tirãts, & wicked mẽ, & at his pleasure altereth & trãsla teth thẽ, it must needs be that he taketh care of, & guideth the affairs, coũsels, & actiõs of mẽ. But it is god, who alone is able to perform, & doth perform these things: for nõe besids him is mightier thã the devil; & the order of cõmon-weales & kingdoms doth alwaies continue. Therfore god governeth all things by his providence. *Pro. 8. 15. By me kings raigne, and Princes decree iustice.* Dan. 4. 14. *That living men may knovv, that the most high hath power over the kingdõ of mẽ, & giveth it to whõ forver he vil, & appointeth over it the most abiect among mẽ.* And Tully saith in a certain Oration, *Cõmon-weals are governed far more by the aide & assistance of God, than by mens reason & coũsel.* 6. The maintenance and preservation of common weales.

7. The vertues, & singular gifts, or heroical instincts, & the excellency of artificers, which god bestoweth for the good & preservation of mans society. And these things are far greater thã that they cã proceed from a thing meere sensible without vnderstanding, & more excellẽt, than that they should be given of nothing, or gotten by men: Nay rather, when God vil do things for the preserving of mãs society, he giveth vs men endued with heroical & noble vertues, inventours of arts & sciẽces, Princes valiant, good, & wise, & other the like fit & able instruments: & contrary, when he vil punish vs for our deserts, he taketh away again such profitable and preserving instruments from vs. Therfore there is some disposer of these good things, & so the governour of humane affairs. *Esd. 1. The Lord stirred vp the spirit of Cyrus.* Isa. 3. 2. *The Lord taketh avvaie the strong man, and the man of vvarre, the Iudge, and the Prophets.* 7. Heroicall instincts.

8. The prediction & signification of events, or of things to come, and the executiõ or accõplishmẽt therof. He that of himself doth fore shew certainly vnto men things to come, doth not only fore see those things, but also causeth them, & hath the whole nature of thinges so in his power, that nothing can bee done without his will & pleasure. But god alone doth of himself certainelie foreshew things to come. Therfore he doth not only foresee thẽ, but also causeth them, & therefore governeth humane affairs. *Hath he said, & shall he not doe it?* And Tullie saith: *Are there gods, & do they not signifie or foretel things?* 8. Foretelling of thinges to come. 1 Num. 23. 19. De Divinat.

9. The ends or final causes of al things.

9. *Al things in the whole world, both great & smal, are not only ordained, but are also done & tended to their certain and appointed end.* Therfore it is god, who by his wisdome & power, as he destineth al things to their ends, so also doth bring thē therūto.

Reasons drawen from the properties or nature of God.

1. There is a God.

1. THere is a god. Therfore there is providence. For that god should not rule & govern the world created by him, hath flat repugnancie with the nature of god, (for the world can no more consist without God, than be created without him) & they who denie providence, deny god to be god, and take away all religion.

2. His omnipotencie.

2. He is omnipotent, who hath all things so in his own power, that with every thing he may do what hee will, & without his wil nothing cā be done. But god is omnipotent. Therfore he hath the whole nature of things in his power, & effectually moveth and governeth all things at his owne pleasure.

3. His infinite wisedome.

3. It is the propertie of a wise governour, to let nothing of that, which he hath in his power, to be done without his will & counsail. God is most wise, & hath al things in his power, and is present with them. Nothing therefore is done in the world without Gods providence.

4. His exceeding iustice.

4. God is most iust, and iudge of the world. Therefore he, in ruling the world, giveth rewards vnto the good, & inflicteth punishments vpon the wicked.

5. His perfect goodnes.

5. God is most good. But that which is most good, is most cō municable: therfore as god of his infinit goodnes created the world, so by the same his goodnes doth he preserve, administer, and rule the world created.

6. Auther of all good.

6. *Every positive thing, and al good is from god, as the first cause and chiefe good.* But not onelie substances, but all their motiōs & actions are a certaine positive thing and good. Therefore all motions also have God their first cause, and are done by his will.

7. God maker and disposer of the means which bring to every end.

7. *Hee that will the ende or consequent of anie event, will also the meane or event which goeth before.* But God will the endes of al things which are done. Therefore he wil also all precedent events, either simplie and absolutely, or in some sort and respect.

8. He the first cause.

8. *God is the first cause of all things.* Therefore all thinges depende on him.

9. An

9. *An vnchangeable prescience or foreknowledge dependeth of an vnchangeable cause. God foreknoweth al things vnchangeably from everlasting.* Therfore this his foreknowledge must depend of an vnchangeable cause. But there is no vnchangeable cause beside the vvil of God. Therefore al things depend & are governed of the vvill of God. 9. His vnchangeable foreknowledge of all things.

2. WHAT THE PROVIDENCE OF GOD IS.

THe providence of god, is the eternal, most free, vnchangeable, most iust, wise, & good counsel of god, wherby he worketh al good things, & permitteth also evil things to be doone, and directeth all things, both evil & good to his glorie, and the safetie of his chosen. The definition of Gods providence.

1. By the name of *counsail*, is comprehended, *An understanding, or prescience & foreknowledge of things to come, or to be done, & of the causes* for which they are, or are not to be done: Likwise *a wil effecting or working a thing for certaine causes, and that in due time & order.* Providence therfore is the prescience, & forcible wil of god. *Psal.* 33.11. *The counsaile of the Lorde standeth for ever.* Isai. 46.10. *My counsail shal stand. Prescience* is a knowlegde, wherby god knew frō everlasting, not so much vvhat himselfe was, or is to do, as what not himselfe, but others, would & wil do, as sins. And this prescience belongeth to vnderstāding. *Providēce, & Predestination*, though they agree in this, that both are of those things only, which God himselfe purposed to doe, yet they differ: because *providence extendeth to al things & to al the works of god: but predestination is extended properly to those creatures only which are endued with reason. Predestination is the most wise, eternal & vnchangeable decree of god, wherby he deputed & destined every man, before he was created, to his certaine vse and end.* God predestinated no man to commit sin, though he foreknew sin before. The explication of the parts of the definition severallie. 1. Counsell,

2. *That this counsail is eternal, cannot be denied*: because seeing neither the ignorāce of any thing, nor encrease of knowledge, nor change of wil falleth into god, it is certain that he knew & decreed al things from everlasting. *Prover.* 8.22. *The Lord hath possessed me in the begining of his way.* Isa. 46.10 *Which declare the last things from the beginning, & from olde the things that were not done.* Eph. 1.4. *He hath chosen vs in Christ before the foundation of the world.* 1. Cor. 2.7 *We speake the wisedome of god which he had determined before the world.* 2. Eternall.

3. *Most free*; that is, a decree vvhich vvas made from everlasting 3. Most free.

lasting of all things & events, as it pleased him of his greate wisedom & goodnes, when he had perfect power otherwise to have directed his counsell, or else to have omitted it, or to have done things otherwise, than he decreed to do them by his counsel. *Ps.* 115.3. *He doth whatsoever he wil. Jer.* 18.6. *As the clais is in the potters hand, so are you in mine hand.*

4. Vnchangeable. 4. *Vnchangeable*) Because neither error of counsel, nor anie change or mutation falleth into god: but what he hath once decreed from everlasting, that, as being most good, & right, doth he bring to passe. 1. *Sa.* 15.29. *The strength of Israel will not lie, nor repent.* Mal. 3.6. *I am the Lord, I change not.*

5. Most wise. 5. *Most wise*) This is shewed both by the wonderfull course of things & events in the worlde, & by the Scripture it selfe. Iob. 12.13. *With him is wisedom and strength, he hath counsell and vnderstanding.*

6 Most iust. 6. *Most Just*) Because the wil of god is the only fountain & the chiefe rule of al iustice & manifested & declared in the Law. Whatsoever therfore god wil, or hath decreed, or doth work, it is simply & in it selfe iust, whether we knowe or not know the maner, how it is iust. 2. *Chr.* 19.7. *There is no iniquitie with the Lord our God, neither respect of persons.* Dan. 9.14.

7. Effectual in working. 7. *Whereby God worketh*) This is added, that we may know the counsel of god not to be idle, but effectual & forcible in working. For god not only once created things, & bestowed on them a vertue & force whereby to vvorke, but also doth preserve & moove, by his presence & continuall working, all things at his pleasure. No creature, whether great or small, can either be, or move, or do, or suffer anie thing, except God effectually preserve, move & govern it. *Act.* 17. *In him we live & move, & have our being.* And god worketh al things by his sole & eternal wil, without any labour or motion. For to vvill, in him, is both to be able, & to do: & contrary, his power and action is his verie eternal and vnchangeable will. For in God the will is not disioined from his efficacie and working, as it commeth to passe in creatures.

The generall and special working of God. *The working or operation of god is two fold, General,* whereby he susteineth & governeth al things, especially mākind: *speciall,* wherby he beginneth the salvation of his chosen in this life, & perfecteth it in the life to come. 1. *Tim.* 4 14. *God is the savior of al mē, specially of those that believe.* Ro. 8.14. *As manie as are led*

led by the spirit of god, they are the sonnes of god. An other division there is of gods working, whereby it is devided *into immediate and mediate working.* Immediate working is, *when beside or cõtrary to the means & order setled by him in nature, he worketh what he wil*; as in al miracles which are described and declared to this end, that we might learn that god doth work most freely, either by means, or without thẽ. For that al those miracles are not wrought without divine power, both experiẽce teacheth vs (in almuch as they cannot be wrought by the power of any creature) and the scripture witnesseth, as *Ps.*136.4. *Which onlie doth great wonders.* Exod.8.19. *This is the finger of god.* The immediate working of God.

Mediate working is, *whẽ god by creatures or second causes produceth those effects, to which those creatures, or causes, are by the accustomed & common order of nature fit, & so made of god*, as when he susteineth vs by nourishmẽts: *Deut.*8.3. & driveth away diseases by medicines. *Isa.*38.21. *Take a lump of dry figs & lay it upon the boil, & he shal recover.* So likewise god by his word written, read, heard, sheweth vnto vs both his wil & himselfe. *Luk.*16.29. *They have Moses and the Prophets, let them heare them.* Gods mediate working.

Moreover, *the mediat working or action of god is done sometimes by good sometimes by vicious & sinful instruments, as well natural, as voluntary*: Yet in such wise, that the worke of god in them & by them, is alwaies most good, most iust, & most holy. For the goodnes of gods works depend not vpon the goodnes, wisedõ & rightnes of the instrument, but of god. *As touching good instruments that by them god worketh verie well*, there is no controversie among the godly: *but of evill instruments*, all thinke not the same. Nevertheless yet, except we wil deny, 1. *the trials and chastisements of the godly*, or 2. *the punishments of the wicked, which are done by the wicked*, both *to be iust, and to proceed from the wil, power, and efficacy of god*; as also 3. *the vertues & such actions & deeds of the wicked, as have been for the safety of mankind, to be the gifts and blessings of god*; that is, except we will deny that God is a iust iudge of the world, & powerful in operation, & the efficient of al good things: we must needs doubtlesse confesse that God doth also execute and accomplish his iust and holy works and iudgments by evil and sinful instruments. So God *Numb.*23.8 *blesseth Israel by Balaam.* Deut.13.3. *tempteth the people by false Prophets.* 1. Sam.16.14. *vexeth Saul by Sathan.* 2. Sam.15.12. *punisheth David by Absalon.* His mediate working sometimes by good means, sometimes by bad

8. He

3. All good things done by the will of God.

8. *He worketh al good things*) Even in all creatures, both great and small, he worketh good things, so that not onely he doth engender and preserve in them a general power and force of working, but doeth also effectually move them, so that, without his will being effectuall & working, that power and force, never in any thing sheweth forth it selfe, or is brought into act, that is, not onely all force of working, but also the act and operation it selfe is in all creatures from God as the efficient thereof and directer.

What things are said to be good.

For by the name of *good*, are vnderstood, 1. *The substances & natures of things.* 2. *Their quantities and qualities, forces or powers, or inclinations.* 3. *Habits and faculties of the minde conformed to the will of god.* 4. *Motions, actions, and events*, as they are motions, & agree with the law of god. 5. *Punishments, as they are the execution of gods iustice, are inflicted by God the most iust and righteous iudge of the world.* Al these, since they are either things created of god, or some thing ordained by him, and agreeing with his divine law and iustice, they must needes both partake of the nature of good, and proceed from god their efficient, and by his providence continue and be directed.

2. All things present, past, and to come, done by god.

Further, wheras al things are said to be done by the providence of god, we vnderstand both things past even from the beginning of the world, and things present, & things to come, even to al eternity. *Isa.* 46. 9. *Remember the former things of old, for I am god, and there is no other god, & there is nothing like me, &c.*

9. God permitteth evill things. The evill of punishment is a Morall good, and is done by god.

9. *He permitteth also evill things to be done*) Evill is twofold, *the one of crime or offence, which is sin; the other of paine or punishment*, which is every destruction or affliction, or forsaking of the reasonable creature inflicted by God for sinne. Example of each signification & meaning is, *Jer.* 18. *If this nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* But now because *the evil of paine or punishment, being the exequution of the law, & declaration of gods iustice, is indeed naturally evil, as it is a destructiō of the creature, but is in a consideration a moral good, as it is agreeing with the order of gods iustice:* this sort of evils also not only as it is an action or motion, but also as it is a destructiō or afflictiō of sinners, is to be ascribed to god as autor & sufficiēt ther of. 1. *Because he is the first cause and efficient of al good things* (now all evill of punishment or paine, as it is a punishment, doeth partake

partake of the nature of moral good, because the law and order of gods iustice requireth the punishment of sin.) 2. *Because it is the part of a iudge to punish sin: & because God is iudge of the world, & wil be acknowledged the maintainer of his iustice & glory.* 2. Cro. 19 6. *Ye execute not the iudgments of man, but of the Lord.* 3. Because the whole scripture with great cõsent refereth both the punishments of the wicked, & the chastisemẽts & exercises, *and Martyrdomes* of the godly, as also the passion & death of the Son of God himselfe, which is a sacrifice for the sins of men, to the effectual & forcible working of the wil of god. As *Amos* 3. *There is no evil in the city which the Lord hath not done.* Isa. 47. 5. *I the Lord make peace, & creat evil. Wherfore we accoũt in the number of good things the punishments of the wicked, & gods iudgments:* which God not only by his vnchangeable decree wil have done, but also doth thẽ by his effectual power & wil. *For although the destructiõ be evil in respect of the creature who sufereth it,* yet is it good in respect of the Law & order of divine iustice exacting it, and in respect of God most iustly inflicting it, and executing as it were the proper and peculiar worke of the iudge of the world.

1. Obiect. *Wisd.* 1. 13. *God made not death.* Answere. True, not before sinne, when he created al things. 2. Obiect. *Hos.* 13. 9. *Thy destruction is of thy selfe, Israell.* Aunswer. True, as concerning the desert: but as concerning the effecting or inflicting of their punishments, it is from God. 3. Obi. *He will not death.* Ezech. 18. 23. & 33. 11. Answere. He wil not death with a desire of destroying, or that he delighteth in the destruction, vexation, or perdition of his creature: neither would he it, or would effect or cause it, if it were nothing else, but a destruction and perdition. But he wil it, & worketh it, and delighteth in it, as it is the punishment of sin, and the execution of his iustice, or the delivery of his church, or a chastisement, or triall, or Martyrdome, or ransome. *Isa.* 1. 24. *Psa.* 2. 4. *Pro.* 1. 26. 4. Obiect. *He wil that al men shal be saved.* 1. Tim. 2. 4. 2. Pet. 3. 9. Ans. All men, that is, all sortes of men. For out of all sorts of men he chooseth his chosen.

God will and wil not death

Now *of evil of crime or offence*, there is another cõsideration. For *these, as they are sins, or evils of crime, ar not considered as good* & Saint Iames saith of them, *let no mã when he is tempted* (that is, when he is sollicited to evill) *say, that he is tempted of God.*

Evil of crime, as it is such, god doth only permit and not will.

There

Therfore god neither intendeth them in his counsail & purpose, neither alloweth, nor worketh, nor furthereth them: but onely suffereth or permitteth them to be done of devils and men, that is, doth not hinder them for not being done, when yet he could hinder them: partly to shew in punishing thē his iustice, & partly to shew in pardoning them his mercy. *Gal.* 3. 22. *The Scripture hath cōcluded al vnder sin, &c.* And *Ro.* 9. 17. *For the same purpose have I stirred thee vp, &c.* But in the mean season the forsaking of his creature, or depriving him of divine light and rightnes, & the action it selfe, which devils & men, sinning, do against the Law & wil of god, he notwithstanding by his general providence and efficacy, wil and moveth, but to such an end, as doth best agree with his nature, law, iustice and goodnesse, whether it be known, or vnknown to vs. Therfore sins are truly said to be done, not by the will or working but by the permission of God.

The word *permission*, in this place is to be retained, because both it and others of the same force, are sometimes found in the Scripture. As, *Gen.* 26. and 31. *Ps.* 105. 14. But yet we must expound it aright out of the Scriptures. *For God neither wil, nor will not sins simply, but in some respect he will, and in some respect he wil not*, but only permitteth them. Which, that it may the better bevnderstood, we must know, that *in eury sin or evil of crime are two things:* namely, *the material, or subiect*, & *the formal*; that is, the corruption it selfe, or defect of rightnes, sticking, & inherent in the subiect. *The subiect, is a thing positive, or a thing of nature*, as an inclination, motion, action, and therfore doth it partake of the nature of good, and is wrought and moved by god, but *corruption is not wrought by god*, but came vnto the subiect by the wil of devils and men forsaking god. Wherfore *no sinne can be, or be imagined, which is not in some good thing, & hath adioyned vnto it some consideration and respect of good.* Otherwise God for his infinite goodnes would not suffer it to be done, neither should it be desired of any, neither should at al be: so that it is truly said, *that there cannot be put any thing which is the chiefe and extreame evil*, that is, such, as doth take away good wholy. for it should not be desired vnder some shew and appa rancy that it had of good, neither should it have a subiect wherein to be, and so should destroy it selfe. But albeit evili is alwaies ioined with good, and doth concurre with it in the same

Sin is alwaies both in a good subiect, & to a good and directed be God.

Sin alwaies is to be discerned from good.

ſame actions or inclinations: yet theſe two things are diligẽtly to be ſevered & diſcerned, neither is the worke of the creator to be cõfounded with the work of the creature ſinning: leaſt either god therby be made the cauſe of ſin, or the greateſt part of the government of the world & humane affaires be taken from him.

Hereby may we vnderſtãd, *how far forth god will ſin, how he will not, but permitteth it.* He will therefore ſins. 1 *As cõcerning their matter*, that is, the actiõs theſelves of men ſinning, motions & inclinatiõs to obiects, as they are only ſuch, god will, worketh & directeth. For both they partake of the nature of good: & if god ſimply would thẽ not, they ſhould not at al be done. 2. *As concerning the ends wherũto god deſtineth theſe actions which are ſins:* that is, he wil the actiõs of ſinners, as they are the *puniſhmẽts of the wicked*, or *chaſtiſemẽts*, or *trials*, or *martirdoms of the godly*, or *the ſacrifice of the ſon of god for the ſins of mẽ.* But theſe ends are moſt good, & moſt agreeing with the nature, juſtice, & goodnes of god. Therfore god the firſt cauſe of al good, wil, intẽdeth, & worketh theſe in the ſins or actions of the wicked: & by a cõſequent, alſo the actiõs themſelves, which the wicked do in ſinning, & by which, as meãs god attaineth to thoſe ends. 3. *As cõcernig the withdrawing of his grace* that is, his divin light & rightnes. *This withdrawing is an actiõ, proper to god*, namely his eternal & forcible working wil, deſtining whõ it wil, to be forſakẽ. *It is alſo juſt & holy*, becauſe god is boũd to none: & becauſe it is either the exploration & trial of the creature, or the puniſhmẽt of ſin. And this withdrawing once being put, the inclinations, motiõs, actions of the creature cãnot but erre & ſwarve from the law of god, & be ſins. *Now as the inclinations, motions, & actions of ſinners, are ſins*, that is, are repugnãt to order & nature, and ſwarve from the Law of god, becauſe they are done without the knowlege of gods wil, & purpoſe of obeying him: So *God neither wil, nor ordaineth, nor alloweth, nor commandeth, nor worketh, nor furthereth them:* but forbiddeth, condemneth, puniſheth & ſuffereth thẽ to be committed of his creatures, & to concur with his moſt juſt decrees, judgements & works: thereby to ſhew, how neceſſary and needeful for the creature is the grace of the holie Ghoſt to flie ſin, and to manifeſt his juſtice and povver in puniſhing ſin.

In ſin god effectually wil. 1. The ſubiect or matter.

2. The ends.

3. The forſaking of his creatures.

The corruption of the action or inclination god will not, but permitteth.

Where-

Wherfore *the permission of sin, is no idle permission,* or a cessation & ceasing of Gods providence and working in the actions of the wicked, as if they did depend only vpon the wil of the creature: but this permission is of efficacie, & worketh. *It is permission, as concerning the formal cause of sin,* that is, corruptiō it selfe, which the creature hath of it selfe, not by anie effection or working of god: *but it is of efficacie, & vvorketh, as concerning the motions & actions of the creature sinning,* which god effectually wil, & moveth, as also *concerning the withdrawing of his grace, & the ends,* wherevnto he destineth, directeth, and bringeth the actions of them that sin.

Why God is said to permit sinne.

God then is said to permit sin. 1. *Because his vvil, vvhereby he vvill have some one vvorke done by a reasonable creature, he doth not make known vnto him.* 2. *Because he doth not correct & incline the vvill of the creature to obeie in that vvoorke his divine vvill,* that is, to doe it to that ende which God will, by either generall or speciall commaundement. These two are signified, when God is saide, *to withdravv from his creature his grace, or speciall working: to forsake him: to deprive him of light or righetnes, or of conformity with the law: to leave him in natural blindnes and corruption: to wil & permit, that togither with the action, which god worketh by his creatures, & is in respect of god most iust, the sin of the creatures maie concur,* by the comming wherof that action, in respect of the creatures is made evil, and highly displeasing god. 3. *Because notwithstāding god so moveth, inclineth, and ruleth by his secret & general providence the will & all the actions of the creature so for sakē, as that by the creatures sinning, himself doth execute the most iust degrees of his own wil.* For such is the libertie, wisedom, goodnes, & power of god, that no lesse by vicious, than by good instruments, he most wel, iustly, & holily worketh what he wil. Nether is gods work, by reason of ether the goodnes, or badnes of the instrument, more or lesse good: as neither the work of wicked mē, is made good, for that God doth wel vse it. For god doing in al things what he wil, wil alwaies, & doth that which is right. Novv that togither vvith him working wel, the creature may also work wel, it is necessary that the special working of god therin concur with his generall working, that is, that he correct the creature by his spirit. Whēas therfore god doth move the creature onely by a general working, & not by a special, the creature doth necessarilie

The creature worketh together with god working well, if God correct him.

ceſſarily, though yet freely, I warve and defect from rightnes god himſelfe notwithſtanding working holily, & accompliſhing by his creature the iuſt and good worke of his will and providence.

If any man demand, why then god doth not correct vicious inſtruments, that god vſing the wel, theſelves alſo may work wel? God himſelfe anſwereth him, *Exod* 33.19. & *Rom.* 9.15. *I will have mercie, on whom I will have mercy*: And Ro. 9.20. *O man who art thou which pleadeſt againſt god? Hath not the potter power of the claie?* Ro. 11.35. *Who hath given vnto him firſt, & it ſhal be recompenced?* God performeth nothing of duety, but all of mercy vnto his creatures. It is free therefore to him, to doe what, & in what ſort, & how far forth, & to whom he will, according as it is ſaid, *Mat.* 20.15. *Is it not lawfull for me to do as I will with mine owne?* God correcteth whom he will.

Permiſſion therfore, *is the withdrawing of the grace of god, whereby god.* 1. *Whē he executeth the decrees of his will by reaſonable creatures*: 2. *Either doth not ope his wil, whereby he would have that work done, to the creatures*: 3. *Or doth not incline the will of the creature, to obey his wil in that action*: Or, *Permiſſion, is the ſecret providence & will & power of god,* 1. *Whereby he effectually wil, ordereth, & moderateth the motiō & actions euē of mens ſinning, as they are actions, & punishments both of the & others*: 2. *But ſin it ſelf he neither wils, nor worketh, neither yet hindereth it, but in his iuſt iudgment ſuffereth it to concur with their actions*: 3. *And thus alſo he vſeth to the illuſtrating of his glory.* This deſcription *of Gods permiſſion of ſin* is confirmed by many places of Scripture. For firſt that god neither wil, nor worketh ſins, as they are ſins, is confeſſed by al the godly, & al ſuch as are of ſound iudgment: ſeeing both the infinit goodnes of god cānot be the cauſe of evill, which hath in it no reſpect and quality of good, and god himſelfe doth often avouch this of himſelfe: As *Pſal.* 5. *Not a god that loveth wickednes.* What permiſſion is.

Permiſſion of ſin confirmed by ſundry places of Scripture, according as it was before deſcribed.

Neither are there fewer places of Scripture, which teach moſt clearly that the actions of the wicked, which they doe when they ſin, are done & ruled, though by the ſecret, yet by the good & iuſt wil of god: *Ge.* 45.8. Ioſeph ſaith *that hee was ſent of god into Ægypt*, Ex. 7. & 10. & 11. Deu. 2. Ioſ. 11. Iud. 3. & 4. We learne, that the indurating and hardening of Pharao and other enemies of the Iſraelits, was wrought by the Lord

& that to this ẽd, as therby to punish his enemies, & to shew forth his glory. 2. *Sam.* 12. 11. & 16. 10. & 24. 1. *Job.* 12. 25. *Psal.* 119. 20. *Isa.* 20. 6. & 63. 17. *Lament.* 3. 37. *Jer.* 48. 10. *Act.* 2. 23. & 4. 28. *Rom.* 11. 8. & 14. 23. These & the like places of holie writte do shew by two reasons or arguments, *that god did not permit wicked men some working also of his own, but did effectually wil that working of Pharao vvil & others*, wherby they oppressed themselves against Israel: First, *because these scriptures refer the cause of their indurating vvroughs by themselves, to an indurating vvroughs by god*, that is, that therfore they would not the dimissing of the people, or the entering of a peace or league with thẽ, becaus God did incline their wils to this, that they should not vvill. Secondlie, *because these scriptures adde further the final causes of this counsel & purpose of god, even that his enemies might be punished, & the glory of god magnified.* For seing god would the ends he would also most iustly the meanes, by which hee woulde come vnto them: the kings notwithstanding, & people thẽselvs neither respecting, nor knowing it, neither being enforced or constrained therto, & therfore sinning, and perishing through their own fault & demerit. Moreover, by these fevv & other infinit places of Scripture, it is apparant, that God, though by his secret, yet effectuall consent, motion, & instinct, doth most iustlie worke those actions or works by his creatures, which they with sinne performe: for because that they being destitute of the grace of the holy ghost, either are ignorant of the will of god concerning those works: Or, when they doe them, they respect not this, to execute the known wil or commaundements of god, but to fulfil their own lusts, against the law of god: Therfore they working together with god, work il, when god worketh wel by them. *For neither do the creatures therfore sin, for that god doth by their vvil & actions execute his iudgements: for then also should the good angels sin, by whom god sometimes punisheth the wickednes of men: but because in their action they have no respect of gods commandement neither doe it to that end, as thereby to obey God.*

Permission is the withdrawing of Gods grace.

Further, that god doth in such sort permit sin, as that he doth not illighte their minds with the knowledge of his wil, or doth not bend their harts & wils, which by his arcane & secret efficacy, he inclineth whither himself listeth vnto this as for the obeying of god to pursu or fly these or those obiects

that

that is, doth not conforme the wils of sinning creatures to his wil, these sayings of scripture witnes: *Ro.14. Whatsoever is not of faith, is sin.* Deu.13. *If there arise amog you a Prophet, or a dreamer of dreams, saying, let vs go after other gods, thou shalt not harken vnto the words of the Prophet; for the Lord your god proveth you.* Deu.29.2. *Ye have seene all that the Lord did before your eies in the lād of Ægypt, &c. Yet the lord hath not given you an hart to perceive, & eies to see, & eares to hear, vnto this day.* 1.Sa.24.14. *Wickednes proceedeth from the wicked, but mine hand be not vpon thee.*

God directeth al both good and evil vnto his glory, and his chosens salvation.

Lastly, in the description of providence it was said, *that it directeth al things both good & evil, to gods glory*, that is, to the manifesting & magnifying of his divine iustice, power, wisdom, truth, mercy, & goodnes: *And to the safety of his chosen*, that is, to the life, ioy, wisedom, righteousnes, glory & felicity everlasting of his Church. And that to these ends, even to the glory of God, & safety of his chosen, al the counsels & workes of god, & in thē also the punishments of sin, are referred of god, ought to be out of controversie: seeing in al of them is beheld the glory of god, & his fatherly care towards his Church. *Psa.19.1. The heavens declare the glory of god, & the firmamens sheweth his handy works.* Isa.48.9. *For my names sake will I differ my wrath.* Rom.8.28. *We know that al things worke together for the best, vnto them that love god.* Ioh.9.3 *Neither hath this man sinned, nor his parents, but that the works of god should be shewed vnto him.* God willeth also *sin or corruption in selfe (which yet himselfe worketh not) but suffereth to concur with his own action in the wicked.* 2. *To set forth both his iustice in punishing it, and his mercy in remitting it.* 3. *To worke in vs a hatred of sin, true humilitie, and an imploring of gods grace, & thankfulnes of our deliverie from sin & death.* Prov.16.4. *The Lord hath made al things for his own sake: yea, even the wicked (but not wickednes) for the daie of evil.* Ex.9.16. Rom.9.17. 22.23. Ezech.16.61.62.63. Ga.1.3.

The degrees of Gods providence, wherby he tēdereth the whole world, mankind, his chosen.

We are further *to consider the degrees of gods providence. For he respecteth indeed & governeth al his creatures, but especially mankind*, as being the chiefe and principall amongst his works, & which being created according to his image, he hath adorned with very many benefits above al other creatures: *And in mankind especially those, whom he hath elected & chosen to eternal life*, whom with the blessed Angels, he maketh one everlasting Church, that in them he may dwell, as in his Temple & habi-

habitation, and therfore doth so guide and rule them in the whole race of their life, as that al things must serve for their safety.

The providence of god, is the governing and guiding of every particular thing.

Now have we explicated and made plaine the definition of gods providence: whereout ariseth a *Question* greatly to be cõsidered, which is, *whether gods providence extendeth it selfe to al things.* Ans. Yea to every little thing doth the providence of God extend it selfe. And that al things, *both the greatest, & the smalest of them: are ruled by the providence of god,* & that his providence *is extended to al actions & motions of al creatures, even of those that sin, so that al things, whatsoever are done, come not to passe but by the eternal counsail and purpose of god, either working them, as they have a respect & quality of good in them, or permitting thē, as they are sins, but moderating, and governing all things, even sin it selfe, and directing them to his glory, & the safety of his chosen:* is cõfirmed both by very many testimonies of Scripture, and also by reasons drawen from the nature of god.

Testimonies.

Of the testimonies which may be alleaged for confirmation hereof, there are certaine orders & ranckes. For, *some are vniversal, & general,* which teach, that al events vniversally are subiect to Gods providence. *Some are particular,* which speake both of some particular, & certain events, as also of the whol specials and generals thereof. For the Scripture doeth often transfer that to the whole specials & generals, which it speaketh of particular and singular exãples. Wherfore it wil have all the inviduals and singulars of the whole specials & generals, to be subiect to the divine providence of God. *Of particuler testimonies some belong to reasonable creatures or such as have a wil in working be they good, or be they bad: some to those which are without reason,* whether they be thinges living, or not living: *some likewise intreat of thinges contingent, fortuning and casuall,* which soothly are such in respect of vs: *Some speake of necessary things.* Now to al these heads as it were & principals, adde we some such testimonies, as are most cleare and famous: for ther are infinit.

Gods generall providēce confirmed.

The vniversall and generall providence of god is witnessed by these, Eph. 1. 11. *He worketh al things after the counsel of his own wil* Act. 17. 25. *He giveth to al life & breth, & al things.* Num. 23. 19. *Hath he said, & shall he not do it? And hath he spoken, and shall he not accomplish it?* Nehe. 9. 6. *Thou hast made heaven & earth, & al things*

things that are therin, the seas & al that are in them: And thou preservest them al. Esa. 45.7. *I form the light, & creat darknes: I make peace, & create evill; I the Lord doe all these things.*

Of the providence of god over reasonable creatures, the history of Ioseph yeeldeth vs notable testimonies. *Ge.* 45.18. *You sent not me hither, but god.* Gen. 50.20. *Whē ye thought evil against me, god disposed it to good.* Likewise, the indurating & harduing of Pharao. *Exod.* 3.4.7.8.9.10.14. *Exod.* 4.11. *Who hath given the mouth to man, or who hath made the dumme, or the deafe, or him that seeth? Have not I the Lord? Therfore go now, and I will be with thy mouth.* Iohn. 9. 3. it is said, that God would that he should be borne blinde, to whom Christ restored his sight. *Ios.* 11.6. *The Lorde said vnto Iosua, be not afraid for them, for to morrow about this time wil I deliver them all slain before Israel.* Iosua. 21.45. *There failed nothing of all the good things which the Lord said vnto the house of Israel, but al came to passe.* 2. Sam. 16.10. *The Lord hath bidden him curse David.* 1. King. 22.20. *Who shall entise Ahab that he may go and fal at Ramoth Gilead?* and so forth: *Thou shalt entise & shalt also prevaile.* Prov. 21.1. *The Kings heart is the hand of the Lord: he turneth it whither soever it pleaseth him.* Prov. 19.14. *A prudent wife commeth of the Lord.* Pro. 22.14. *The mouth of strange women is as a deep pit. He with whom the Lord is angry, shal fal therin.* Esd. 10. 5. The Lord called the King of the Assyrians the rod of his fury. Lament. 3.37. *Who is he then that saith, & it commeth to passe, & the Lord commandeth it not?* Dan. 4.32. *Accordings to his wil, he worketh in the army of heaven, and in the inhabitants of the earth & none can stay his hand, nor say vnto him, what doest thou?* Act. 4. 27. *Herod, & Pontius Pilate, with the gentils & the people of Israel gathered themselves together, to do whatsoever thine hand and thy counsell had determined before to be done.*

Gods particular providence over creatures indued with reason.

Of this providence in creatures, which are without reason, whether they be living or not living, testimonies are extant every where in the sacred Scriptures. *Iob.* 37. *Psa.* 34.20. *The Lord keepeth al the iust mans bones.* Ps. 104. throughout the whole Psa. Likewise, *Psalm.* 134.7. *He bringeth vp the clouds from the ends of the earth, & maketh the lightnings with the raine, he draweth forth the winde out of his treasures.* Gen. 8.1. *God remembred Noah, & made a wind to passe vpon the earth.* Psa. 147.8.9. *Which giveth to beasts their food, and to the young Ravens that cry.* Mat. 6.26.30. *Your heavenly father feedeth the foules of the aire.* And a little after, *If God so*

His providence over creatures void of reaso

cloth the graſſe of the field, ſhal he not do much more vnto you?

His prouidence ouer things caſual & fortuning.

Of the prouidēce of god gouerning thīgs cōtingēt, fortuning & caſu al, theſe places of ſcripturs ſpeak, [a] If a mā hath not layd wait, but god hath offred him into his hād, then I will appoint thee a place whither he ſhal fle. [b] Are not two ſparrows ſold for a farthing, & on of thē ſhal not fal on the grouīd without your father? yea, & al the haires of your hed ar nūbred. [c] The lord hath giuē, & the lord hath takē it, bleſſed be the lords nāe. [d] The lot is caſt into the lap, but the whol diſpoſition therof is of the lord. [e] God openeth the theft of Achā by lot.

a Exo.21.13.
b Mat.10.29. 30.
c Iob.1.21.
d Prou.16.33.
e Ioſ.7.

His prouidence in neceſſary euēts

Laſtly, ſhat neceſſary euents (whether ſuch come by a natural neceſſity, or by the order ſo ſetled of god in nature, or whether they be by a conditional neceſſitie, as in reſpect of gods decree or other cauſes cōming between) are wrought & ruled by the prouidence of god, theſe ſayings do proue, Iob.37.5. God thundereth marueilouſlie with his voice: he ſaith to the ſnow, be thou vpon the earth, likewiſe to the ſmal rain & to the great rain of his power. The whirl-wind cōmeth out of the ſouth, & the cold frō the North-wind. At the breath of god the froſt is giuen. Iob.38.27. He cauſeth the bud of the herb to ſpring forth by rain: he begetteth the dew, the froſt, the ice. he bringeth forth Mazzaroth in their time, he guideth Arcturus, he guideth the motiōs of heauen, & effectually worketh by thē in theſe lower regiōs. [a] He cauſeth the gras to grow for the cattel, & herb for the vſe of mā, that he may bring forth bread out of the earth, &c. [b] The Lord hath made both theſe, euen the eare to hear, & the eie to ſee, that is, god made not only the power, but the very act alſo of hearing & ſeing. So not one bōe of Chriſt was broken. [c] Becauſe that was decreed & foretold by god. [d] So Chriſt according to the determinat coūſel of god was deliuered vp to be ſlain of the Iewes. [e] My counſail ſhal ſtād, & I will do whatſoeuer I wil: I cal a bird frō the Eaſt, & the mā of my coūſel from far. As I haue ſpoken it, ſo wil I bring it to paſſe, I haue purpoſed it, & I will do it. To theſe & the like teſtimonies of ſcriptures thoſe places alſo may be added which confirm the reſurrection & raiſing again frō the dead of thoſe bodies which we carry about with vs in this life, as [f] Who ſhal chāge our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue al things vnto himſelf. [g] This corruptible muſt put on incorruption, & this mortal muſt put on immortalitie. For ſeing we ſee the ſubſtāce of our bodies to be ſo many waies changed & ſcattered after death, whē as they are moulded into duſt; Gen.3. Iob.10.

a Pſal.104.14.
b Pro.20.12.
c Ioh.19.36.
d Exod.12.46.
e Act.2.23. Iſai.46.10.
f Phil.3.21.
g 1.Cor.15.53.

it followeth therof neceſſarily, that there is a providēce of god, which taketh a moſt ſtrait & exact care evē of the ſmaleſt duſt, wherby the ſubſtāce of our bodies ſo oftē altered & diſſipated into infinit forms & parts, is again in ſuch wiſe to be recollected, gathered together, & reduced to their firſt maſſe & form, as that not other, but the ſelfſāe bodies which we have in this life, ſhal riſe againe. Againſt theſe places of ſcripture alleadged, ſome make exception, *that the examples, wherof theſe places ſpeak, ar particular & prophetical evēts, adminiſtred by the ſpecial coūſell of god, & that therefore there maie not be framed a general rule univerſally extēding to al evēts.* but againſt theſe we return a threefold anſwer. For firſt, *The like cauſes ar fōūd in al evēts for which the ſcripture affirmeth thoſe evēts afore recited to have bin done, or to be don by the coūſel & decree of god: nāely the glorie of god, & the ſafetie of his choſē.* The cauſes therfore of al evēts being like, we are to iudge alike of all. For al wiſe mē confes, that a general is wel gathered out of the enumeration or nūbring of many ſingulars or particulars, thē whē as there cānot be alleadged any differēt or vnlike exāple. Neither doth any of the godly, & ſuch as conceive aright of the immeaſurable wildō of god, deny, that god hath moſt good reaſons for al things which are don, albeit they ar not known to vs, wherby al things ar referred to thoſe 2. laſt ēds. wherfore, thoſe things which god hath not foretold, or hath not by the ſpecial teſtimony of his word ſhewed to be don by his wil, ar no les to be thought to depēd of his ſecret govermēt, thā thoſe things which he hath by plain words expreſſed, that himſelf ether would do herafter, or before had don. Secōdly, *we ſee the ſcripture it ſelf not unlie to attribute the particular events of al both ſpecials & generals vnto gods providēce, but further to tranſfer & applie the ſame to al the ſpecials & generals, which it ſpeaketh of ſingular & particular examples.* Wherefore the ſcripture wil have the ſāe alſo to be vnderſtood of al individuals & ſingulars. For *as god brought the wind vpon the earth.* [a] *So doth he bring the wind out of his treaſures.* [b] *As he would that he,* of whō it is ſpokēn, [c] *Should be born blind, ſo doth he make the deafe & the dumb, him that ſeeth, & the blind.* [d] *As he diſtraieth the counſel of Achitophel,* [e] *So he fruſtrateth the coūſels of the gentils.* [f] *As he commāded the Rauēs to feed Elias,* 1. King. 17. *So one ſparrow falleth not to the grōūd without him.* As Chriſt could not

[a] Gen 8. [b] Pſalm. 135. [c] Iohn. 9. [d] Exod. 4. [e] 2. Sam. 17. [f] Pſal. 33.

be take before the time appointed by god: so cā no evil happen to any of vs, but at such time & place, & in such maner, as pleaseth God. For therfore doth the scripture, to teach vs how vv to collect & gather, recount so many examples of gods providence.

Thirdly, *there are also places of scripture, wherein the generall referring of al things to the providence of god is plainly expressed, or is signified by a Synecdoche (vvhich figure of speech we vse vvhen vve signifie the whole by a part, or a part by the whole) or by the cōparing of lesser things with greater, or greater with leser.* Ezec. 12. 25. *The thing that I shal speak shal come to passe.* And god speaketh, not only those things which he reveileth vnto vs, but whatsoever also from everlasting he hath decreed & purposed with himselfe.

Infinit almost are the testimonies, *which demonstrat that the providēce of god extendeth it self to al things:* but these now shal easily suffice. For by these verily it is apparant, *that evē every the least & smallest thing: both good, & bad, is ruled by the providēce of god: yet in such wise, as that those thinges that partake of the nature of good are not only don according to the providēce of god* (that is, God not willing, neither cōmanding, nor working thē, but permitting by his providence, & directing thē vnto the ends by him appointed) *but also by the providence of god, as the cause: but those things which are evil, are done according to the providēce, but not by the providence of god,* that is, god willing, cōmāding, & working them. For all good things, are done, God willing them: evil, God permitting them. And *God wil those things,* by his wil, which he liketh, worketh, and commandeth. *Hee permitteth those things,* which he neither liketh, nor commaundeth, nor worketh, nor furthereth: but which he condēneth, forbiddeth, and punisheth. That appeareth especially out of those testimonies, which were alleadged concerning reasonable creatures: For they shew that al reasonable creatures, both Angels, and men, and those both good, and bad, are ruled and governed by Gods providence: but so, that whatsoever good is in them, that is frō God himselfe, who worketh this in reasonable creatures; but whatsoever ill is in them, is of themselves, being by nature evill, not of God, who is most good. All good thinges god worketh himselfe in reasonable creatures, but evil things hee permitteth in respect of other

things

things that are good.

The reasons, whereby is demonstrated, *that the providence of god extēdeth it selfe to al things*, are almost the same with those which prove that there is a providence of God.

The reasons & arguments to prove all things to bee done by the providēce of God.

1. That which is not done if god no way wil it, must needs be done, god some way willing it. This is true by the rule of contradiction; where one of the two contradictory propositions must alwaies be true. But nothing can be done, god no vvaie willing it, that is, god simplie not willing it; because he is omnipotēt. And it is proper to omnipotencie, for one to be able to doe what he will, & to forbid, what he wil not have done. Therfore al things are done, god some way willing them, to wit, either simply, as good things; or after a sort, as evil things For if he would & coulde not, he should not be omnipotent. Now cōcerning those, which after a sort he will, after a sort he wil not, he decreeth of that part, wherof he hath waighti er & better reasons, whether known or vnknown vnto vs.

1. Gods omnipotency.

2. It is proper to him that is most wise, not to suffer any thig which is in his power, to be done vvithout his wil & counsel. And how much the wiser he is, so much the more largly doth his governmēt extend it selfe. But god is a governour infinitly wise, & hath in his power al things. Therfore he suffereth nothing to come to passe without his certain & determined counsel. And further, if the number of things were infinit, yet were god sufficient for the administring of thē, seeing he is of an exceeding & infinit wisedom. And therfore he easily taketh care of al things that are created; which although they be manie, yet in themselves, & most of al in respect of Gods infinite wisedome, they are finite, and limited.

2. His wisedome.

3. He that wil the end or consequent of any thing or event, he wil also the means or antecedēt, or that evēt, wherby the end is come vnto. But god wil the ends of al things, & events whether good or bad. Therfore he will vniversallie al things which are, & are dōe, if not simply, yet in some sort & respect. For whatsoever things are, or are done in the world, either they are the end and consequent, or the antecedent and meane wherby to attaine vnto the end. The Maior is manifest. The *Minor* is thus proved. *God wil that is good*. But of all things there are some ends most good; otherwise god by reason of his immēse goodnes vvould not permit thē to be don.

3. God wil the ends of all things.

* Pro.16.4. * *The Lord hath made al things for his owne sake, yea even the wicked for the daie of evil.* Therefore the endes of all eventes are wrought by the wil of God.

4. God is the first cause. 4. *The first cause is that which doth not depende of any other, but wherof al second causes, & their actions & motions depend & are governed.* But god is the first cause of al things. Therfore god & his counsels & works do not depend or are governed of any other, but all other thinges of him, neither according to other actions doth he determine of his, but himself decreeth al things so to be don: that is, god hath not therfore determined or decreed any thig, for that he foresaw the secod causes wold so do; but therfore al things shalbe so, for that they arso determined or decred by him. now to depēd of another is, vpō cōsideration first had of anothers action, whether present, or past, or to cōe, to be moved therby to determin & do a thing.

5. The vnchangeables of Gods foreknowledge. 5. *What god vnchāgably foreknoweth, he also vnchāgablie will from everlasting. But god from everlasting foreknoweth vnchāgably all things, even those thinges which are most mutable. Therfore he would from everlasting vnchangablie al things, either simplie, or in some sort & respect.* The Minor is manifest. The Maior is thus proved. *Al certain & vnchangable prescience or foreknowledge, dependeth on an vnchāgable cause: But there is no vnchangable cause besids the wil of god:* For al second causes are in thēselvs chāgable; & might not have bin. Therfore gods will alone is the cause of his vnchangeable prescience, that is, God therefore foreknoweth that a thing shal be so, because he wil & decreeth it to be done so, either simply, or in some respect. For if he simplie would it not, it could never have bin don & foreknown of him. *The summe is,* Gods will & decree is the cause both of the event, & of the foreseeing or foreknowing of it: but the foreseeing, is not the cause of the effect. Moreover, prescience in god is not severed from his wil & working, as in ereatures: but they are both but one thing differing in consideration only. *Num. 23. 19. Hath he said it, and shall he not doe it? And hath he spoken, and shal he not accomplish it?*

6. God the cause of all good, as it is good. 6. *Al natural good things are from god, as the first cause.* But al the faculties, motions, actions of al things, as they are meerelie such, are natural good things, that is, thinges made & ordeined of god in nature. Therfore al are from god their author & effectour, & are wrought by gods providence, *Act. 17. 28.*

In

In him we live, and move, and have our being.

A confutation of certain Sophismes or cavils, which are wont to be objected against the providence of god, moving & governing al, and every particular, whether good, or bad, great, or smal, most iustly.

The first of confusions and things disordered in nature.

NO confused or disordered things have their being, or are governed by the providence of God. 1. Cor. 14. 33. *But whatsoever things are under the sunne, are confused, because al are vanity.* Ecc. 1. 14. *Therfore they are not ruled and governed by divine providence.* Ans. The Maior proposition, confisting of doubtfull tearms is to be distinguished. *No confuse things*, true, if they be simply confuse, *are governed by the providence of God*, that is, the providence of God working the, as they are confuse. *Al things that are under the sun*, that is, *humane things, are confuse and vaine:* true, but not simply, so that no order and good at al lieth hid, and is found in that confusion. For if they were such, god for his great goodnesse & iustice, would not permit them to be done. Wherfore, if by the cõfusions of the world they collect & conclude that there is no providence, there is more avouched in the conclusion, than was contained in the premisses; or they proceed from that which is in some respect so, to conclude the same to be simply and absolutely so. For wheras many things in the world are wel ordered, as the celestial motions, the preservation of the kindes of all thinges, common weales, the punishments of wicked men, and many more, it may not by this argument be concluded of al things, but of those only, which are done against the order by God appointed, that they are not governed by his providence: but those things, in which a most manifest order doth appeare, shall be an evident testimony of gods wisdom & effectual working. *But if then they conclude, that those disordered things are not ruled and governed of god*, so also shal ther be more said in the cõclusion, thã was in the premisses. For it followeth therof, not that the things confuse & troubled, but that the cõfusion or troubling of order, which is in them, is not of God. As the wicked were created of god; albeit their wickednes proceeded not from god, but frõ themselves. For every thing is not necessarily avouched of the concret, or subiect so qualified, which is affirmed of the abstract, or quality it selfe. Wherefore, if it be again replied, putting this Maior, *that disordered things are not, or are not ruled*

Confusions as they are such, are not from God as efficient of them, but directing them.

ruled of god, and therefore many things in the world not done by his providence; evē thus too is the Maior diverſly faulty. For firſt, that it be grāted, that things diſordred, if they be ſimply ſuch, are not, or are not ruled of God: yet cannot this be granted of them, if both confuſion and order in divers reſpectes be found in thē. Now neither devils nor men commit any thing ſo repugnant to the order ſetled by god, wherin, albeit in reſpect of their corrupt wil, it be moſt diſordred, there is not yet the moſt wiſe order of divine iuſtice, power & goodnes lying hid vnder that confuſion, which themſelves had cauſed: and for the moſt part alſo the ſame doth manifeſtly appeare, the evēr, or god himſelfe by his word declaring it. Great cōfuſion was there in the Iews deteſtable murther, when they crucified the ſon of god, and yet notwithſtanding the hand & counſail of God hath defined and determined nothing with more wonderful order and wiſedome, than the death of his ſon for our ſins. *All humane things therefore are vaine*, not in reſpect the wil and decree, or providence of god: for if we reſp they are moſt well ordered, even ſuch as in mens iudg ſeeme moſt diſordered: but in reſpect of men, as con both the fault, and puniſhment. For firſt, *all our things illightning, correcting, and directing vs by his ſpirit, are displeaſing God.* Secondly, *they obtaine not their expected events, or thoſe at leaſt wiſe not firme & ſtable, neither ſuch ſound and ſolid felicity and bleſſednes doth conſiſt.* Third *wiſedome alſo, which is the knowledge of gods wil, and a true d be obedient therunto, in this life is ioyned with manifold errors, & calamities.* Therfore humane matters are not ruled of go that is, working them, as they are confuſe and ſins: but are ruled of god permitting ſins, even as they are ſins, & directing them to moſt good endes; but working al that is good, even thoſe things which lie hid in things diſordered and confuſe. Moreover, *the evils which iuſt men ſuffer, and the good which the vniuſt enioie, ſeeme diſordered in mens iudgments*, but according to the iudgment of god, there is a moſt iuſt order in them, for thoſe cauſes which are vttered in the word of god. And thoſe things are to be removed from the wil and working of God, not which in our iudgement, but which in the iudgement of God are diſordered.

There is order, even in diſordered things.

2. Ob. *They who are againſt god, are not ruled & guided by god. De-*

vils

vils and wicked men are against god. Therfore they are not ruled and guided by his divine providence. Anſ. We grant the whol reaſon in ſome reſpect, namely, that devils, & wicked men are not ruled of god by his ſpeciall providence, that is, by his holy ſpirit illightning their mindes with the knowledge of gods wil, and inclining their harts, not to reſpect & execute in their actiõs their own luſts, but the known wil of god, & ſo themſelves to worke wel together with God, who by them worketh wel. But they are ruled & governed of God by his general and ſecret providence or government, ſo that they cãnot do any thing, but what God hath decreed to do by them, & are the inſtruments of his puniſhmẽts & benefits, though themſelvs think and reſpect ſome other thing, *Dan.* 4. 32. *According to his wil, he worketh in the armie of heaven & in the inhabitãts of the earth & none can ſtaie his hand, nor ſay vnto him, what doeſt thou?* Pro. 21. 1. *The kings hart is in the hand of the Lord, as the rivers of waters: he* [illegible] *whither ſoever it pleaſeth him.* Gen. 45. God moveth, [illegible]ruleth the wicked wil of Ioſephs brethren in ſuch [illegible]kil Ioſeph, but freely to ſel him to the Iſmaelits [illegible]ans he might trãſport the family of Iacob in- [illegible]ſh, and multiply them, & being oppreſſed by [illegible]d bondage, glorioufly deliver them. *Iſai.* 10. [illegible]wicked & proud King, yet *is called the rod of the* [illegible]wiſe, *the Aſſyrians are called the ſanctified of god, doing ſervice to god* whom yet their own ambitiõ [illegible]d coveteouſnes carried, to take weapons againſt [illegible]ewiſe every where in Scripture *God is ſaid to infa- [illegible]ot the wicked, to ſtrike them with a giddines, to mad and [illegible]oem, to effeminas them, to fil them full of feare, ſo that their ſpirits fail thẽ, as the noiſe of the ſelling of a leaf: to rule the ſwords of the wicked with his hand: to obdurat and harden their hearts.* By theſe and the like it is manifeſt, that even the deliberations, coũſels, & actions of the wicked, are ſubiect to his divine providence & government, & that it is not an idle permiſſion in them, but an effectuall working of God, inclining their wils, and guiding their actions at his good pleaſure.

The wicked are not ruled of god ſo manifeſtly as the godly; and they withſtand Gods reveiled wil, but not his ſecret will.

The ſecond ſophiſme, of the cauſe of ſinne.

1. OBiection. *Al the actions and motions of al creatures, are done by the wil & working of god. Many actions (as the ſelling of Joſeph, the Aſſyrians warring againſt the Iewes) are ſinne. Therfore*

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The wicked are not ruled of god so manifestly as the godly; and they withstand Gods reveiled wil, but not his secret will.

The second sophisme, of the cause of sinne.

1. OBiection. *Al the actions and motions of al creatures, are done by the wil & working of god. Many actions (as the selling of Ioseph, the Assyrians warring against the Iewes) are sins. Therfore*

Actions are not sinnes in themselves, but by an accident.

Therefore sins are done by the wil & working of god. Aunsw. There is a fallacy of the accident in the minor proposition. *Actions are sins*, not in themselves, and as they are actions, but by an accident, by reason of the corruption of the instrument in those actions, which god worketh most iustly by him, he not respecting this, as to obey therein the known wil of god. This corruptiō or defect of the creature, and the action, which god worketh by the creature, concur together by an accident. For neither is essentiall to other, neither the cause of other, but each is to other accidentary. *For both god could have wrought that selfesame punishment, which he inflicted iustlie on the Jews by the Assyrian sinning, by an instrument not sinning: and the Assyrian, if it had pleased God to correct his wil, might have been notwithstanding the instrument of Gods wrath, & yet good, how great soe ever severitie he had exercised towards the Iews: As when god by his good Angel slaieth the wicked host of the Assyrians.* Sin therfore, which is in the actions of the creature, is not done by the will and working of God, but by an accident, to wit, as God wil & worketh those actions, which are sins by the fault of the creature. The summe of all commeth to this: *The good action of God exercised by an evil and corrupt instrument, is no otherwise the sinne of the bad instrument, than water which commeth pure out of the fountain, is made impure running through unclean places: or the best wine comming out of a good vessel, waxeth sower & eger, being put in a corrupt vessell*, according to that of Hor. *Lib. 1. Epist. 2. Vnlesse the vessell be pure, whatsoever thou powrest in, sowreth: or further, than the good worke of a good iudge, is the evil worke of an evil servant or minister, or the riding of a good horse man, is the haulting of a lame horse.* In all these is a Paralogisme or fallacy of the accident: that is, there is a proceeding from the essence or thing it self, to that, which is but an accident to the thing, & doth but by an accident concur with it: after this maner. The going of a lame horse is a plaine haulting. The horse-man wil & worketh the going of the lame horse. Therefore he wil & worketh the haulting. In like sort, the Devil is created & sustained by god. The Devil is wicked. Therfore the wickednes of the Devil is from god, as the author and effector therof. Both which reasons are alike sophistical & false.

Manie things inere-

1. Re. *those things which are in their own kind sins, or unto which the definitiō of sin agreeth, they are in thē selves sins. Many actions are in their own*

own kind sins, as theft, lying, adultery, murder. Therfore they ar sins in thēselus. An. It is a fallacy, reasonīg frō that which is in sōe respect so, to that which is simply so. For the whol argumēt is grāted cōcerning actiōs prohibited by god, in respect of the creatures, as they are cōmitted by thē against the wil of god known vnto thē either by general or special cōmādemēt, or they ar not don to that end principally, as therby to do and execute the known wil of god. The reason therof is certain, & expres in the scriptures; because *the wil of god, revealed in his word, is the only & surest rule of goodnes & rightnes in the creatures.* Wherfore if those motions & actions accord with the wil of god, they are in thēselves good & pleasing to god: but those actions which disagree from his wil, are in themselves sins, which god abhorreth & punisheth. [a] *Whatsoever is not of faith, is sin,* that is, whatsoever resteth not vpon the certain cōmādement of god, neither is done to that end, as thereby to obey the known will of God. But the argument on the other side is false, if we respect the wil of god moving & working al the motions & actions of al creatures. The reason is; for that *god alone by his own nature cā will, appoint, or do nothing that is vniust, whether he worke by the good, or by the wicked:* Because seeing he is most good, his wil only is the rule of iustice: & seeing he oweth nothing to any mā, he cānot to any man be iniurious. Wherfore to spoil another, against the law & commādemēt of god, is sin in it self & theft. But god commāding, [b] by an especial cōmandemēt the Israelits, *to spoil the Ægyptiās*, it was not theft, but a work good in it self, both in respect of god, by this meās punishing the iniustice of the Ægyptiās: as also of the Israelits doing itto this end, that they might obey therin the special wil & commandement of god, which if they had don without this commā demēt, they had committed theft.

2. Reply. *He that wil & worketh an action, which is in it self sin, wil & worketh sins: god wil those actiōs, which in thēselus ar horrible sins as ar the haines offences of Absolon,* [c] *The lying of the Prophets, the cruelsie of the Assyriās making wast of Iuria.* [d] *Therefore god will & worketh sin.* An. The maior is tru of one, who worketh an actiō which is sin, & disagreeth frō the law of god in respect of his wil, who worketh it, & not of others: but the Assyriās actions, & of others sinning, which god effectually would, were sins, not in respect of the wil of god, but of the wil of the mē thēselys sinning. For though god wold the same thing; yet wold

spect of the creatures are sinnes in themselves.

[a] Rom. 14. 23.

No action evil in it selfe, in respect of God.

[b] Exod. 11. 2.

God wil those things which are sins in themselves in respect of mans wil, but not in respect of his will.

[c] 2. Sam. 12.
[d] 1. Kin. 22. 23.
[e] Isa. 10.

A rule to bee obſerved of good and evil cauſes, of one and the ſame effect.

it not in the ſame ſort that they. But that this anſwer, as alſo the former, may be the better vnderſtoode, & may bee with greater certainty oppoſed againſt the like ſophiſmes, which human reaſon in greater nũber frowardly wreſteth againſt gods providẽce, this general rule is to be obſerved, the truth wherof is manifeſt, and the vſe great in Philoſophy both natural & Moral, as alſo in Divinity. *One & the ſame worke, or action, or effect in ſubiect or matter, is in conſideration, manner, and forme made moſt divers, good and bad, according to the diverſitie of the cauſes both efficient, & final. For in conſideration and reſpect of a good cauſe, it is good: in reſpect of a bad cauſe, bad: & a good cauſe is in it ſelfe a cauſe of good, by an accident a cauſe of an evil & bad effect, or vice, which is inherent & remaining in the effect, by reaſon of a bad & vicious cauſe, concurring in the producing of thas effect: & contrary, a bad & evil cauſe is in its ſelfe a cauſe of evil: but by an accident, of good, which good is in the effect, by reaſon of a good cauſe concurring therwith to the producing of thas effect.* Now thẽ, *whatſoever god doth, cannot be but moſt good, & moſt iuſt:* ſeeing both himſelfe is moſt good, & hath no ſcope or ends of his counſels & workes, but ſuch as are moſt good, alwaies agreeing with his nature and Law, namely his glorie, & the ſafety & ſalvatiõ of his choſen. *But the creatures action is then good,* whẽ both themſelvs are good, & have a good end propoſed vnto them of their action: which end they have, when as they execute the commandement of god either generall or ſpecial, being moved by the cogitatiõ of this commandement, whether they have or have not any knowledge of the counſel & purpoſe of god, why he commãdeth this or that thing to be done. *And the action of creatures is evil,* when both themſelves are evil, as alſo when being forſaken & not corrected by god they do a thing without his commandement, or not to that end, as thereby to obey him. Wherfore that worke, the working & doing whereof is aſcribed by the Scripture both to god & to a corrupt & evil creature, muſt needs be good, in reſpect of god; & evil in reſpect of the creature: neither what is evil in that work, may be attributed to God, neither what is good vnto the corrupt creature, but by an accidẽt. So the afflicting or waſting of the Iews was in ſubiect and matter one & the ſame worke, which both God would, ordeined, and wrought, & the Aſſyrians: yet in conſideration and reſpect, it

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was not the same, but most divers. For in respect of god, purposing by this meanes to punish the sins of the Iewes, it was the proper & most holy work of God: in respect of the Assirians, who were both wicked, cruel, ravenous, & bent not vpon the wil of god, which they were ignorant of, but on the fulfilling of their own rapacity & hatred against the Law of God, it was wicked robbery, the proper work of the Assyrians (as it is expressely shewed, *Isa.* 10.7. which God neither would, nor intended, nor wrought in the Assyrians. Wherefore neither the proper worke of the Assyrians, can be attributed to God, nor the proper worke of God vnto the Assyrias, but by an accident; because namely in one & the same losse & wast, which god brought vpon the Iews by the Assyrians, the vniust work of the Assyrians did, by an accident, concurr with the most iust work of god. Even as a iudge is not therfore made a theefe, nor a theefe made a iudge, because a iust iudge puneth to death a robber, by an evil executioner, & a theefe, but one & the same slaughter is a iust punishment, in respect of the iudg, & murther, in respect of the executioner being a theefe. So a Captaine lawfully waging warre, & laying waste the countrey of his enemies, doth well: but the wicked souldiers, who fulfil therin & follow their own lusts, sinne. So god afflicting Iob therby to trie him, doth iustly. Satan & the Chaldeans, spoiling & vexing him, for to fulfill their own lusts, & to destroie him, do wickedly. Wherfore it is a most true rule: The ende maketh the kinde of action either the same, or diverse.

God doth not will or worke sin it selfe, but only permiteth it.

3. Reply. *That which is done, God simply not willing it, is done, God willing it. But sinne is done, God simplie not willing it: Because God is omnipotent. Therefore sinne must needes be done, God willing it.* And so is followeth, *that he willis evils of paine & punishmēts, but evils of crime & offence also, are done by the providence of God.* Ans. The consequence of this argument is to be denied: because the Maior hath not a sufficient enumeration for this member is wanting, *namely, God permitting it*. For that which is not done, God not willing it, may be done, god either willing it, or permitting it. Or we make answere, that the Maior hath an ambiguity & doubtful meaning in it. For *god to will a thing*, is taken sometimes, as for him to approve & work it: sometimes, for his permitting or not hindering a thing from being done. This, *to permit*, is in some sort *to will*, as

that he wil not inhibit it, although he dislike & punish it. *Sin shē is said to be done, god willing it,* not as if he doth intend, like, & work sin, as it is sin, but because he doth permit it: that it, he by his iust iudgement suffereth sin, which riseth from the corruption of his instruments, to concur in the action, which he exerciseth by vicious & corrupt creatures, with his holie work; while he indeed moveth & bendeth them by obiectes whither himselfe wil, but doth not correct them by his spirit that so with god working wel, they also may work wel, that is, according to the knowledge of his divin wil, & with purpose of being obedient therevnto.

Not to bereave, but to be bereaved of gods knowledge is sin.

4. Reply. *The privation or bereaving of the knowlege of gods will & of rightnes, is from god, as worker & effecter therof. This privation is sin. Therfore sin is from god as efficiens therof.* Ans. There are four termes in this Syllogisme. For *privation* in the Maior is taken actively, to deprive, bereave, forsake, to withdraw the grace of his spirit, not to keep the creature in that goodnes, wherin he was created, not to restore him to it, beeing lost. This worke of god is most iust, nothing repugnant to his nature & lawes either because it is the most iust punishment of sin, or because god giveth nothing to any creature, & therefore cannot be iniurious to anie, or an accepter of persons, whatsoever he doth determin of his creatures. In the Minor privation is taken passively, & signifieth as much as to want, or the want of rightnes, which ought, by the right of their creation, to be in reasonable creatures. This wāt, because it is received & is in the creatures, they themselves willing & procuring it, against the law of god, it is sin in them, & is not wrought by god, but, god not continually ruling these reasonable creatures by his holy spirit, it is in them voluntarilie, without god either furthering or enforcing it.

To rule sins is not to work them.

5. Ob. *When a creature is said to be ruled of god, it is means, that his actions are from god, and are directed to the glory of god, & the safetie of his chosen: But the creatures, even when they sin, are ruled of god. Therfore sins are wrought by god.* Ans. The conclusion polleth in more than was in the premisses. For this onely followeth of the: therfore the actions also of sinners, as they ar actions, that is, as they are not sins, but motions wrought by god, are from god, & ar ruled of him: for he wil the action, but the pravitie & naughtines of the action, which is from man,

he

he wil not. Moreover, God through his great goodnes ruleth & guideth sins also, as they are sins, yet not by working them, but by permitting them, and disposing and directing them to certaine endes, and those most good.

3. Ob. *Of those things which are done by gods providence, god himselfe is author and efficient. But al evils even of crime and offence are done by the providence of god. Therfore god is auter of al that is evil.* Ans. The Maior is to be distinguished: those things which are done by gods providence, that is, Gods providence working them, or are done as proceeding from it, god worketh them. But al evil things are done by gods providence; yet not all alike. Evils of punishment, because they have in them a respect and consideration of good, are done as proceeding from the providence of god: for God hath from everlasting decreed them, & in time, order, and manner determined by him, worketh them. Evils of crime or sins, as they are such, are not done as from, or of the providence of god, but according vnto the providence of god, that is, they are done by the providence of god, not working them, but permitting, determining & directing them to most good endes, and most agreeable to his nature & law. For god did not decree, or will work o them, but he decreed to permit them, and not to hinder them from being done by others, and from concurring in actions with the holy and sacred works of god.

The third sophisme, of contradictorie wils.

HE *that wil that to be done, which he forbiddeth, hath in him contradictory & flat repugnant wils: But God wil that to be done which he forbiddeth in his law, as robberies, spoiles, rapes, murthers. Therfore he hath contradictory wils.* Ans. The Maior is to be distinguished. He contradicteth, or is contrary to himselfe, who wil & wil not the same worke, that is, in the same manner and respect: *God wil and wil not the same*, but in a diverse maner and respect. *He wil and worketh it*, as it is a motion and action, and also a punishment of sin, or any thing agreeing with his Law & iustice, as a triall, or exercise, or martyrdome of the godly. *He wil not, neither alloweth, nor commandeth, nor worketh any thing*, as by reason of the corruption of the instrument, by which he exerciseth his work, it swarveth from his divine iustice & law. *Now in a diverse maner and respect, to wil, & not to wil the same, &c.*

yet to determine on that part, whereof the reasons seeme strongest, is not inuis, much lesse in god, absurde or repugnant. The wast of Israell, which the Assyrians wrought, God wil as a punishmẽt, which his iustice of right did require: he wil not, but condemneth, & afterwards most grievously revengeth in the Assyrians, in as much as it was not the execution of Gods wrath, but a fulfilling of their own wrath & lusts against his Law. *So god wil, that al should obey his word & be saved. 1. In respect of his love towardes al:* for he is deligh ted with the death of no man. 2. *In respect of his commãdements, & inviting of all to repentance.* But he will not that al be cõverted & so be saved, in respect of his working or efficacy: that is, he commãdeth al men indeed to repent and beleeve, & promiseth life to al that beleve, but he doth not any wher promise that he wil work by his spirit in al, that they should beleeve & be saved. For if he would this, it must needs be, that either al should obey gods commandements & be saved, or that god should not be omnipotent. Rep. *If god wil one thing in signification, or by his commandements, & wil effectually, or by his efficacy, & working, another; he shal be changeable & a dissembler.* Anſ. This doth not thereof follow. For even when he will effectually those actions which are sins, he doth indeed detest them, as they are sins: & whẽ he commãdeth obedience, he doth in earnest exact it of all. But this wil of signification, or commandement of god, doth not testifie, or declare, what he will worke in al: but what agreeth with his mind, what he alloweth, what he requireth, and what every one oweth vnto him. God therefore dissembleth not, neither is contrary to himselfe: because he doth not in al places, nor at al times manifest his wil vnto his creatures: and his wil of punishing is not disagreeing from his Law.

God will the obedience of all, as concerning his commaunding it vnto all, but not as concerning his secret working of it in whom he will.

God no dissembler.

The fourth Sophisme, of contingency and liberty, or freenesse.

Gods government doeth not take away, but establish the liberty of the creatures wil

That which is done by the vnchãgeable decree of god, is not don contingently & freely. But al things are done by the vnchangeable decree, or cõsel, or providence of god. Therfore nothing is don cõtingently & freely. Anſ. The Maior is either particular, and so concludeth nothing: or being generally vnderstoode, is most false. For *an effect which is the same in subiect and matter, is changeable and vnchangeable, necessary & contingent,* in respect not of the like cause, but of diverse, of which together it is produced and

and doth depend, and whereof some are changeable, some vnchangeable. *In respect therefore of second and nearest causes, some effects are necessary and certain*, which are produced out of causes alwaies working after one sort; *some are changeable*, which have a changeable cause, that is, such as is not alwaies working after one sort, and producing the same effects. *In respect of the first cause, namely the decree of God, which is vnchangeable, all effects are vnchangeable & most certain*, even those, which in respect of second causes, are most vncertain. As, *that the bones of Christ should not be broken*, it was a thing contingent in respect both of the bones, which in their owne nature might alwell have been broken, as not broken; as also of the souldiers, who as concerning the nature of their wil, might have chosen to doe either; but in respect of the decree of god, it was necessary: for by his decree were the wils of the soldiers so ruled, that they could not then, neither would choose the cõtrary. Wherfore the vnchangeablenes of the decree of god which is a necessity by supposition, or conditional, doth not take away either the contingency of events, or the liberty and freenes of a created wil, but rather maintaineth and confirmeth it. For God accomplisheth his decrees by reasonable creatures according to the condition of their nature, when as by objects represented and shewed to their vnderstanding, he inclineth & bendeth their wil, that it should with free & inward motion choose or refuse that, which seemeth good from everlasting to God, & was decreed of him. For, if when god worketh well by evil creatures there is not take away in them, through the decree or providence of god, & his good working, that which is accidental to them, that is, corruption: how much lesse shal that be taken away, which is essentiall vnto the, even to work freely? So the blessed Angels are changeably good, as concerning their nature: but they are vnchangeably and necessarily onely good, according to gods decree & directing of them; & yet freely, so that how much the more effectually they are moved by the spirit of god, so much the more freely, and with greater alacrity and propension they wil and doe onely that which is good. *Iudas, the Iewes, Herod, Pilate*, the souldiers, delivered and crucified Christ freely and with great willingnesse & pleasure, and yet *they did whatsoever the hand and counsell of god had determined before to be done*, Act. 4. 28.

2. Ob. *That which is done by the vnchangeable decree of god is not done contingently, but necessarily: All things are done by the vnchangeable decree of god: nothing therefore is done contingently, neither by fortune, or chance, but al necessarilie: which is the Stoickes doctrine of fate or destinie.* Here before we answere to this obiection, we must know the signification of the wordes, and the difference between the opinion of the Stoickes and Christians.

The difference between necessarie and contingẽt things

NECESSARY *is that which cannot be otherwise, thã it is.* CONTINGENT *is that, which is indeed, or is done, but might not withstanding not have bin, or have bin don otherwise.* Necessitie therefore & contingency is the order which is between the cause & the effect, vnchangeable or changeable. And because the effects follow of their causes vnchangeably, either in respect of the nature it selfe of the causes, or in respect of some externall cause, which designeth & appointeth another cause to a certain effect: and because also the effects themselves cannot be more vnchangeable, than are their causes: therefore

The difference between absolute necessity, & necessity of consequence, or supposition.

there is said to be a double necessitie; One absolute or simple, which is of them, whose opposits or contraries are simply impossible, in respect of the nature of the cause or subiect whereof it is affirmed. As are the essentiall & personal properties of god, to wit, god is, god liveth, god is iust, wise, &c. god is the eternal father, son, & holy ghost. *The other is necessary of consequence or by supposition, which is the immutabilitie & vnchangeablenes of those effects, which follow of causes: which cannot bring supposed or put, the effect must necessarily follow, but the causes may notwithstanding, that effects might either not have bin, or might have bin changed.* So are those things necessary which god hath decreed that they should be done, in respect of the vnchangeablenes of his decree, which decree yet god most freely made, that is, he might from everlasting either not have decreed it at all, or have decreed it otherwise, according to

Mat. 26, 53. those wordes, *thinkest thou, that I cannot now praie to my father, and he will send me two than twelue legions of Angels? How then should the scriptures be fulfilled?* Likewise, *those things are said to be necessarie, which are done indeede by such second causes, as are so made of God, that by their own nature they cannot doe otherwise than they doe, but yet they may be by God himself either taken away, or hindered, or altered or changed.* As the sunne & the shadow going forward, in consequence or order of nature, with the sun, and yet consisting and standing still in that battaile of Iosua, & returning backwards in the daies of Ezechias: the fire burning

bodies within the reach thereof, which are capeable of burning, & yet not burning the three children in the furnace of Babylon: or those things which are indeed in their own nature apt to produce a contrary or diuers thing, or to forbear producing of their effect: & yet notwithstanding cannot do otherwise, because they are so moued by god, or by other causes, which although they be not changed, yet might haue bin changed, or when they work so, cannot withal not work, or work otherwise, because two contradictories cannot be both at one time true.

Fortune and Chance.

Fortune & Chance are some times taken for the euils themselues or effects, which follow causes, that are causes but by an accident, by reason of such causes, as are causes by & in themselues, but not known as vnto vs when we saie, good or euil fortune, happy or vnhappy chance: sometimes they signifie the causes of such euents, either the manifest causes, which are causes but by an accident, as when any thing is said to be don by fortune, or by chance: or the hidde & vnknown causes, which are causes by & in themselues. As it is said in the Poet: Omnipotens rerum fortuna & fatis inevitabile. And they are wont to cal that fortune, which is a cause by an accident in voluntarie agents, whose actions haue some euen, that seldom happeneth, besides their appointment. As he that digging with purpose to build, findeth treasure. Chance they cal an accidental cause in natural agents, whose actions haue effects neither proper to them, neither alwaies happening, & that without any manifest cause directing it, as if a tile falling from a house, kil one that passeth by.

Fate or destinie.

By the nam of fate or destinie, sometime is vnderstood the diuine prouidēce of god: As that of the Poet, Leave off to hope that the fates of the gods are moued with entreatie. But the Stoicks by this word vnderstood the immutable connexion & knitting of al cauſes & effects, depending of the nature of the causes themselues, so that neither the second causes are able to work otherwise thā they work, neither the first cause tā worke otherwise, thā do the second, & therfore al effects of al causes are absolutlie necessarie. This opinion of the Stoicks, because it spoileth god of his liberty & omnipotēcy, & aboliſheth the order & maner of working in secōde causes disposed by gods wisdō, not only louder Philosophie, but the church also reiecteth & detesteth, & doth openly profesſe her dissenting frō the Stoicks. First, because the Stoicks tie god to second causes: for if it should be necessary for him to worke by them,

The difference between the Stoicks & the churches doctrine concerning Gods providence.

them, as their nature doth beare & suffer. But the Church teacheth, that god worketh not according to the rule, or lore of second causes, but second causes according to the prescript of god, as being their chiefe & most free governour & Lord, & therfore are subiect & tied to his vvil & pleasure. Secondlie, *the Stoicks were of opinion, that neither god, nor second causes cõ do any thing of their own nature otherwise than they do.* The Church affirmeth, that not only second causes are made & ordained by god, some to bring forth certain & definite effectes, some variable & contrary; but god himselfe also could from everlasting either not have decreed, or have decreed & vvrought otherwise, either by second causes, or without them, and by them either changeable in their own nature, or vnchangeable, al things, vvhose contrary are not repugnant to his nature: & that he hath so decreed them, & doth so vvork them, not because he could not otherwise, but because it so pleased him, as it is said, *Psal.* 115. *Our god is in heaven, he doth whatsoever he will.* And Luk. 1. 37. *With god shal nothing be impossible:* that is, vvhich is not against his nature, or whereby his nature is not overthrown, as it is said, 2. *Tim.* 2.

Out of this then which hath bin spoken, we answere vnto the argument, which was, *That which is done by the vnchangeable decree of god, is not done contingently, but necessarily. All things are done by the vnchangable decree of god: nothing therfore is done contingently, neither by fortune, or chance, but al necessarilie.* First, vve say, there is more in the cõclusion, than in the premisses, when the opinion of the Stoicks is obiected to the Church. *For albeit the church confesseth al events, in respect of gods providence, to be necessary:* yet this necessity is not a Stoicall fate & destiny, because the church defendeth against the Stoickes, both liberty in god governing things at his pleasure, and a changeablenes in second causes; & sheweth out of gods word, that god could both now do, & frõ everlasting have decreed many things, which neither he doth, nor hath decreed. And therfore the church also hath abstained frõ the nãe of *fate*, least any should suspect her to maintain with the Stoicks an absolute necessity of al things. Secõdly, *if removing Stoicism, yet notwithstãding the necessity of al things, & the abolishing of cõtingency, fortune, & chance, be obiected:* we make answer to the maior by distinguishing the words for those things that ar done

Necessitie of consequence or suppositiõ doth not take awaie contingencie.

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by the providéce & decree of god, are done indeed necessarily, but by that necessitie, which is by suppositiō, or of consequéce, not by simple necessity or absolute: wherefore it followeth, that al things come to passe, not by simple & absolut necessitie, but by that of suppositiō or consequéce. *And necessity of consequēce doth not at al take away contingency.* The reason of this is: *Because the same effect may have causes, whereof some may produce is by an order chāgable, some by vnchāgable order, & therefore in respect of some, it is cōtingent, & in respect of some, necessary.* For as the originals or causes of contingēcy in things, are that libertie which is in the wil of god, & Angels, & mē, & the mutable nature of the matter of the elemēts, together with the readines or inclination therof to divers motions & forms: so the cause *of absolute necessity in god*, is the very vnchāgable nature of god, but the cause *of that necessitie which is only by consequent*, is the divin providence or decree comming betwee a those things which are in their own nature mutable, and also the nature of things created, which is framed & ordeined of god to certain effects, & yet subiect to the most free will and government of god, either according, or besides, or contrary to this order which himself hath made. *In respect therfore of second causes, some things are necessary*, which are done by causes working alwaies after one sort, as the motion of the sun, the burning of any matter put vnto the fier, if it be capeable of burning: *some things are cōtingēt*, which have causes working cōtingētly, that is, apt & fit to produce, or to forbear producing divers & contrarie effects: as the blasts of winds, the local motions of living creatures, the actions of mens wils. *But in respect of the first cause*, that is, *of the wil of God, al things which are, or are done in gods eternall & outward work, are partly necessarie, partly cōtingēt: necessarie*, as evē those things which have second causes most changeable: as that the bones of Christ on the crosse were not broken by the souldiers, *by reason of* the vnchangeablenes of the decree & providence of god: *cōtingent*, (by reason of the liberty of his eternal & vnchangeable decree, & the execution therof) evē those things, which, as concerning their owne nature, have second causes most vnchangeable, as the motion of the sun & shadowes. *If therfore by contingencie they mean the changeable issues of effects, which they have by the natures of second causes, or by the power & libertie* of

What contingency is denied.

of God, it doth not follow that things are contingent, because of that necessity which they have by the providence of god. For this doth not take away, but preserveth rather the nature, order, & maner of working in second causes ordained by God. *But if by contingency they meane the changeablnes of second causes & effects, so flieing & wavering, that they are not ruled & governed by gods providence,* any such contingency the scripture doth not admit or approve.

Whether the motions of a creature are contingent or necessarie.

Hereby we also understand, *when it is demaded concerning the motions & effects of creatures, whether they are to be termed necessarie or contingent,* that some verilie at more rightly & properlie called contingent, thā necessarie, though both contingent & necessarie, are wrought by divine providence. For they ar rather to be called such as they are of their own nature, and by the nature of their neerest causes, thā as they are in respect of gods providence, which is a cause more removed, & farther off. And nothing is more cleer & certain or manifest, than that according to the nature of second causes some things should be changable, some unchangeable: yet by the power of god, though all things in the creatures may be chāged, they are made notwithstanding unchangable, because of the certainetie of his decree and divine providence.

What fortune & chāce is denied.

So like cause we answere *concerning fortune & chance. For if by these names be understood such causes as runs by accident, as have no cause which is proper & by it selfe a cause,* they ought to bee far abandoned from the Church of Christ. *But if we understand thereby a cause which is by it selfe a cause and proper, though unknown to our senses & reason, as such causes by accident, which have notwithstanding some secret proper cause assigned,* nothing hindereth (in respect of second causes, which are causes by accident, & in respect of our judgement, whereby we attaine not to the proper, & that which is by it self the cause of these evēts) that to be, or to be a thing fortuning or don by chāce, which in respect of gods providence commeth to passe by his most accurate & unchangeable counsell & decree: according to those sayings. [a] *One sparrow shal not fal on the ground without your father.* And [b] *The lot is cast into the lap, &c.*

The fifth sophisme of the invisibilitie or unpassiblenes of means.

a Mat. 10. 29.
b Pro. 16. 33.

God is effectuall in

THat which shalbe unchangeable & necessarie, by the will & providence of god in vaine to the hindering or hindering of

working by means which himself hath freelie ordained.

that are meanes applied, as the vse of the ministery, the magistrate, lawes exhortations, promises, threatnings, punishments, prayer, our study, & endevors. But all things are done by the decree of god unchangeably, neither cā they which work by the providence of god, work otherwise than they do. Therfore all those meanes are vaine & fruitlesse. And it is not necessary, that, the first and principal cause being put, the second and instrumental cause should be removed & taken away. *In vaine are second causes & means applied, if god had determined to execute his decrees without means, neither had he commanded vs to vse them. But seeing god hath decreed, by those meanes, to some worke faith & conversion, some to bridle and keepe under, and some to leave vs excuselesse, and hath for that cause commanded vs to vse them: they are not in vaine vsed and applied. Yea, when there commeth no profit by those meanes, yet they profit to this, that they have the wicked without excuse.* As therfore the sun doth not in vaine daily rise and set, neither are the fields in vaine sowed, or watered with the raine, neither bodies in vaine with food refreshed, though God createth light and darkenes, bringeth forth the corne out of the earth, and is the life and length of our daies: so neither are men in vaine taught, or study to conforme their life vnto doctrine, though al available actions & events proceed not from any, but from god. For god from everlasting decreed, as the ends, so the meanes also, and prescribed them vnto vs, whereby it seemed good to him, to bring vs vnto them. Wherfore we vsing those meanes, do wel, and obtain profitable & fruitful events: but if we neglect them, either by our fault we deprive our selves or others of those blessings offered by god; or if god even in this contempt of his worde have mercy on vs or others, yet our conscience accuseth vs of ope & grievous sin. Wherfore we must vse meanes, first, *that we maie obey god therein, who both hath decreed ends, and ordained meanes to those ends, & prescribed them vnto vs, neither tempt him, by contemning these, to our own peril and danger.* Secondly, *that we maie obtain those blessings decreed for vs, according to his promise, & that to our salvation.* Thirdly, *a we may retaine a good conscience in vsing the meanes, although the expected events do not alwaies follow, either in our selves, or others.*

Why we must vse meanes.

The fift Sophisme, of the merit of good and evill.

WHatsoever is necessarie, doth not merit rewards or punishments. But al moral good & evil is done necessarilie, therfore nei-

naither the good meriteth reward, nor the evil, punishment. An. This argument is handled by Aristotle in his Ethicks. Lib. 3. Ca. 5.

No good worke of the creature meriteth reward.

But the answere therto is easie. *First*, the Maior is ether particular, & so there is no cõsequence, or sequele, or being generally taken, is false, and that even in morall or civill consideration, to wit, in respect of those things, which are necessarie by supposition, and yet are done freely, as, the actions of men. *Secondly*, we grant the reason, in respect of the judgement of God, concerning good works. *For the creature cannot merit any thing, no not by his best works, of God.* Because both they are due and are the effects of god in vs. And therfore the more good things God worketh in vs, so much the more he bindeth and indebteth vs to him. Wherefore in the godly, God crowneth and rewardeth, of his free bountifulnes, not their merits, but his own gifts. *But as touching evill workes, we deny the reason: for they merit punishment, & that most iustly.* For although men forsaken of god cannot but sin: yet the necessity of sinning, both was purchased by their own fault, as who freely and willingly departed from god, and remaineth in them ioined & accompanied with great desire and delight. Wherefore to this, that they should merit punishment, their own wil sufficeth, where as especially the punishment was before denounced. This solution or answere Aristotle himselfe in the same fifth Chapter giveth vs, when as he sheweth *that men are deservedly reprehended and punished for vices, ether of minde or bodie, though they cannot avoid them, or leave them: because themselves are the cause of their own vices, & have purchased them vnto themselves of their own accord, and voluntarily.*

Evill workes merit punishment iustly.

Certaine places of Scripture wrested against Gods providence.

Laste of al, they wrest also certain places of Scripture, by false interpretations, against gods vniversall providence: As Ioh. 8. 44. *When the devil speaketh a ly, then he speaketh of his own* and Iam. 1. *God tempteth no man.* Eccle. 15. 20. *He hath commanded no mã to do vngodly, as also other the like places, which deny god to be the author of sinne.* But those places attribute vnto the wicked, and remove from god, the sins, as lies, and temptations to sin but the actions themselves of the wicked, as they are not sins, but operations and motions serving for the exercising and manifesting of gods goodnes or iustice, the whole Scripture sheweth to be done by the will of God, and also, as they are sins, by his iust permission; As *of Satan deceiving the*

Prophets

Prophets of Achab: of the false Prophets, by whom god trieth and openeth the hipocrisie or constancie of men in true religion.

Act.5. *Satan filled the hart of Ananias.* 2.Cor.4. *The god of this world hath blinded the harts of vnbelevers.* In these & the like sayings also is discerned the work of the devil vniustly blinding men, to destroy them, & of god, iustly blinding thé by the devil, to punish them. Act.5.38. *If this counsel be of men, it wil come to nought.* And Isa.30. *Wo to the rebellious children, that take counsel, but not of me.* The cousels of men are said to be not of god, but of themselves, in respect of the endes, which men, letting passe the wil of god revealed vnto them, respect & attain not vnto: but not in respect of the ends: which God doth respect, & attaineth vnto, as wel by the wicked, not knowing, or conténing his wil, as by the godly: or, which is in effect the same, the counsels of men are said to be of them, not of god, as they are sins, that is, as they swarve frō the known will of God, but not as they are the execution of gods either secret or known wil.

1.Cor.9. *God doth not take care for oxen.* Not principally, or not in such sort as for mé. For he giveth also to beasts their meat. Those words then, *Thou shalt not muzzell the mouth of the Oxe that treadeth out the corne*, was therfore spoken especially, that God might thereby shew, what he would have by men vnto men to be performed.

So *the wicked are often said to be cast out of the sight of god*, not that the providence of god is not extended to them, but that he doth not tender them with his mercy & bounty as he doth the godly. For the godly also complaine, *that they are neglected of god*, whé they are afflicted: not that god is not present with them in affliction, but that humane sense & iudgment suggesteth this vnto vs. And *God is said to set his face against the wicked, to cut them off.* Lev.30.5.

3. *Why the knowledge of this doctrine concerning gods providence, is necessary.*

THis doctrin is necessary to be known. 1. *For the glory of god.* The causes why this doctrine is to be knowen.

For he wil have vs to ascribe to him most great liberty, goodnes, wisedom, power and iustice: and this he wil have vs to acknowledge and professe against the dreams and dotings of Epicures, Manichees, & Stoickes. But if the providence of god in moving & guiding all things, even the least, both good & bad, be denied, these also his properties are denied. And if 1. The glory of God.

there

these be denied, God is not worshipped and magnified of vs, but denied.

2. Our comfort and salvation.

2. *For our own comfort & salvation*, that by this meanes there may be stirred vp in vs; First, *patience in adversitie*: because all things come to passe by the most wise, iust, and most availeable counsell and wil of our heavenly father. And whatsoever either good or bad god sendeth vs, in the we consider the fatherly wil of god towards vs. Whatsoever cõmeth vnto vs by the counsel & wil of god, & is profitable for vs: that we ought to bear patiently: but all evils come vnto vs by the counsel & wil of god, & are profitable for vs: Therfore we ought to bear al evils patiently. Secondly, *that we may be thankeful for benefits received of god.* We ought to be thankefull, because, of whom we receive al good things both corporal and spiritual, great & smal, to him we ought to be thankful, and worship him: but sõ god the author of al good things we have al things. Therfore we ought to be thãkful vnto god, & to worship him. Now *thankefulnes hath two parts*, 1. *Truth*, to acknowledge his benefits, & to be thankful both in word & mind vnto him. 2. *Iustice*, to remunerate & recompence. Or, *Thankefulnes consisteth*: 1. *In acknowledging of the benefite.* 2. *In celebrating it.* 3. *In remunerating it.* Thirdly, *That we may conceive a good hope and confidence of thing to come when as god by his providence delivereth vs out of evils.* He that hath decreed vnchangeably to save, & is able & wil save beleevers, doth never suffer them to perish. *Hope* here signifieth such a hope, as resolveth all things so to be governed of god, as that also they shal hence forward be profitable for our safety, & that he wil never suffer vs to be pulled away or withdrawn from his love; nor wil ever so forsake vs, that we perish. Because his will & power in preserving and saving vs, is vnchangeable and far above the forces of all his enemies. Fourthly, *the desire & studie of godlines, praier, & labors*, because although God indeed alone giveth al good things, yet he giveth them with this rule and order, that they be desired, and expected from him, and sought by our labour & study, which must be guided by his word.

Al the grouds of religion shake in peeces, if the providence of God be denied.

By this it appeareth, that al the grouds & foũdations of godlines or religiõ are pulled a sunder, if the providẽce of god be once denied, such as before it hath bin described out of the scripture. For, 1. *If we shal never be pitied in adversity, except how*

it

it to come frō god our father, vnto vs.2. We shal never be thankful for his benefits, except we acknowledge them to be giuē vnto vs from above.3. We shal never have certain hope of our future delivery frō al evil both of crime & pain to be perfectlie & accomplished, except we resolve, that the wil of god, of certaintie saving al the elect is unchangeable.4. We shal never with assured confidence crave of God his blessings promised vs, especiallie those which are necessary to salvation, neither shal we strive therto with right indevours & agreable to gods word, except we be assured that god both hath from ever lasting decreed for vs, those blessings themselves, & hath destined & appointed the means, whereby they are received, & doth also most certainlie bestow those decrees & promised blessings vppon all, to whom he giveth those means, and the lawful vse of them

THE SECOND PART OF THE CREEDE, OF THE SONNE THE REDEEMER.

In the 2 part of the apostolick creed, *is intreated of the mediator. The doctrin concerning the mediator*, cōsisteth of 2. parties, the 1. is, *the person of the mediator*: The 2, *Of his office. Of his person*, the 2. former articles speak. *And in Iesu Christ his only son our Lord, which was conceived by the holy ghost, borne of the Virgin Mary.* His office is sūmarily expoūded in the sāe 2. articles, but particularly in those which follow, evē vnto the 3 part of the Creed, wherein is entreated concerning the holy Ghost.

There are 2. parts of his office, humiliation, or merit: & glorification, or efficacie. Of his humiliation, wherby Christ hath promerited & deserved for vs his benefits, namely remission of sins, & recōciliatiō & attonemēt with god, the holy ghost & life everlasting, these articles speak: *He suffred vnder Pōtius Pilat, was crucified, dead, buried, descended into hel. Of his glorification*, in respect wherof Christ is effectual & worketh forcibly in vs in applying his merited blessings & benefits vnto vs by his spirit, these articles speak: *The third daie he rose again frō the dead, he ascended into heavē; Sitteth on the right hād of god the father almighty: Frō thence shal he cōe to iudge the quick & the dead.* Hēce it appeareth with how great wisdō the articles were written, & applied to the question of the Mediator. For as it descendeth in order frō the first to the last step & degree of christs humiliation, which is signified by his descension into hel, & is the feeling of the horrible iudgement, and wrath of god against the sins of mākind: so it ascendeth frō the lesser glory which

The great wisedome & order in disposing the articles of our creede.

which begā from his resurrection, to the highest & greatest, which is betokened by his sitting at the right hād of god the Father. The same order, & the same wisdome is seene in the first part of the Creede. It is also apparant in the thirde part, which is as it were the fruit of the articles going before, wherin are recited in most notable order, the benefits which Christ promeriting by his passion, applieth to vs by his spirit *For the benefits of Christ are different frō his office. His benefits* are the things thēselvs, which Christ hath purchased for vs, & bestoweth on vs, to wit, remission of sins, or our reconciliatiō with God, the giving of his holie spirit, & life everlasting. *His office is*, to promerit in those things for vs, by his obedience, & to bestow them on vs, by his own power and efficacie.

Moreover, the 29. 30. 31. Questiōs of the catechisme, which are concerning the son, belong vnto the cōmon place of the office of the Mediator, in respect of which office, the Son of god our Mediator, beareth the name both of *Iesus*, & of *christ*. And he is called *Iesus*, that is, *our savior*, 1. *Because he delivereth & saveth vs frō both evils, both of crime, & pain.* 2. *He doth it alōe* 3. *He doth it fully & perfectly.* 4. *He doth it by his merit & efficacy.* Wherfore *to believe in Iesus*, it certainly to think & be persuaded, 1. *That thov it a savior of mākind.* 2. *That the Son of god borne of the virgin Mary is this Iesus the Savior, whō god will have vs to acknowledge, harken vnto, & worship:* Mat. 1. 21. & 17. 5. Ioh. 5. 23. & 37. 3. 3. *That he alone doth fullie & perfectly deliver vs from the evils of pain & crime.* 4. *That he is not onely the savior of other the chosen of god, but mine also.* 5. *And that he is not our saviour by his merit onlie, but by his efficacie & effectual working*, while by the imputation of his satisfaction, he justifieth vs, & regenerateth vs by his holy spirite, & restoreth the righteousnes or image of god in vs, which restoring being here begun, hee finisheth & accomplisheth in the life to come.

Why Christ is called Iesus.

What is to beleeve in Iesus.

OF THE NAME IESVS.

BVt that it may the better be vnderstood, that by the name, *Iesus*, the office of the son of god the mediator is designed, these foure questions are to be considered.

1. *What is signified by the word Iesus.*
2. *From what evil, he saveth or delivereth.*
3. *How he saveth.*

4. *Whom*

4. *Whom he saveth.*

1. WHAT THE NAME IESVS SIGNIFIETH.

IEsus is an Hebrew word, which signifieth *a saviour and author of safetie*, This etymon or original signification of this word is assigned by the Angel, *Mat.* 1.21. *Luc.* 1.31. *The son of god therfore is called Jesus in respect of his office, by an excellencie.* For he alone saveth frō evils most perfectly, whether we respect the number, or the degree. For he performeth our delivery from al evils, and that such as is not only begun, but also consummated.

1. *Now that the Sonne of god onlie is that saviour*, is shewed by the places of scripture following. *John.* 3. 18. *He that believeth not the son, is alreadie condemned.* Acts. 4. 12. *There is no salvation in anie other: for among mē there is given no other name under heaven, vvherby vve must be saved.* Rom. 5. 9. *By the obedience of one shal manie be made righteous.* 1. Tim. 2. 5. *There is one god, and one Mediator betweē god & mā, which is the mā Christ Iesus.* 1. Ioh. 5. 11. *God hath given unto vs eternal life, and this life is in his Son.* 1. The son only is our saviour.

Ob. *The father and the holie ghost also are saviours. Therefore not the Son alone. And so consequently, The Son alone is saviour: therfore not the Father, nor the holie ghost.* Aunsl. It is a fallacie, affirming that to be simply so, which in some respect so. For first *The Son alone saveth*, namely, as Mediator, by his merite and efficacie. *The Father saveth*, as the fountaine of our deliverie: Because he sendeth the Sonne into flesh, by him to deliver vs; but the Father himselfe is not sent. *The holie Ghost saveth*: as an immediat effector or worker of regeneration sent frō the Father by the Son into the harts of the chosen. Wherefore this efficacie or effectual working it selfe, is common to al three persons: yet the order & manner of working is different, & appropriate to each. But the Ransome, the Son onlie hath paied. Secondlie, *The Son is called the onlie saviour in respect of the creature*, to whom he is opposed, & from vvhom he is discerned, that is, from the worke of salvation, not the Father & the holie ghost, but the creatures onlie are excluded. For no creature deliverer from sin & death. So 1. *Corin.* 2. 16. it is said, *The things of God knovv vvhō no man, but the spirit of God.* But it followeth not hereof, that the Father and the Sonne know not themselves. For the spirite in that place is

compared with the creature, not with the Father & the Son Reply. *But there have bin manie Saviours of the people, & some of them also called by the same name, as Iosua. Therfore not Christ only is Saviour.* An. Others were termed Saviors, but in a most divers respect. First, *Because they carried a type of this Jesus as our true, onlie, & designed saviour by god.* Now albeit the Parents of Iosua, when they gave him this name, could not so much as suspect, that by him should come the delivery of the people of Israel: yet was it decreed with god frō everlasting, that he as also others should be a type of the only Mediator & Saviour. Wherfore, by his secret & vnknown providēce, he so moved & ruled his Parēts wils, that they should call him Iosua, Secōly, *God by thē bestowed only corporal & tēporal benefits, upon the Israelits. But by this Iesus he saveth all the chosen dispersed through the whole world, frō al evils both of bodie & soul, frō sin & death everlasting.* Thirdly, *Christ is the author of all good thinges both temporal & eternal, and these he by his own efficacie bestoweth on whom he wil: They were onlie instruments & ministers, by whom Christ gave safetie & benefits temporal to the people.*

1. Iesus is the perfect saviour.

2. Moreover, that *this Iesus is the perfect saviour, & doth most perfectlie deliver vs from al evils,* these places testifie. *Col. 2. 9. In him dwelleth al the fulnes of thed godhead bodilie.* And vers. 10. *Ye are compleat in him:* that is, Christ is that one & perfect God, the fountain of al knowledge & good: therfore he is sufficiēt for your salvation; he who hath Christ, cannot be ignorant or want anie of those things which are necessary to eternall blessednes, neither hath anie need to aske them elsewhere: 1. *Joh. 1. 7. The blood of Jesus Christ cleanseth vs from all our sin.* Heb. 7. 25. *Christ is able perfectlie to save them that come vnto God by him, seeing he ever liveth, to make intercession for them.*

Against the Papists merits, and intercessions of Saintes.

Hereof in the 30. question of the Catechisme, is inferred a notable consequence against the Papists, who couple their own works & intercessions of Saints with Christs merit and intercession, namelie, *that they indeed spoile & rob Iesus of his glorie, vvherby he is the perfect and onlie saviour.* Which is also true of them, *vvho seeke for but the least iot of salvation or felicitie in themselves, or other things without Christ.* The collection is this. *He is the perfect and onlie Saviour, vvho bestovveth salvation neither iointlie with others, nor in part onelie, but ful, intire, & vvhole. But this Jesus the Son of Marie, is that saviour, which is the*

only & perfect Saviour, whereof demonstration hath bin made a little before. Wherfore he bestoweth salvation neither ioinly with others, neither part therof only, but he alone performeth the whol: & by a cõsequent, they who ioin intercessours with Jesus or crave & expect any part of salvation elsewhere, do indeed denie the only Savior Iesus.

Ob. *To praie for others, is to make intercession. God will that one should praie for another, as the saints for saints: Therfore he will that one make intercession for another. And by a consequent, the glorie of Christ is not impeached, if the intercessions of saints be adioined vnto his intercessiõ.* Answ. Ther is an ambiguity, both in the word Praier, & in the word Intercession. *God will that one pray & make intercession for another.* But this they must do, not standing on the worthines of their own intercession & merits: but on the worthines of the intercession and merits of the onely Mediator Christ. *Christ maketh intercession for vs*, because he praieth, willeth, & obtaineth, & effectuateth it himselfe, that for his own sacrifice & praiers we may be received of god the father into favor, & be reformed according to his image. Christ therefore maketh intercession for vs by the vigour & vertue of his own proper worthines and merits: for his own worthines he is heard, and obtaineth what he desireth. After this sort doe not the saints make intercession one for another. Wherefore seeing the papists faign that the saints doe by their own merits & praiers, obtaine for other grace & certain good things at gods hands, they manifestly derogate from the glorie of Christ, and deny him to be the only Saviour.

2. *From what evils he saveth vs.*

Christ saveth vs from all evils both of crime and paine.

HE delivereth vs from all evils both of crime, and paine, most fully and perfectly. *Mat.1.21. He shall save his people from their sinnes.* 1.Joh.1.7. *The blood of Jesus Christ cleanseth vs from all sinne*, that is, that it may not be imputed vnto vs, and that it may not raigne in vs, but be abolished, and so wee at length leave off to sin. Wherefore also he delivereth vs from all paine, and punishment. For the cause being taken away, which is sinne, the effect is taken awaie, which is punishment. *Rom.8.1. Now then there is no condemnation to them that are in Christ Jesus.* Ioh.10.28. *I give vnto them eternal life.* This salvation then, which this our saviour Iesus Christ bringeth vs, is righteousnes and life everlasting. *Dan.9.24. Seventy weeks*

are determined to finish the wickednes, & to seale vp the sins, and to reconcile the iniquity, & to bring in everlasting righteousnes. 1. Co. 1.30. *He is made vnto vs wisedome, righteousnes, sanctification, and redemption.*

3. *How he saveth.*

Christ saveth vs.

1. By his merite.

HE saveth vs after two sorts: First, *by his merit*, that is, yeelding a sufficient punishment of satisfaction for our sins, whereby he hath merited for vs remission of sins, reconciliation with god, the holy ghost, salvation & life everlasting. Vnto this beare many places of holy scripture witnes in plentifull sort. 1. *Joh.* 2.2. *If anie man sin, we have an advocat with the father, Iesus Christ the just. And he is the reconciliation for our sins: & not for ours only, but also for the sins of the whole world.* Ro. 3.25. *Whom god hath set forth to be a reconciliation through faith in his bloud, to declare his righteousnes by the forgivenes of sins.* Ro. 5.19. *By the obedience of one, manie shal be made righteous.* Ha. 53.5. *He was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was vpon him, and with his stripes we are healed. Al we like sheepe have gone astray, we have turned everie one to his own wale; & the Lord hath laid vpon him the iniquitie of vs al.* 2. Cor. 5. 21. *He hath made him to be sin for vs, which knew no sin, that we should be made the righteousnes of god in him.* Ga. 3.13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs, that the blessing of Abrahā might come on the gētils through Christ Jesus, that we might receive the promise of the spirit through faith.* Ga. 4 4 *God sent forth his son made of a woman, & made vnder the law* (that is, made an execration or curse, *Gal.* 3.13. For we are delivered not from the obedience, but from the curse of the law) *that he might redeem them which were vnder the law, that we might receive the adoption of the sons.* Heb. 9.14. *How much more shal the bloud of Christ, which through the eternal spirit offered himselfe without spot to god, purge your consciences from dead workes, to serve the living god?* He. 10.10. *By the which will we are sanctified, even by the offering of the body of Iesus Christ once offered.* By these and very many the like places of scripture, it is manifest, that for Christs merit we are not only freed from punishment, the remission of our sinnes being obtained: but are also reputed righteous before God, adopted of him to be his sons, blessed, endewed with the holy Ghost, sanctified, and made heirs of everlasting life.

Now

Now this so great force & power fully & perfectly to deliver vs, and further to bestow most perfectly salvation on vs, the death & punishment of Christ (which is a most perfect merit) hath, first *by the worthines of the person*: because he that suffered it, is God, *Act.* 20.28, *God hath purchased the Church with his own blood.* He. 9.14. *which through the eternal spirit offred himselfe.* Herof therfore is it, that the obedience of the Son in punishmēt, or satisfaction, surpasseth the righteousnes & punishment, or satisfaction of al the Angels, & is a sufficient price, and merit for so many and so great blessings. Againe, it hath this force *by the grievousnes of the punishments*: because he sustained the torments & feeling of gods wrath for al the sins of the whole world. *He descended into Hel.* For he suffered so great torments, that even those, who are everlastingly dāned, cannot sustain so great and so sufficient afflictions, and torments, and therefore cannot satisfie the wrath and justice of God.

Why Christs death was of such force, as fully and perfectly to save vs.

Obiection. *The sufficient punishment for sin must needs be eternal. But the punishment of Christ for our sins was not eternal. Therefore was it not sufficient, neither doth it merit.* Answ. The Maior hath not a sufficient enumeration: either it must be eternal, as the reprobates punishment; or equivalent to eternall, as was the punishment of Christ, for the causes even now specified.

Secondly, *Christ saveth vs by his efficacie*, power, & operation, wherby he effectually applieth vnto vs his merited and deserved benefits, that is, 1. *He justifieth vs by imputing vnto vs that satisfaction which he performed vnto the law for our sins.* 2. *He giveth vs by the ministery of his word, the holy ghost, by whom he worketh in vs both faith, whereby we applying Christs merits vnto our selves, maie be assured of our justification in the sight of god, through the force therof, and also conversion, or the desire & love of new obedience*, and so by his word & spirit he gathereth his Church. 3. *He confirmeth this his collected, and gathered Church, dependeth and preserveth it in this life*, against the force of Devils and the world, and against al the corporal & spiritual assaults of all enemies, even to the end, so that not one of those, which are converted, perisheth.

2. Christ saveth vs by his efficacy, and powerfull working.

4. *And at length, their bodies being raised from the dead, he fully delivereth his Church, advanced vnto everlasting life and glory, from al sinne and evil. The efficacy* therefore, whereby the sonne

saveth vs, *coprifeth the whole benefit of our redemption*, which he bestoweth on vs by faith, throgh the vertue & working of his spirit. For what benefits he merited by his death, he doth not retaine them vnto himselfe, but bestoweth thē on vs. For salvation & life everlasting (which himselfe had before) he purchased, not for himselfe, but for vs, as being our Mediator.

The gift of the holie Ghoft is part of our salvation.

Hereby we may vnderstand, *that the giving of the holy ghoft is a part of our salvation or deliverie by Christ Jesus our Mediator.* For the holy ghost is he, by whom Christ effectually performeth this, which he, being our intercessour with his Father, hath promised his Father in our behalfe, that is, he teacheth vs, by illuminating our mindes with the knowledge of god & his divine will: and regenerateth, or sanctificth, & guideth, & establisheth vs, that we may begin the study of holines, persist & profit therin, vntil sin be fully abolished in vs: and sin being abolished, death must needs be also abolished, which that he might together with death destroie, Christ was sent of his Father into the world. Of this efficacy or effectual operation speake these places, *Colos.1.14. In the sonne we have redemption through his blood, the forgivenesse of sinnes*, Isa.53.11. *By his knowledge shal my righteous servant iustifie many*, Ioh.1.9. *That was the true light, which lighteth every man that commeth into the world*; that is, he is the author & fountaine of all light, both natural in al Angels & men, and spiritual in his elect & chosen. *Joh.5.21. As the Father raiseth vp the dead, & quickneth them, so the sonne quickneth whom he will.* Ioh.15.26. *I wil send vnto you from the father the spirit of truth.* Matth.3.11. *He that commeth after me will baptize you with the holie ghost, and with fire.* Eph.4.8. *When he ascended vppe on high, he gave gifts vnto men, He ascended, what he might fil al things.* Luc.10.22. *No man knoweth who the father is, save the son, and he, whom the son wil reveal him.* Ioh.3.18. *No man hath seen god at any time: the onlie begotten son, which is in the bosome of the father, he hath declared him.* Mat.28.2. *I am with you alwaie, vnto the end of the world.* Ioh.14.11. *I wil not leave you comfortlesse.* Ioh.10.28. *My sheep shal never perish, neither shal anie plucke them out of mine hand.* 1.Ioh.3.8. *For this purpose appeared the sonne of god, that he might loose the works of the Devil.* Ioh.16.54. *I wil raise him vp at the last day.* Eph.5.27. *That he might make it vnto himselfe a glorious church, not having spot or wrinckle, or anie such thing.*

3. *Whom*

3. *Whom he saveth.*

He saveth the elect & beleevers onlie.

HE *saveth al, & onlie the elect & beleevers*, which have bin, are, or shal be, evē from the beginning, to the end of the world: & that both by his merit, & by his efficacie. For in thē onlie, which embrace the benefit of redemption with a true faith, hath God his end, even his worship & glorie. Therfore vnto them onlie it doth befal. *Joh.3.16. God so loved the world, that he hath given his onlie begotten son, that whosoever beleeveth in him, should not perish, but have everlasting life.* Io.17.20. *I pray not for these alone, but for thē also, which shal beleve in me through their word, that they al maie be one, &c.* Ioh.6.51. *I am the living bread which came down from heaven: if anie man eat of this bread, he shal live for ever.* Eph.1.4.12. *He hath chosen vs in Christ, that we should be holie and without blame before him in love, and that we should be vnto the praise of his glorie.*

I BELEEVE IN CHRIST.

What is signified by the name of Christ.

THE name of *Iesus* doth rather summarily than expreslie note the office of the Mediator: & is as it were a proper name designing rather a certain person. But the word, *Messias*, or *Christ*, or *Annointed*, is properly an epitheton of the office, which being adioined to the former, doth more significantlie declare the proper and certaine office of the Mediator: For it expresseth metonymicallie the three parts thereof, namelie, to be *a Prophet, a Priest*, & *a King*. For these three were wont to be annointed, and so to be designed to these functions.

Obiect. *But it maie be that Christ was annointed but to one of these functions onlie.* Answere. He is called in the Scripture a Propher, a King, & a Priest: And further, Christ was signified by annointed persons, whereof those three sorts were in the old testament. And hence it commeth to passe that these two names *Iesus Christ* are often ioined. For it is not inough to beleeve, that there is a saviour, & that he is exhibited, but we must further also certainlie be perswaded, that this Iesus, born of the Virgin Marie, is that Saviour and Christ, promised in the old testament. Furthermore, cōcerning the office of the Mediator, as it is designed by this name *Christ*, which signifieth Annointed, foure things especially offer themselvs to be considered.

1. *What the vnction or annointing of Christ is, or in what sense he is called Annointed.*
2. *What is Christs prophetical function.*
3. *What his Priesthood.*
4. *What his kingdome.*

1. WHAT CHRISTS VNCTION, OR ANNONINTING IS.

What was betokened by annointing, in the old Testament

Annointing in the old testament was a ceremonie, whereby according to gods ordinance, Prophets, Priests, and Kings were annointed, either with some special, or with common oile: that is might stand for a testimonie, to those, who were rightly annointed, that they were called of god to the administring of one of these functions: and that they should be furnished from god with gifts necessarie for the performing of that whereunto they were called. For annointing signified, 1. *The calling and ordaining of one to the office either of a Prophet, or of a Priest, or of a King.* 2. *It signified the promise and bestowing of gifts necessarie thereto.* For to whom god committed anie office, & whom he caused to be annointed, to these also he subministred the gifts of the holie ghost necessarie for the discharging of it, as knowledge, wisdom, strength, fortitude, industry, authority, and such others. 3. It signifieth *the fragrantnes, or sweet savour of the labours employed in that vocation:* that is, it was a testimonie that the labours were gratfull and acceptable to god, and that he would prosper such labours, as the Annointed should with a true faith, and cheerfully vndergoe in executing the function committed vnto them of god. 2. *Corinth.* 2. 15. *We are vnto God the sweet savour of Christ in them that are saved.* 1. Cor. 15. 58. *Your labour is not vaine in the Lord.*

Further, the outward annointing did, as a signe, represent the inward, that is, the gifts of the holie ghost, as the thinges signified, by reason of a correspondet Analogie and proportion. For as oile maketh the drie partes being annointed therewith livelie, agell, and able and fit to doe their ductie, and besides to send forth a sweete savour: So the holy ghost furnishing them with necessary gifts, which are ordeined to a function, giveth them strength and power, whereby they being of themselves vnfit to doe anie good, are made fit and able to work & accomplish things gratefull vnto god: that is, the holie ghost causeth them to dispatch readily, & with dexteri-

dexteritie, the parts of that dutie, which is enioined them, & to do things acceptable to God, and availeable for the preservation of the Church.

Now *the annoinving* of Iesus christ is, First *the ordeining of the Son of God to the office of the chiefe Prophet, Priest, and king of the church.* Secondly, *The special communicating of the gifts of the holie ghost necessarie for his office.* Thirdly, *Gods approbation & prospering of this office.* Isa. 53. 10. *The Lord would breake him, and make him subiect to infirmities: when he shal make his soule an offering for sinne: he shal see his seed, and shal prolong his daies, and the will of the Lord shal prosper in his hād: He shal see of the travel of his soul, & shal be satisfied: by his knowledge shal my righteous servant iustifie manie, for he shal bear their iniquities. Therfore will I give him a portion with the great, & he shal devide the spoile.* Iesus thē, the son of god & Mary, is called Messias or Christ or annointed: first, *because he was appointed of his father for everlasting the Mediator*, that is, the chiefe Prophet, Priest, & King of the church. This is confirmed by this reason. *He that is to be a Prophet, a Priest, & a King, & is called Annointed, he is in respect of those three called annointed. But the mediator, which was called Messias, or annointed, was to be the chiefe Prophet, Priest & King of the church. Therfore he is in respect of those three called annointed or Christ.* Again, the same is shewed by many places of scripture. *Ioh. 7. 28. I came not of my self, &c.* Ioh. 6. 38. *I cāe downe from heaven, not to mine own will, but his will which hath sent me.* He. 5. 5. *Christ took not unto himself this honour to be made the High Priest, but he that said unto him, thou art my Son, this daie begat I thee, &c.* Ps. 110. 4. *The Lord sware, thou art a Priest for ever, after the order of Melchisedecke.* He. 13. 8. *Iesus Christ yesterdaie, and to daie, the same is also for ever.* Revel. 13. 8. *The lambe slain from the beginning of the world.* 1. Cor. 1. 30. *Christ is made of god unto us, wisdom, and righteousnes, and sanctification, & redemption.* So is he often called the Angel of the covenāt sent of old unto the Church. 2. *He is called annointed, in respect of the gifts of the holie ghost which were powred on him thicke, aboundantlie, and most perfectlie*, that is, all the giftes and graces, whatsoever are in al the blessed Angels & men, & those in the most excellēt & high degree, that he might be sufficient for the restoring, ruling, preserving of his Church, and for administring the governement of the whole world, and

for

for administring the government of the whole world, & for the directing thereof to the safety & salvation of his church. *Joh. 3. 34. God giveth not the spirit by measure.* Heb. 1. 9 *Wherefore god, thy god, hath annointed thee with the oile of gladnes above thy fellows.* Isa. 61. 1. *The spirit of the Lord is upon me, therfore hath the Lord annointed me.* The annointing therfore is of the whol perſō, yet with this differēce, *that it is ſo applied to both natures, as is ſignifieth the ordaining of them to the Mediatorſhip.* For he is Mediator according to both natures, who was alwaies present with his Church, evē before the fleſh was born: *But as his annointing deſigneth the communicating of the gifts of the holie ghoſt, ſo his humane nature onlie is meant to be annointed.* For his godhead, becauſe it is alwaies in it ſelfe goodnes moſt perfect, & paſſing meaſure, is not annointed, but annointeth & filleth with gifts & graces both his own humanity, which his godhead doth perſonally inhabite, as alſo the elect & choſē.

Christ annointed in respect of his humanity, not of his godhead, in respect wherof he is annointer.

Wherfore one and the ſame Chriſt, in reſpect of his divers natures, is both annointed & annointer, as raiſer & raiſed. For the father annointeth with the holie ghoſt, but by the Lorde: ſo that Irenæus ſaith pretily, *that by the name of annointing was compriſed and underſtood the three perſons of the godhead, The annointer, the annointed, & the annointing.*

Obiect. *But it is no where read, that Chriſt was annointed.* Anſ. Chriſt was not annointed, typically, ceremonially, or ſacramentallie: but really, and ſpiritually, that is, he recived the thing it ſelfe, which was prefigured & ſignified by the ceremonial annointing: which was the holy ghoſt: as it is ſaide, *Pſa. 43. 97. & Heb. 1. 9. Wherfore god, thy god hath annointed thee with the oile of gladnes above thy fellows.* Iſa. 61. 1. *The ſpirit of the Lord is upon me, therfore hath the Lord annointed me.* As therfore it was meet that Chriſt ſhould be a Prophet, a Prieſt, and a King, not typical, but the very ſignified & true, that is, the great & high Prophet, prieſt, & King: ſo it was neceſſary that he ſhould be annointed not with typical oile, but with the ſignified & true oile, which was the holy ghoſt. For ſuch as the office was, ſuch ſhould the annointing be. But the office was not typical, but the very thing it ſelfe. Therfore ſuch alſo ſhould the annointing be.

Christ annointed ſpiritually.

Hence we learn & vnderſtand theſe two things. The firſt is, *That Chriſt hath this name, not from the ceremonial annoin-*

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sing, but from the thing it selfe, which was thereby signified: because he is that chiefe & high Prophet, Priest, & King, whom, as types, the Prophets, Priests, & Kings of the old testamẽt, which were wont to be annointed with extetnal oile, did represent. The name therfore of the signe or type, that is, annointed, is trãsferred to the thing it selfe, even to the High-Priest, Prophet, and King, Iesus. Another thing that we learne is, *That there is a great difference between this Iesus Annointed, & the Annointed of the old testament.* For 1. *They were onlie certaine types & shadows of this onlie chiefe & true Christ,* that is, of this King, Prophet, and Priest. *Wherfore necessarie was it that they should yeeld and give place to him being once exhibited.* For the thing it selfe being come and exhibited, the types cease. 2. *The annoinsing, that is, the communicating of the gifts of the holy ghost in the typical Annointed, was imperfect & weake. But in Iesus Christ, it is perfect & exceeding great. For in him dwelleth the fulnes of the godhead personallie,* so that he is both the annointed and the annoincer. 3. *He only hath received al the gifts of the holie ghost, and those manie waies more excellent, than they are to be found in al the Angels and men:* because he had them in the highest both nũber & degree. 1. Ioh. 1. 16. *Of his fulnes have all we received. But the Annointed of the old testament received neither al the gifts, neither in the highest degree, but devided, & according to the measure of the gift of Christ, some more, some fewer, & some greater gifts thã some.* 1. Cor. 12. 11. Eph. 4. 7. *Much lesse were they able by their own power and vertue to worke the same in others.*

Christ hath his name, not from the ceremonial annointing, but from the thing thereby signified.

The difference betweene Christ Annointed, and the annointed of the old testamẽt.

Reply. 1. *God cannot be annointed: Christ is god. Therfore he could not be annointed, no not with the prefigured or signified oile.* Aunſ. In some respect we grant this whole reason. For Christ as touching his godhead, cannot be annointed with the gifts of the holy ghost. First, *because not one iot of the gifts of the holy ghost can be added to the god-head, because of the exceeding perfection therof.* And further, *because the holy ghost, by whom the annointing is immediatly administred, is the proper spirit of Christ, no lesse proceeding from him, than from the father.* Wherfore he, as he is god, hath not any thing from the holy ghost, neither doth he receive him, which is already his owne, from any other, but giveth him vnto others whom it pleaseth him. As also no man can give thee thy spirit which is in thee, because that which thou already hast, cannot be given vnto thee.

Rep. 2.

Rep. 2. *According to which nature Christ is annointed, according to the same he is Mediator, that is, the Prophet, Priest, & king of the Church. But according to his humane nature onely he is annointed. Therfore according to that only, he is Mediator.* The minor is thus proved. *To be annointed, is, to receive the gifts of the holy ghost: But according to his humane nature only he received these gifts: therfore according to that only he is annointed.* Ans. The Maior of the former reason is made of a bad & faulty definition: because the definition is of to strait and narrow a compasse. For to be annointed, is not onely to receive the gifts: but also to be designed to some certaine office. In the former sense Christ is annointed according to his humanity only: in the latter, according to both natures. Or, we may aunswere, that the whole reason is faulty, because of an ambiguity in the word *annointing*. For in the maior, it is taken either for the whole annointing, or for that part, which is an ordaining to an office: but in the Minor, it is taken for the other part only, which is the participation of the gifts of the holy ghost. Now then, *according to which nature Christ is not annointed*, that is, neither severally by a designmēt to an office: nether by both a designmēt to an office & a receiving of the gifts of the holy ghost: *according to that nature, he is not Mediator. Christ according to his god-head is not annointed*, both with a designment to an office, and a receiving of gifts: yet is he according to his god-head, annointed by an ordaining or designment to an office. *Therfore he is Mediator also according to his god-head.*

In what sense christ may be said to be annointed according to his God-head.

Christ therfore is Mediator, that is, the Prophet, Priest, & King of the Church in respect of both natures. For vnto the office of a Mediator do mo actions concur, whereof some he executeth by his god-head, some by his flesh: yet so, that they are done and performed together, the properties of both natures being as it were communicated. Wherfore that we erre not here, nor conceive amisse, these two rules are to be observed. The first, *the properties of the one nature in the mediator, are attributed to the other in the concret, that is, to the person, yet still in respect of that nature whose properties they are. This is called the cōmunicating of the properties*, & it is a certain kind of Synecdoche. The second: *The names of the mediatorshippe are attributed to the whole person in respect of both natures, yet reserving still the properties of each nature, & the differences of actions.* For to the performing of the Medi-

Christ Mediator according to both natures.

Mediatorship, the properties or faculties & operations both of the divine and of the humane nature are required.

1. WHAT IS CHRISTS PROPHETICAL FVNCTION.

THe word *Prophet* commeth from the greek word προφήμι, which signifieth to publish abroad things either present, or to come. *A Prophet in general, is a person called of god, who publisheth and expoundeth vnto men the wil of god concerning things either present, or to come, which without some revelation from God remaine vnknown to vs: as being such, to the knowledge whereof men were not able by themselves to come. A Prophet is either a minister, or the head and chiefe of the Prophets, which is Christ. Of Ministeriall Prophets,* some are of the old, some of the new Testament. Of the new testament, some are specially so called, some only in generall. The signification of the name Prophet.

The Prophets of the old testament were persons immediatly called and instructed of god himselfe, either by instinct, or by dreams, or by divine visions, or by speeches had by god with them, that they should declare to men, to whom they were sent, the true doctrine concerning god and his worship, and cleanse & cleare it from errors & corruptions; that they should recount & illustrate the promise of the Messias to come, and his kingdome and benefits, of remission of sins & eternall life by and for him, to be given to all beleevers, that they should foretell future events, good & bad, and rewards and punishments; that they should guide, and administer, and order many counsels and offices politicke, or civill, having divine & certaine testimonies to warrant them, that they could not erre in such doctrine, precepts, and counsels, as they propounded in the name of god. Those testimonies were especially these, 1. *The continual consent of the Prophets in Israel, of Moses, & the Patriarks, both one with another, & with those first divine revelations, which were given as the creation in paradise.* 2. *Miracles certainlie comming from god.* 3. *The events of things exactly answering to the sacred oracles and predictions of the Prophets.* 4. *The testimonie of the holy ghost throughly perswading & convincing mens minds concerning the truth of Prophetical doctrine.* Such Prophets were Adam, Seth, Noah, Abraham, Isaac, Iacob, Ioseph, and other. and afterwards Moses, & they who succeeded him among the people of Israel. What the Prophets of the old Testamẽt were.

A Prophet of the new testament, specially so called, *is a person, who by divine instinct, and thorough speciall revelation of the holie* What a Prophet of the

ghost,

newe Testament is.

Ghost, doth certainly foresee & foreshew things to come: As were the Apostles, and Agabus, Acts.11.28.& cap.21.11. *and the Disciples, telling Paul through the spirit, that he should not go vp to Jerusalem,* Acts.21.4.&c. *A Prophet of the new Testament* in general, *is called any, whosoever hath the gift of vnderstanding, expounding & applying the Prophecies & writings of the Prophets, who are properly so called, to the present vse of the church.* So is this word vsed, 1. *Cor.*14.4.5.29. This function & gift of prophecying, that is, of expounding & applying the Scriptures of the Prophets and Apostles to the vse of the Church, is at all times necessarie: That other, of foretelling things to come, not so: and therfore is it but temporary, and for a time.

Christ a Prophet frō the beginning of the church to al eternity.

The great & chiefe Prophet which is Christ, *is a person immediatly ordained of god euen from the beginning & cradle of the Church in Paradise to al eternity, sent of the father to declare the will of god towards mankind, to institute & appoint a ministery, to teach by the word and sacraments, the holie ghost working together with him: and lastlie in the flesh, to preach the gospel, and to make known that he is the son consubstantiall, & of the same substance with the father, and author of the Evangelicke doctrine, kindling it in the harts of men, & not only preaching it, as a minister: & therfore Christ is called the word, onely in respect of the father, of whom in cogitation beholding himselfe: and considering the image of himselfe not vanishing, but subsisting, consubstantial, coequal, coeternal to the father himselfe, he was begottē: but also in respect of vs, because he is that person, which spake to the fathers, and brought forth the living and quickening word, or gospel, out of the bosome of the father.*

What Christ according to his prophetical function was to doe.

Wherfore *the prophetical function of Christ is,* 1. *To open & declare vnto men god & his secres wil,* of saving beleevers by & for him, shewed vnto him immediatly frō god himselfe. 2. *To fine & purifie the Law* and worship of god *from corruptions,* Mat.5.6.7. he interpreteth the law. *Joh.*1.18. *The son which is in the bosom of the father, he hath declared him.* Ioh.8.26. *The things that I have heard of the father, those speake I to the world.* 3. *To open the promises of the gospel concerning himselfe to be borne, to suffer, and to die concerning remission of sinnes, our reconciliation vnto god, and of salvation and everlasting life.* 4. At length also *assuming and taking vnto him humane nature to teach vs his voice to the wil of god concerning vs, and towards vs, & to confirme this doctrine by Miracles.* 5. not only to give oracles & prophecies, to open the wil of god

by

by prophets,& to teach & expound himselfe present in humane nature: but also *to ordain & institute the ministerie of the word & sacraments*, that is, *to cal & send Prophets, Apostles*, & other ministers of the church, & to furnish thē with giftes necessarie to this ministerie. *Ioh.20.21. As the father hath sent me so send I you.* Eph.4.15. *He (Christ) hath given some Apostles, and some Prophets, some Doctors.* Luk.21.15. *I will give you a mouth & wisedome, where against all your adversaries shall not be able to speak, nor resist.* So 1.Pet.10. The spirit of Christ is said to have spoke by the prophets. 6. *To give the holie ghost.* Mat.3.11. *He will baptise you with the holie ghost, & with fire.* 7. *To be through his own & others ministerie effectual in the harts of the hearers*, that is, by his spirit to lighten our minds, that we may vnderstād those things which he teacheth vs of god & his wil, either by his own voice, or by the voice of others: Luc.25.45. *Then opened he their vnderstāding, that they might vnderstād the scriptures.* 8. *To effectuate also that which by the efficacie of his spiris he speaketh in our harts*, that is, to move our will, that we maie yeeld our assēt & obediēce to those things, which by his teaching we learn & know. Eph.2.25. *Christ gave himselfe for the church, that he might sanctifie it & cleanse it, by the washing of water through the word.* And these things Christ did, & doth performe even from the beginning of the Church, to the end of the world, & that by his own authority & power: & for this verie cause is called the *Word*. Mat.11.27. *No mā knoweth the Father but the Son, and he to whom the Son will reveale him.* Ioh.5.21. *As the Father, so the Son quickneth whom he will.*

By these things which have bin now spokē, is also vnderstood, what differēce there is between Christ, & other Prophets, both of the old & new testamēt: & why he is the chief Prophet & Doctor. The differēce & eminencie consisteth in his nature & office. 1. *Christ is the verie son of god & god & Lord of al, and doth immediatlie vtter the words of the father, and is the Embassador & mediator sent of the father.* Other Prophetes are onlie mē & his servants, called & sent by him. 2. *Christ is author & reveiler of the doctrin, & therfore the Prince of al Prophets.* Others ar signifiers of that which they have received frō christ For whatsoever knowlege & Prophetical spirit is in them, al that they have frō Christ reveiling & giving it to thē. Therfore is *the spirit of christ said to have spoke in the prophets*, neither

hath

hath he opened only to the prophets the doctrin which he teacheth, but also to al the godly. *Joh.1.16. Of his fulnesse have we al received*, that is, al the elect, evē frō the beginning of the world vnto the end. *Ioh.1.18. No man hath seen god at anie time, the onlie begotten son, which is in the bosome of the father, he hath declared him.* 3. *His Prophetical vvisdom is infinit, & perfect, and therfore in al gifts he excelleth others.* 4. *This Prophet Christ, appointeth the ministerie, sendeth & ordaineth Prophets, & Apostles he giveth the holy ghost, & gifts necessarie for the Prophets, Apostles, & al ministers of the vvord, to the performing of their dutie. Ioh.16.14. He shal receive of mine, and shal shevv it vnto you. He wil lead you into al truth.* 5. *Christ himself is not onlie author of the doctrin, and erector and maintainer of the external ministerie, but also by his ovvn and other prophets voice, and outvvard ministery, he preacheth effectuallie to men invvardlie through the vertue & vvorking of the holie ghost.* Others are only the instrumentes of Christ, & that arbitrarie, & at his disposition & direction. 6. *The doctrin of Christ, vvhich being made man, he vttered by his ovvn and his Apostles mouthes, is much more clear and ful, thā the doctrin of Moses, and the Prophets of the old testament. Christ therfore hath authoritie of himself: others from him: if Christ speake vve must believe him for himself: others, because Christ speaketh in them.* These things are expresly proved by these places of holie writ, *Heb.1.1. At sundrie times, and in divers maners god spake in the old time to our fathers by the Prophets: In these last daies he hath spoken vnto vs by his son.* And, cap.3.3. *This man is counted vvorthie of more glorie thā Moses; in as much as he which hath builded the house, hath more honor than the house.* Ioh.16.14. *The spirit of truth, vvhich I vvil send you, shall receive of mine, and shal shevv it vnto you.* Mat.17.5. *This is my beloved Sonne, in whom I am vvel pleased. Hear him.* Luc.10.16. *He that heareth you, heareth me: and he that despiseth you, despiseth me, and him that sent me.*

3. WHAT CHRISTS PRIESTHOOD IS.

A priest in gene all.

A Priest, in general, *is a person ordained by god to offer for himselfe and others oblations and sacrifices: to praie for others, and to instruct.* Vnder praier is comprehended blessing, which is to wish them good from God.

A typ'call Priest.

There is one Priest which is signifying, or typical, another signified. The typical Priest was a person appointed by God, 1. *To offer typical*

Sacri-

sacrifices. 2. *To make intercessiõn for himself & others.* 3. *To declare to the people the doctrin of the law, & the promise of the Messias, & true sacrifice which was to come.* Such were al the Priests of the old Testamẽt. For these three properties which we have reckoned, were common *to the High Priest* with other inferiour Priests. But some things the High-Priest had proper & peculiar to himselfe. 1. *That he alone entered into the tabernacle, called the holiest of al, or Sãctuarie, & that but once everie year, not without blood, which he offred for himself & the people, burning incense there, & making intercession for the people.* 2. *That his raiment was more gorgeous.* 3. *That he was set over the rest.* 4. *That he onlie was consulted of questions or matters doubtful, waightie & obscure, whether appertaining to religion, or to the commõ wealth, & did return the answers of god for the Princes & the people.* 5. *And therfore did govern & order some counsels & offices of the state & kingdõ, & did see, that al things were lawfullie administred.* The inferiours were al the other Priests of the old Testamẽt, whose office it was, *to sacrifice, to praie, to teach the doctrin of the Law, & the promise of the Messias to come, and to make intercession for themselves and others.* Wherfore, though al the Leviticall Priests were a type of Christ: yet the most notable type was the High-Priest, for that he in mo things represented Christ our verie true, celestial, and perpetual High Priest.

The high Priest.

1. Ob. *But it was the Prophets office to teach. Therfore the Priests differed nothing from the Prophets.* Ans. Both of them, both the Prophets & the Priests did teach the people: & it might so fall out also, that the same was both a Priest & a Prophet, as it is read of Ieremie. But this was not perpetual, but accidentary; Because, 1. *The Priests were ordained out of one certain tribe, namelie the Levitical, but god raised up Prophets out of anie tribe.* 2. Ther is a great differẽce betwixt thẽ, as touching their fũctiõ of teaching. For *the prophets were called extraordinarilie & immediatlie by god himself, & so received from him the doctrine which they were to declare vnto mẽ.* 3. *They were so guided by the special motion of the holie ghost, that they could not err in that doctrin, which they vttered vnto men in the nãe of god.* But the Priests, as Priests, 1. *were ordinary ministers of the old church.* 2. *were appointed by mẽ.* 3. *were tied to the doctrin of Moses & the prophets, which they learned, not from God immediatlie, but mediatlie by men.* 4. *They might erre in doctrin & counsel, & did erre oft, when they departed*

The difference between the Priests & Prophets in the old testamẽt.

frō the rule of the prophets. Wherfore as touching their function of teaching, the Prophets differed frō the Priestes of the olde Testament, after the same sort, as in the new testamēt, the Apostles from other Ministers and teachers of the Church.

Christ the true and prefigured high Priest.

The signified, & true, & onlie High-Priest, is the Son of God, immediatly ordained by god the father himself, & annointed by the holie ghost, to reveale vnto vs the secret wil of god, & his counsail towards vs, & by assuming humane nature, offer himselfe a sacrifice propitiatorie for the sins of al mankind, to obtain for vs, by his intercession vnto the father, remission of sins and eternal life: and lastlie to applie effectuallie his sacrifice vnto vs, both by imputing it, and also by illightning and moving the elect, by his word & spirit, to receive it with a true faith, havīg this testimonie, that he is certainly heard of his heavenlie father, for al those for whom he maketh intercessiō: and withal, having power to collect and gather his Church.

Christs intercession.

Wherfore, there are four principal parts of Christs Priesthood. First, *To teach men both outwardlie by his voice, & the voice of his ministers, and inwardlie by the efficacie of his spirit.* Secondly, *To offer himselfe a sacrifice and ransome ful sufficient and acceptable vnto god for the sins of the world.* Thirdly, *To make continually intercession for vs vnto the father.* For this intercessiō is proper vnto the Son: First, *not onlie because himself līving on earth, in the time of his flesh, was made a suppliant and a sacrifice for vs vnto his father.* Secōdly, *but also because he earnestlie and desirouslie wil accordīg to both natures, that the father for his sacrifice once accomplished on the crosse, remit vnto vs our sins, and restore vnto vs righteousnes & life.* Thirdly, *that the father, looking vpon the sacrifice and wil of his onlie beloved son, receiveth al belevers into his grace and favour.*

Wherfore, the son in respect both of his merit & wil to save vs, & of his fathers cōtinuall beholding & looking thereon, hath frō everlasting made intercessiō, & also doth now & for ever in heavē, appearing before his father, make intercessiō for al the elect & chosen. *To praie for the people*, is a thing commō to al Priests: but, *to make intercession both in heaven & earth vnto the father for vs, that our sins may be pardoned vs*, is only belōging to this high and only Priest. Fourthly, *to applie his sacrifice vnto al those, for whom he praieth.*

And he applieth it. First, *when he procureth by praier, the father*

to impute it vnto vs, that is, to receive vs for it into favor, & for it to love vs. Secondly, *when himself also for the same his sacrifice sake, doth receive vs into favor.* Ioh. 17. 19. *Father, for their sake I Elise I my selfe.* Thirdly, *he endueth vs with true faith, whereby we also may apply his satisfaction vnto our selves,* that is, may be assured & thinke that it is our righteousnes, whereby we may stand in the presence of the Lord. Christ applying of his merit vnto vs.

Hereby also it is cleare, in what other Priestes differ from Christ. 1. *These teach only by their outward voice, & not by the inward working also of the holy ghost.* 2. *They do not make continual intercession, neither doe they alwaies obtaine what they aske.* 3. *These apply their benefits vnto no man.* 4. *They offer not themselves a sacrifice for the sins of others.* For al these things, can be and are performed by Christ alone. The difference betweene Christ and other Priests.

WHAT IS CHRISTS KINGDOME.

A *King is a person ordained by god to governe in a people, & beare rule above, according to honest lawes, & so have power to reward the good, & punish the bad, & to defend his subiects against their enemies, having no superiour governor above him. The King of Kings Christ, is a person immediatly ordained of god, to gather & rule by his word & spirit his church, purchased by his bloud, and to defend her being subiect vnto him, & serving him, against all her enemies both corporall & spirituall, & to reward her with eternall rewards, but to cast her enemies into everlasting paines and torments.* A King in generall. Christ a King.

Wherfore, Christs royal office is, First, *to rule by his word & spirit his Church, gathered out of al nations frō the beginning of the world.* For that it maie go well with vs vnder this King, it is not enough, if he outwardly teach vs, what he would have vs, his subiects, to perform, vnles also by his spirit he move our hartes and cause vs to be obedient to his commandements. Christes Kingdome.

Secondly, *To defend and preserve this his Church in this life, against all both inward and outwarde, domesticall and forraine foes,* which also he doth performe, while not only by his powerfull hande he is ever present with vs, but furnisheth vs also with those weapons, wherewith our selves also may constantly & happily enter the combat against our most mighty foes, and vtterly vāquish & discomfit them. This sacred harnes & warlike furniture is described *Eph. 6. 13.* Thirdly, *to make his Church partaker of the blessings of his kingdome, and to glorify her, raised vp frō dead, with everlasting glory & blisse.* Fourthly, *To overcome & rule*

rule his enemies by his might & power, and at length to thrust them down, being fullie overcome and conquered, into eternal torments.

We are in this place *to observe the difference of the prophetical, Priestly, & roial office, both of the who were in the old testament, and of christ, & of our selves. As the old testament, they were types, or rightlie call Prophets, Priests, & Kings. Christ is indeed the true prophet, king & priest, which they prefigured: we are prophets, kings, and priests, by participatiõ, as having Christs dignities cõmunicated with vs. Now then, let vs see what is our prophetical, priestly, and roial office.*

OF THE COMMVNION OF THE FAITHFVL, OR CHRISTIANS, WITH CHRIST.

IN the 32. Question we are instructed, *concerning the inunctiõ, or annointing of the faithful, namelie, when they are called Christians or annointed: & what is the duty of christians, & what their comfort;* whereof this name doth advertise them. Here then is discoursed the common place, *concerning the communion* of Christ the head of the faithful, his members, & of the functions of these his members. Hereof foure things come to be considered.

1. *What is the annointing of christians, or whence beleevers have the name of christians, or Annointed.*
2. *What is the* Prophetical *function of christians.*
3. *What their* Priesthood.
4. *What their kingdome.*

1. WHAT IS THE ANNOINTING OF CHRISTIANS.

Who is called a Christian.

LVke. Act. 11. 26. testifieth, *that the name of christians first began to be vsed in Antioch, in the Apostles time, when as before time they had bin termed by the names of brethren & disciples.* The name *christiã is derived from christ:* & in generall *he is called a christian who is a disciple of christ, & followeth his doctrine or life: & who being inserted into Christ, hath communion and fellowship with him, whether he be such indeed, or onlie carrieth a face or shew before him of being such.* For there are two sorts of christiãs: some *seeming or counterfeit, and outward, but not true,* that is, hypocrits: others *seeming & true.* For not every seeming christian, that is, who is in outward cõversation a christiã, is an hypocrit: though every hypocrit is a seeming christian. *They are called seeming, but*

Seeming and false hearted Christians.

not true Christians, who being baptized, professe in word and life, or outward conversation the doctrine & faith of Christ, and are in the company of those which are called, but are not partakers of Christs benefits, being destitute of true faith and conversion. Therfore they are not the true and lively members of the Church. *Mat. 20. 16. Many are called, but few chosen. They are both seeming and true Christians, who being received by baptisme into the Church, acknowledge and professe Christs doctrine, and being ingraffed into Christ by a true faith, are made partakers of al his benefits, and being regenerated by the holy ghost, lead a life worthy of true Christians.*

Seeming and true harted Christians.

Furthermore, of hypocrits we are not here to speake, but of those, who are both without and within, that is, are truely Christians, & annointed of Christ by the holy ghost. *The annointing of these* therfore, wherof they take the appellation of Christians and annointed, *is, that being through a true faith engraffed by baptisme into Christ, as members into their head, they are made true partakers of his annointing.* For first, *he communicateth with the his Propheticall, Priestly, & royal function,* that is, he ordaineth & maketh them Prophets, Priests, & Kings. Secondly, *he annointeth them with the true oile, that is, he powreth into them the gifts of the holy ghost, wherwith they being furnished, may easily and rightly discharge their function.* For the holy ghost is not idle in vs, but worketh the same in vs, which he doth in Christ, albeit those graces and giftes in Christ are farre more excellent both in number and degree. These things are expressely shewed by these places of Scripture. 1. Cor. 6. 15. *Know ye not, that your bodies are the members of Christ?* Iohn. 2. 20. *Ye have an ointment from him that is holie, and ye have known al things.* Act. 2. 23. *This Jesus by the right hand of God, hath beene exalted, & hath received of his father the promise of the holie ghost, and hath sheded forth this which ye now see & heare.* 1. Pet. 2. 29. *Ye are a chosen generation, a roial priesthood.* Revel. 16. & 9. 5. *Thou wast killed, and hast redeemed vs to God by thy blood, out of every kindred, and tongue, and people, & nation. And hast made vs unto our God, Kings, and Priests, and we shall raigne on the earth.* By these places are these two things manifest: one is, *that our annointing is bestowed of Christ:* the other, *that it is bestowed onlie upon those who are the members of Christ.* *And to be the members of Christ: il nothing else, than to be conioyned & united to Christ, by the same spirit dwelling both in him and vs: and by this spirit to be enriched with such righ-*

The annointing of Christians.
1. Is an ordaining of them to an office.
2. A bestowing of gifts on them.

What is to be Christes member.

righteousnes and life, as it is in Christ, to be conformed vnto Christ: & seeing this righteousnes, so long as we remain in this mortall body, is vnperfect, to be acceptable vnto god for the righteousnesse of Christ, which is imputed vnto vs. Rom.8.11.1.Cor.6.17.Eph.4.15.16.1. Cor.12.13.Rom.8.1.&c.

The similitude of mans bodie to declare our vnion with Christ.

Now the similitude of the head & members of the same bodie, is most fit & appliable to declare that most streight & indissoluble coniunction of vs with christ. For first, *As al the members of the bodie are knit to one & the same head, & consequently to one an other, by sinewes & fleshly ligaments, & draw their life, sense, & al their motion, by the ministery of the spirits, from the one head, so long as they remaine vnited to their head, & among themselves: so Christ is that one & quickning head, to whom al the elect, who are the liuing members of the Church, being vnited by the holy ghost received through faith, are quickned, & are knit also among themselves, by the meanes of mutual charitie.* Which charity and dilection must needes be there, if we be ioyned vnto the head. For the connexion of the members with the head, is the originall & cause of the coniunction of the members among themselves. For the quickning spirit of Christ doth not flowe out of one member into another, but out of one Christ, as the head, into al the members of the Church. *Ioh.15.26. I will send vnto you from the father, the comforter, the spirit of truth.*

Secondly, *As in mans bodie are divers gifts & functions of the members, & yet but one life & soule quickning & moving al the members. So in the body of the Church are divers gifts & functions, & yet but one spirit, by the benefit whereof each member maie doe his function.* Thirdly, *as the head is placed in the highest place, & therefore is of more worthines, & the fountaine of al life: So Christ hath the highest roome and degree in the Church, as in whom the spirit is without measure, and of whose fulnesse all receive: but in the members, as it is, in christians, are certain measures of gifts, which are derived into them from the onlie head and foundation Christ.*

Christ is our Head in three respects.

Christ is our head in three respects. First, *In respect of his perfection:* because he is both God and man: and in gifts, as touching his human nature, excelleth al creatures. *Col.2.9. In him dwelleth al the fulnes of the god head bodilie. &c.* He alone giveth the holy Ghost. *Mat.3. This is he, who baptiseth with the holie ghost.* Secondly, *In dignity, or order, glory, maiestie, power, authority, which in his humane nature glorified, he now openlie sheweth forth*

and

& declareth. For as god created al thinges by him, so *hath he made him heir of al things.* He.1.2. *and the ruler of his house.* He.3.6. Thirdly, *In respect of his office.* For he is over everie mẽber of the Church, he ruleth, governeth, quickneth, nourisheth, & confirmeth them, so as they continue ioined in him, with the rest of the members.

We are also in three respects the mẽbers of Christ. Fir*st, because by faith and the holie ghost, we are ioined vnto him, & also are knit together amongst our selves, as the members to the head, and one with another.* And this coniunction of the members of this bodie amongst thẽselves, is no lesse requisite & behooveful for the safetie of the Church, thã the coniunction of the whole bodie with Christ the head. For if thou separate the arme frõ the hand, thou shalt separate it also frõ the head, & so it shal no more have life. Secõdly, *Because we are quickened & guided of him; and from him, as the fountain, we draw al good things:* so that except we continue in him, we have not eternal life in vs: as neither the members sundred from the bodie, retaine life any longer. Thirdly, *Because as in mans bodie are divers facultĩes & functiõs of the mẽbers: so are the gifts & functions divers of the mẽbers of christ in the church. And as al the actions of the partes of the bodie are imploied & referred to the preservatiõ therof: so al the members of christ whatsoever they purpose or do, that ought they to imploy and referre to the profit and vtilitie of the Church.*

We are in three respects Christs members.

2. WHAT IS THE PROPHETICALL FVNCTION OF CHRISTIANS, that is: in what sense they are, and are called Prophets.

CHrist maketh vs partakers of his Prophetical honor or office, not only in this, that himself prophecieth vnto vs that is, effectually instructeth vs by his word & spirit, but also because he wil & bringeth to passe, that we maie also prophecie, by professing & celebrating god. According as it is said, *Acts 2.17. I wil powre out of my spirit vpon al flesh, and your Sons and your Daughters shal prophecie. Mat.10.32. Whosoever shal cõfesse me before men, him wil I confesse also before my father, which is in heaven.* Our prophetical office therefore is, 1. *Rightly to vnderstand & embrace the doctrin perfect & necessary to saluation cõcerning god & his wil.* 2. *That every one in his place & degree pro-*

Christians are Prophets in knowledge. In confessiõ.

fesse the same being understood faithfullie, boldly, constantly, in word and life, thereby both to celebrate god, and to bring many scholers & disciples vnto Christ.

The difference betweene Christs Prophetical function & ours, is, 1. *That Christ hath the spirit without measure, we by measure.* For it is the proper spirit of Christ which floweth from him, & is powred into the harts of men: we have him by gift. He being but one, hath al the gifts of the holie ghost, & those in the most excellent degree: al we have but only some, and those far inferior. 2. *That christ effectuallie teacheth, by moouing the harts of mē to accord & assent the sound & voice of others without the inward sound & voice of the holie ghost, doth only strike the ears, neither pearceth it vnto the hart.*

3. WHAT IS THE PRIESTHOODE OF CHRISTIANS.

Christians ar Priestes.

CHrist maketh vs partakers of his Priesthood, not onlie, *because he sanctifieth himself for vs*, Ioh. 17. 19. *and impuisth & giveth his sacrifice to vs, that for it we maie be received of him, & god the Father into favour, and maie be endowed with the holie Ghost, & eternal life, even as if in our selves that sacrifice were accomplished, & satisfaction made for our sins:* but furthermore, *because he maketh vs also Priests vnto god.* Which he doth after a double maner. 1. *When by the efficacie of his spirit he worketh in vs those things, which we maie offer vnto god for a sacrifice.* 2. *When by his merits and intercession vnto his father, he causeth our sacrifices, albeit unperfect & stained with our sins, to be notwithstanding pleasing and acceptable vnto God.*

1 By the imputation of Christs merite.

2. By offering the sacrifice of thankesgiving.

Wherfore the Priesthood of Christians is to invocate on god known aright, to offer vnto God al our life, certaine Sacrifices, namely *Eucharistical*, even sacrifices of thākesgiving, sanctified by the sacrifice of Christ, these sacrifices of praise or thākesgiving are: 1. *That we offer up our selves wholie vnto god to obey him*, that is, that we we mortifie the old mā in vs, & begin new obedience, both inward & outward, according to al the commandements of the law. 2. *Everie one to doe the duties of his own vocatiō.* 3. *To instruct others.* 4. *To praie for themselves & others.* 5. *To give almes to others.* 6. *To undergoe & suffer cheerfully, manfully, & constantlie the crosse, that is, calamities, persequution,*

contempt

contempt, banishments, and even death it selfe, for the confession of the truth, and the glorie of god. In summe: The Priesthoode and sacrifices of Christians are, the worship of God, commãded in his Law, or al good workes, done of those, who are reconciled to God, to this end, as thereby to obey God, and doe him honour.

Wherfore the Priests of the new Testament are al Christians, both teachers & hearers, as they begin new obediẽce in the knowledge, & faith of the son of god. *Rom. 6. 13. Give your members as instruments of righteousnes vnto god.* Again 12. 1. *I beseech you, that ye give vp your bodies a living sacrifice, holy, acceptable vnto god, which is your reasonable serving of god.* Again. 15. 16. *Grace is given me of god, that I should be the minister of Jesus Christ towards the gentiles, ministring the gospel of god, that the offering vp of the gentiles might be acceptable.* Luk. 22. 32. *When thou art cõverted, strengthe thy brethren.* Phil. 2. 17. *Though I be offered vp vpon the sacrifice & service of your faith, I am glad.* 2. Tim. 4. 6 *I am now readie to be offered.* Col. 1. 24. *Now reioice I in my sufferings for you, and fulfil the rest of the afflictions of christ in my flesh, for his bodies sake, which is the Church.*

Our sacrifices different frõ Christs sacrifice.

Now our sacrifices differ, as wel as the sacrifices of the old Priests, from Christs sacrifice. First, *Christ offered vp to[gether] a Sacrifice both of thankesgiving and propitiatorie: We offer vp onlie Sacrifices of thankesgiving.* The old Priests also offered vp sacrifices of thankesgiving: because these belong to the whole Church, even from the beginning, to the ende of the world. But those sacrifices which they offered besides, were onlie typicall. But no sacrifices of the new tewament are typicall, but either eucharisticall and of thankefulnesse, as are ours: or propitiatorie, as is the obedience of Christ onlie, performed for vs in suffering our punishment. For he offered not a typicall or figurative, but the real or figured and signified sacrifice, as beeing not a typicall, but the signified Priest. *Secondlie*, the sacrifices of Christ *are both perfect: ours unperfect and defiled with manie sins.* Thirdly, *The sacrifice of Christ pleaseth god for it selfe, and for the vvorshipers that is proper in it selfe, and meriteth remission of sins and eternal life of god for vs: because it is the death of the verie son of god. Our sacrifices* merit nothing of god, *and please him, not for themselves, but for Christs sacrifice, vvherevvith they are sanctified.*

4. WHAT IS THE KINGDOME OF CHRISTIANS.

Christians as Kings.

1. By partaking of his victorie and roialtie.

2. By having in themselves through him, a power to overcome & overrule both their enimies and all creatures.

VVE are made partakers of Christs kingdome, First, *Because he is our King, and doth communicate his victorie and glorie against his enemies and ours, with vs, & maketh vs by faith, citizens of his kingdom, the sons of god, his brethrē & coheirs.* Secondly, *Because by the vertue and operation of his spirit, he also maketh vs Kings:* that is, the Lords over al creatures, conquerers of our enemies, & partakers of everlasting blisse & glorie. *Iohn.* 16.33. *Be of good comfort, I have overcome the vvorld.* Revel. 3.21. *To him that overcommeth vvill I grant to sit with me in my throne.* Luc. 22.30. *That he may sit on seates, and iudge the twelve tribes of Israel.* 1. Cor. 3.21. *All are yours.* Our royall office therefore is, 1. *That we are Lords over al creatures:* 2. *That by the vertue of christs spirit (who hath restored vnto vs our lost royal & heavēly dignitie, over al our enemies) we fight continually against sin, the vvorld, the Divel, and the flesh, & overcome.* Which we doe, *vvhen as by a true faith we are reconciled, that we have remission of al our sins: and when by the same faith we receive the holie ghost to regenerate vs even in this life, as touching the beginning of our conquest.* 3. *That at length all our enemies being by the grace of christ fullie brought under, we enioie eternal blisse & glory,* that is, the heavenlie kingdom, which by the working of the holie ghost is begunne in vs in this life, and which we now possesse in hope, but then shal in ful possessiō inherit. 1. *Tim.* 1.18. *Fight a good fight, having faith and a good conscience.* 2. Tim 2.12. *If vve suffer, vve shal also raigne vvith him.* Matthew. 25. 34. *Inherit yee the kingdome prepared for you from the foundations of the vvorld.*

The differēce betweene Christs kingdome & ours.

There is notwithstanding a difference betweene the kingdome of Christ, and ours. For 1. *The kingdome is hereditarie vnto Christ. For he is the naturall Sonne, and therefore by nature King: but ours is by right of adoption.* Christ as the naturall son is ruler over his house. Heb. 3.6. *VVe are by and for him, the adopted sonnes of God.* 2. *Hee alone by full right is King over all creatures simplie, but especiallie over the vvhole Church of the holie Angels and men. But vve neither are, nor ever shall be the kinges*

Kings & head of this church, but only over other creatures, which are compelled to serve vs, we are Lords, adorned with glory, maiesty, & no common excellency of gifts: & over all wicked men & Devils, whom we shal iudge, subscribing, & yeelding our consents to the iudgment of Christ in condemning, and destroying them. *Mat.* 19. 28. *Ye shal sit vpon twelve seats, iudging the twelve tribes of Israel.* Wherfore the Pope of Rome lieth, when he avoucheth himself to be the head of the Church. 3. *He conquereth his enemies by his own power: we in him, & by him.* Ioh. 16. 33. *Be of good comfort, I have overcome the world.* 4. *He alone ruleth the Church, with the scepter of his spirit and word, moving our harts, and restoring in vs the lost image of god: we are ministers and administrators of the outward word and rites: we cannot give the holy ghost, as it is said, Mat.* 3. 11. *I baptize you with water, but he that cometh after me, he wil baptize you with the holie ghost, and with fire.*

The sum of al is: *In the old testaments were Prophets, Priests, and Kings, typical: Christ is those three in signification, & in truth: we by participation from him.* Wherfore, *to believe in Christ, is not onlie to know, that Jesus is the annointed*, that is, the chiefe Prophet, Priest, & King, *but to be perswaded, that he is such also vnto me, and maketh me also partaker of his vnctiō or annointing, that by the vertue of the holie ghost, I maie also be a Prophet, a Priest, & a King*, that is, confesse & celebrat god known vnto me, offer vp vnto him al my life long the sacrifice of praise & thankfulnes, fight and war manfully against sin, the world, and the devil, and at length bear rule over al mine enemies, and the creatures, being adorned with everlasting blisse and glorie.

To beleeve in Christ.

I BELEEVE IN HIS ONLY SONNE.

TO beleeve in the onlie, or onlie begotten son of god, is to beleeve, 1. *That this Jesus is the natural & only son of the eternal father, begotten of his substaunce from everlasting*, and therefore god by nature, neither having as touching his god-head any brethren. 2. *To beleeve that by & for this his natural Sonne I have also obtained the grace, right, and name of the sonne of God, we are adopted by God to be his Sonne.* Ioh. 1. 12. *As many as received him, to them he gave power to be the sons of God.* And Eph. 1. 6. *God with*

with the glory of his grace hath made vs accepted in his beloved. Because Christ is the naturall son of God, therfore he is able to make vs the adopted sons of God: yet so, that the assumption and taking of our nature was to come between. Hither appertaineth the common place concerning the son of god: wherin these foure questions are to be considered.

1. *How manie waies men are called sonnes.*
2. *How Christ is, and is called the son of God.*
3. *Why his only begotten and first begotten.*
4. *Whether the son be coeternal with god the father.*

1. HOW MANIE WAIES MEN ARE CALLED SONS.

A naturall Sonne.

EVery son is a son either by nature, or by grace. *A son by nature, or a natural & proper son is he, who is partaker of his fathers nature and essence*: or, *who hath the essence or nature of him, whose son he is, communicated vnto him, & that either wholy, as Christ in respect of his God-head*: for vnto him the father by begetting him communicated his essence whole & the same: *or in parte, as men, vnto whom is communicated some little severed portion of their fathers essence.* Wherfore a naturall son beginneth at one and the same time both to be, and to be a sonne.

A Sonne by grace.

A sonne by grace is he, who hath the right & name of a son, not by nature, that is, not that he was procreated out of his substãce, whole son he is called, *but only by a free gift of his, & by favour.* So is he said the son of god by grace, who not by nature, but by Gods gift, is called his son. *Now the sons of god by grace are of three sorts*: some *by grace of creation*: some *by grace of adoption*: some *by grace of vnion.* The sons of god *by grace of creatiõ are angels, & our first parents before their fal.* For that god should creat them, & conforme them vnto himselfe, that is, make them righteous & blessed, and that now also he maintaineth those blessings in thẽ, it is his benefit & gift proceeding of his grace And therfore god created them, that he might accoũt them for his sons, and they againe acknowledge & magnify him as their bountifull and benigne father. And although they were not borne of the substãce of god: yet neither were these at any time, not his sons, but at one & the same time began both to be, & to be the sons of god. *A son by grace of adoptiõ, or an adopted son, is he, who not by birth, but only by the law & will of the adopter receiveth the right & nãe of a son, so that he is in the same place*

The Sonnes of God by grace of creation.

Sonnes by grace of adoption.

with

with him, as if he had beene borne of him, whereas before he had been no son. Wherefore an adopted son beginneth not at the same time to be, and to be a son, but he sometime was, when yet he was not a son. After this sort, that is, by adoption, are our first Parents after this fal, & so also are al the regenerat, the sons of god. For these by nature are the children of wrath, but are adopted to be the sons of god, & are made Christs brethren, not by any merit of their own, but freely by & for Christ *Eph.* 2. Furthermore, *our fraternity & brotherhood with Christ, consisteth in these foure things, 1. In the likenes and similitude of our humane nature.* For he is true man, procreated of the bloud of Adam, the common father of vs all. 2. *In the fatherlie love and bountifulnes of god towards vs*, who for Christs sake embraceth vs as his sons, and heapeth vpon vs his benefits. 3. *In our conformity and correspondence with Christ*, which is wrought by the holy ghost, whom he bestoweth on vs. 4. *In the consummation and accomplishment of his benefits*, that is, in perfect and eternal righteousnes, blessednes, and glory. In respect of the three latter, we are the sons of god by adoption. *The sonne of god by grace of conception or vnion is Christ alone, in respect of his humane nature*, which by the special working of the holy ghost, being conceived, formed, and sanctified in the Virgins wombe, was personally vnited vnto the word.

Our fraternitie and brotherhoode with Christ.

The sonne of god by grace of vnion.

A TYPE OR FIGVRE OF THE SONS OF GOD.

Every sonne of God is either
- *By nature, and proper: as is the* WORD *only, who hath by birth his fathers nature and substance communicated vnto him whole and the same.*
- By grace, either of
  - *Creation, as Angels, and Adam before his fall.*
  - *Conception & vnion, as Christ according to his humanitie.*
  - *Adoption, as Adam after his fall, and all the regenerate.*

2. HOW CHRIST IS THE SONNE OF GOD.

Christ is the son of god by nature, according to his godheade.

Christ is the son of god according to both natures, but in diverse respects. *According to his godhead he is the son by nature, and his natural, or proper and only begotten son*, because according to this

this nature he alone was frō everlasting begotten of the substance of his father, after a maner altogether ineffable, being of the same nature & essence with him. *Joh. 5. 26. As the father hath life in himselfe, so likewise hath he given to the sonne to have life in himselfe.* The eternal father therfore hath communicated vnto his sonne the life, wherby both himselfe by himselfe necessarily is, and maketh all other things to be: which life is that one and eternal Deity creatresse and defendresse of all things. *According to his humanity, he is not the naturall and proper sonne of god,* because his humanity as touching it selfe, is not the person, and it issued from the substance of his mother, not from the substance of god. *But he is the sonne of god by grace, not of adoption,* because he was at no time not his son, as that he should be made of no son, or of the sonne of wrath, the son of God; *but by grace of conception by the holie ghost, & of vnion with the word.* For his humanity was from the very womb sanctified and vnited to the Godhead of the *Word*, which Godheade is the son by nature. And that a masse of flesh in so marveilous maner, by the power of the holy ghost, should be severed out of the flesh of the Virgin, & that therof being sactified, should be formed a true humane body, that is, quickened with a humane soule, and the same to be vnited to the very son of god into one person and subsistence, was not the merite of his humane nature, as which had not as yet any being, & is in it selfe but a creature, but the special and free gift or benefit of God as Paul in plaine words declareth, *Col. 1. 19. It pleased (saith he) the Father, that in him should all fulnesse dwell.* And Phil. 2. 9. *God hath given him a name above every name.* Christ therfore as touching his humane nature was as the son of God by grace, even presently from that very moment when he began to be born man, and that therfore, because by the vertue of the holy ghost he was borne, of the substance of the Virgin, pure frō all staine or corruption, and so was personally vnited with the *Word*.

Christ is the son of god by grace of vnion, according to his manhoode.

That Christ according to his flesh was a sonne by grace, not by merit of his humane nature.

Objection. *Every sonne is either naturall or adopted: Christ according to his humanity is not the naturall sonne of god: he is therfore the sonne of god by adoption.* Answ. The Maior of this reason, albeit it may be granted according to civill constitutions, yet is it false in divinity, because it compriseth not a perfect and sufficient enumeration of the sonnes of God. For there

there are Sons of god by grace, as the angels, Iob. 1. 6. likwise Christ, according to his humanity, which yet ar not adopted sons. Rep. *Grace is adoption: Christ according to his humanity is the Son of God by grace: therfore he is the Son of God by adoption.* Ans. The Maior of this reason either is particular, and so nothing is inferred therby: or if it be generally taken, it is a fallacie. For grace is more large in signification than is adoption, & is in respect of adoption, as a generall, in respect of a special. For besides the grace of adoption, there is also the grace of creation, in respect of god creating and conforming Angels and men vnto himselfe: the grace of conception and vniō, in respect of God the father, the Son & the holy ghost, forming and fashioning after a singular manner the flesh of Christ in the womb of the Virgin, and vniting it vnto the Sonne.

3. *Why Christ is called the onlie begotten and first begotten Sonne of God.*

CHrist is called the onlie begotten son of god according to his divine nature: Because according to this he alone and only was from everlasting begottē of the substance of his father, & therefore hath no brethren of this generation & nature. For of no other it is said, *that the father giveth hī to have life in himselfe:* & again, *that in him dwelleth al the fulnes of the godhead bodilie.* Ob. *He that hath brethren, is not the onlie begotten. Christ hath brethren. Therfore he is not the onlie begotten son of God.* An. The Maior is to be distinguished. He that hath brethren, to wit, of the same generation and nature, he is not the onlie begotten. Christ hath brethren, but not of the same generation and nature: because not any have bin begotten from everlasting of the substance of god the father. Therfore he is the only begottē lō of god in respect of his godhead. Rep. *He that hath a generatiō or begetting vnlike to the generation of other sons, is in respect therof said to be the onlie begotten. Christ according to his humanity hath a gentration vnlike to the generatiō of other sons of god. Therfore Christ is called, not in respect of anie eternall, but of this temporall & miraculous generatiō, the only begottē.* An. The Maior is true of such a son, as hath a generatiō vnlike in the whol kind, that is, both in nature, & in the maner of the generatiō. But christ according to his humanity hath a generatiō divers frō vs, not as cōcerning his nature, the term or end of his gene-

Christ is the only begottē son of god according to his God-head onelie.

neration, but only in respect of the maner. For he is true mā having a humane nature, the same altogither with ours in kind, but born after a singular maner of the virgin, by the operation of the holie ghost. Wherfore, according to his humanity he cānot be called the only begottē son of god. 1. *Because according to this nature he hath brethren of the same generation & nature.* He. 2. 11. 14. 2. *Because neither the Scripture, neither the church vseth anie such forme of speech.* 3. *Because the word, only begotten, doth not designe the peculiar maner of his conception & generation, but the verie nature or essence it self, which by generating, that is, by begetting, and by waie of birth is produced.*

Why Christ according to his manhood, cannot bee called the onlie begotten.

The first begotten (not the first created) he is called according to both natures. *According to his godhead both in respect of time, & of worthines:* because he, before al, was begotten from everlasting of the father; & is perfect god; and al were made by him; & by, and for him are delivered, & receive the right of sons. *According to his humanity also he is called the first begotte in respect of his worthines onlie & right:* 1. *Because he was begotten after a singular maner.* 2. *Because he hath his subsistēce in the perso of the word, to the vnity wherof the humanitie was assumed.* 3. *Because he hath by his merit purchased the right of sons for others.* 4. *Because in gifts, works, maiestie, authoritie, he vnspeakeablie excelleth al the sons of god, evē Angels themselvs, & is Lord, & head of thē al.* Vnto Christ therfore in respect of his humanitie, agreeth this which of old was signified by the type of the first borne. For after the decease of his father, the first borne took two portions of his fathers goods, when as the rest had each but one. Now the cause of that right was his office & function: For he succeeded into the room of his father, so that he had autority over his family & the rest of his brethren, and did bear rule over them. *Ge.* 27, 29. & 37. So Christ the son of god, hath also right according to his humanity, over the rest of his brethren, & al the sons of god, & he but one, hath received mo & more excellent gifts, thā have al the rest: because he is the Lord of his fathers house, the rest are his ministers. Now because we cānot beleeve, that christ is the only begotten son of God, & much lesse can beleeve in this only begotten Son of God, vnlesse withal we beleeve that Christ is true God, evē the everlasting *Word* of the same substāce, dignity, power, & nature with the father; it remaineth therefore that

Christ called the first begotten according to both natures.

here-

herein briefly we deal against the hereticks, who impugn it.

4. WHETHER CHRIST BE THE SON COETERNAL WITH GOD THE FATHER: OR OF CHRISTS DIVINITIE.

WHē the question is made, *whether christ bee the eternal son of god*, or *whether hee be that one true & eternal god*: these four things are demāded. The first is, *whether the son of god, or the Word be a subsistent, or hypostasis, or person, in the flesh, & before the flesh*: that is, *whether in christ, man, there be besides his soul and bodie, a spiritual nature or substance, which was also existing before christ, borne of the Virgin, and wrought and accomplished the works of god, & is the son of god, & is so called in scripture.* That he is *a subsistent*, the church beleeveth and proveth against Samosatenus, Photinus, Servetus, and others.

The second is, *whether he be a person truelie distinct from the father.* We are to hold that the *Word* is a person distinct from the father, against Noetus & Sabellius, who would have *the same to be the person of the father & the sō, & the holy ghost, which in respect of divers functions & actions is now called the father, now the son, and now the holie ghost.* And therefore were they called *Patripassians* also against Servetus, who confounded the son and the holy ghost.

The third is, *whether he be equal vnto the Father.*

The fourth is, *whether he be consubstantiall, that is, of one and the same substance and essence with the father.*

Those two, namely *equal* & *consubstantial*, are truly & iustly maintained against Arius, Eunomius, Macedonius, &c. & the Tritheits of our time, *who make either the father alone to be eternal, & the son to have bin created of the father before other things: or make the son also coeternal with the father, but inferior vnto the father.* Wherfore by these mēs opiniōs, *the father and the son are two essences, & two spirits, & by a cōsequēt two gods*: according to Arius, *neither eternal nor coequal*: according to the tritheits, *coeternal indeed, but vnequal.* Moreover, there is a double maner of gathering arguments out of the scriptures, whereby the divinitie of the son and the holie ghost, as also other things questioned in divinity are cōfirmed. One is, *when the testimonies of scripture are gathered according to the order of the bookes of*

A double way of gathering testimonies of Scripture.

the bible. The other, *whē as certain orders or sorts of arguments, or proofs are set, vnto which the testimonies of scripture therto belonging are referred.* Both waies are good, & both very oftē necessary for a divine, when he privatly considereth & examineth or discusseth cōtroversies & disputes of divinity, & searcheth what is true in thē. The first way is more laborious, & repeating of the same things: the latter is more short & cōpendious, & more fit & appliable both for teaching, & also that the grouds of the points & opinions of christian religiō may the more easilie be cōceived of the mind, & more firmly stick & abide in the memory, for whatsoever need or vse thereof to come.

THE FIRST CONCLVSION.

The sonne of god is subsistent in the flesh borne of the Virgin, & before the flesh.

THe orders or sorts of argumēts which confirm this conclusion, are eight in number. To the first belong those testimonies, which expresly teach & distinguish two natures in Christ, as that the humane nature was takē by the divin nature. The argumēt is framed thus: *He that assumed the flesh, is other from the flesh, & a subsistent, even before the flesh.* Again, *that which commeth into the flesh, is other frō the flesh, into which it cōmeth: but the son of god, or the Word, is even the very same who assumed & took the flesh, & came in it.* Ioh. 1. 14. He. 2. 14. 16. 1. Ioh. 4. 2. *Therfore the son, of necessitie is another nature from the flesh takē, & a subsistent, even before the flesh born of the Virgin.* For that which is the son, & putteth on, & carieth flesh, it must needs be that the same is a person, & was subsisting before the flesh was taken. Hither also belong al those testimonies, which oppose in Christ his divine nature to his humane nature, or flesh, & distinguish that from this, as Ro. 1. 3. *His son made of the seed of David according to the flesh.* Ro. 9. 5. *Of the fathers, concerning the flesh, Christ came.* Therfore there is another thing in Christ besids his flesh, according to which he is not of the fathers, nor of the seed of David: Phil. 2. 6. *Who being in the form of god, took on him the form of a servant.* Wherfore the forme of god in Christ is one thing, namely his divinity most perfect: & the form of a servant another thing, even of his humanity weak, base, & servile. Mat. 22. 44. Christ is called the son and Lorde of David. Therefore there be divers natures in him.

The Word tooke flesh.

Joh.

Joh.2.19. Destroy this temple, & in three daies I will raise it vp again. Wherfore there is one thing in christ, which is destroied, evē his body, & another thing likwise which raiseth vp his destroied body, which is the word, who *Io.1.* is called *the only begotte sō.*

1. Ob. *The word in John, doth not signifie any person, which was subsisting before the flesh borne of the Virgin: but only that visible preacher or teacher Iesus, who was made flesh, that is, was a man weak, miserable, & abiect.* Ans. This is a notorious, manifest, & impudēt corrupting of this place. For it is easie for any man to shewe out of the very narratiō of Iohn, that the *word* signifieth an *hypostasis*, or person which was existing before Iesus born of the Virgin. *For the word, 1. was in the beginning*, that is, was now before existing, whē things were created. 2. *And that word was ged* 3. *By whō al things were made.* 4. *Who is the autor of al life & light.* Therfore *he is a persō existing before al things.* 5. *Which lighteth every mā that cōmeth into the world*, that is, al, if not with spiritual, yet with natural light: therfore he is their illuminator, who wer before the flesh, which was born of the virgin. 6. *who being in the world, & not known* 7. *Yet cāe vnto his own.* 8. *being made flesh* that is, assuming & taking human nature of the Virgin Mary. For that thes words, *the word was made flesh*, have this mening, namely, that he who now frō the beginning was in the world, was made flesh, that is, man (which before he was not) not by any chāging or mutatiō of himself, but by assuming & taking humane nature, other places of scripture doe demonstrate: *He.2.14. He was partaker of the flesh: he tooke the seed of Abrahā.* 1. Tim.3.16. *God was manifested in the flesh. The word* therfore assumed & took flesh, but was not cōverted into flesh: that is, the divine nature was distinct from the flesh taken & assumpted.

That Iohn meaneth by the Word a person subsisting before the flesh.

The worde was made flesh by taking flesh not by any conversion into flesh.

Moreover, that christ, man, was such a teacher, who not only in the time of his flesh, but also before that was born, even from the beginning of the world, preached the wil of his father vnto men, & quickned them: both this very narration of Iohn, and other very many places doe plainely shew. *He was the life, and the true light, which lighteth every man.* Iohn.1. *No man hath seen god at any time; the only begotten son, which is in the bosom of the father, he hath declared him.* Ioh.6.51. *I am the living bread, which came down from heavē, & giveth life vnto the world.* 1. Pe.3.19. *Christ wēt by the spirit, in the daies of Noe, & preached vnto the spirits that are in prison, which were in time passed disobedient.*

The worde was a Teacher from the beginning of the world.

2. Obiect. *Christ, man, is, and is called god in the new testament. Therfore they corrupt the Scripture, who say that in this visible man Jesus, is besides the flesh, an invisible nature, which was existing also in the old peoples time without flesh. For to say this, is as if a man, instead of this. Thou art a scholler, should say. Jn thee is a scholler.* Ans. That Christ, man, is true & by nature god, in respect of the nature or essence of the godheade in him personally vnited to his manhood, is no corruption, but the very voice, mind, and meaning and interpretation of the Scripture. *Colo. 2. 9. Jn him,* that is, in Christ Iesus, *dwelleth al the fulnes of the godhead,* that is, the very ful and perfect godhead, which is but one *bodilie,* that is, personally or substantially, so that it is of the substāce of the visible man Christ. *Jn Christ* therfore *there is one thing, which dwelleth,* namely the godhead, *another thing in which it dwelleth,* even the manhood, which is the temple of the godheade. *Joh. 2. 19. 21.* and was shadowed and figured by the Mosaicall tabernacle, *Heb. 9. 11.* Againe, *Rom. 1. 3. Made of the seed of David according to the flesh: & declared mightily to be the sonne of God, touching the spirit of sanctification.* Againe, *Phil. 2. 6. Being in the forme of God, and equall with God, he tooke on him the forme of a servant. By him al things were made and doe consist, both visible, and invisible: he giveth the holy ghost, lighteth every man that commeth into the world, he alone knoweth the father, and he to whom he reveileth him, &c.* Isa. 7. 14. Isa. 9. 6. Ierem. 23. 6. Isa. 25. 6. 7. 8. *&c.*

1. Proved by testimonies.

2. By cōtrarie properties.

Lastly, *that there is a double nature or substance in Christ, both a finit, & an infinit, is convinced and proved by the diversity & repugnancie of those properties, which are attributed to the same Christ, but cānot possibly be together in one & the same nature.* Wherfore Christ, man, is God not created and made in time, by reason of the fulnes & excellency of his gifts, but eternal, subsisting before the flesh, born of the Virgin, and before all worlds, by reason of the eternall godhead of the *Worde* dwelling in his Maiesty personally.

Christ the proper sonne of God.

To *the second classe,* or order of Reasons, are referred those testimonies, *which shew christ to be the proper or naturall sonne of god.* The argument or proofe is this: *The natural or proper son of god, is of necessity partaker of the divine nature or essence, or substance. But christ, man, is the proper sonne of god. Therfore there is in christ, besides his humane nature, which he tooke of our kinde, a na-*

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ture or substance divine, in respect whereof he is, and is called the sonne of God, that is, Christ is by nature the sonne of god, and therfore subsisting, and that before the flesh from everlasting because he is the son of the eternal father, having the essence of the father in number the same and whole communicated vnto him from the father. The Maior is manifest by the definition of a proper or naturall son. *For a proper son is he, who is procreated out of his substance whose son he is, or he, who is partaker of his fathers nature or substance.* The Minor is proved by these testimonies of holy Scripture. *Joh.5.17.18. My father worketh hitherto, and I worke. Therefore the Iews sought the more to kil him, not only because he had broken the Sabbaoth; but said also that God was his father, and made himselfe equall with God.* Because Christ called himselfe the Sonne of God, not adopted, or by grace onely, but naturall, begotten of the substance of the Father, and therfore equal with God, the Iewes did therfore gather; First, *That he challenged vnto himselfe workes of God the father.* And therfore because they deemed him to be a meere man, they should have him slaine, as a blasphemer and robber of Gods glory both in this place, and *Joh.19.7.* And if Christ had meant, that he was the sonne of god by grace only, as are the Angels and men elected, the Iewes verily would not have reprehended that as a blasphemy and treason against the maiesty of god: for then they should have condemned themselves of the same crime: because *Joh.8.41.* they say vnto Christ, *we have one father*, which is God. Secondly, *Christ also doth not reprehend this collection of the Iewes, or repel it as a slaunder, but defendeth it as being good and necessarily true*, in his aunswere presently following, wherein he avoucheth, *that whatsoever thinges the father doth, the same doth he also together with him, as being his Sonne: that by the same authority, libertie, power, he raiseth the dead, and quickeneth them who beleeve in him, by which the father doth: that as the father hath life in himselfe, so also hath he given vnto him, as being his son, to have life in himselfe, &c.*

Iohn.5. The place is necessarily to be vnderstood, and so was taken of the Iewes of a natural son.

Wherefore the man Iesus affirmeth that, which of it selfe and demonstratively doeth thereof followe, and the Iewes called blasphemie, namely, that he is the Sonne of God, not by grace onely, but proper and equall with God, that is, that there is in him, besides his human nature, a divine also, which

is the ſonne, communicated vnto him by an vnſpeakable generation or begetting from the father, & according to which he is equall with the father, and the ſame God which the father is. For where the ſame power, operations, and works are, there alſo is neceſſarily inferred the ſame nature, or ſubſtãce to be, and that equal. So Chriſt is called the proper ſonne of God. Ro. 8 3. *God ſending his own ſonne*, that is, borne of his own ſubſtance. For we are otherwiſe alſo of God, being renued by his ſpirit. And in the ſame Chapter, verſ. 32. *Who ſpared not his own ſonne.*

Chriſt the natural & coeternal ſon of god, which is expreſſed in ſcripture.

1. Obiect. *It is not found any where in ſcripture, that Chriſt is the natural & coeternal ſonne of god. Therfore it is but an invention of men, imagining in him beſides his fleſh, another ſubſtance, according to which he ſhould be the eternal ſon of God.* Anſwere. Although theſe very wordes are not in the very ſame Syllables extant in the ſcripture, yet there are found the like, and equivalent, or ſuch as ſignifie the ſame which theſe doe. For *the wiſedom of god which is Chriſt and the ſonne*, Pro. 8. 22. *is deſcribed to be ſuch, as was with god frõ everlaſting before his works were made.* And further, Iohn ſaith, *that the Word, whom he called the ſonne, was even then in the beginning of the world, & was god, creating & preſerving al things.* But god is eternal and before things were created, together with which alſo time began, eternity onely exiſteth, and may be imagined in minde. Moreover, *he is expreſly called the proper ſonne of god. Therfore he is the naturall ſonne of god, who hath the nature & eſſence of his father, & that the ſame with his father: becauſe the Deity is but one in number, creatreſſe of all things: alſo he hath the ſame whole and entire, becauſe it is indiviſible.* Wherfore the mã Chriſt is the ſame eternal god with the father, by reaſon of the Deity, which he hath ſimply alone, & the ſame with the father: for there are not two eternals: he is alſo the naturall & coeternal ſon of the father, becauſe hee is another from the father as touching his perſon.

Chriſt is the proper ſon of god by nature, not by grace.

Reply. 1. *Chriſt is called the proper ſon of god, becauſe he was made by god: as alſo the church is called the proper people of god.* Anſ. This is a corruptiõ of a place of Paul. For Paul, Ro. 8. 3. & 32. oppoſeth the proper ſon of God to vs, and alſo to the Angels. For both the Angels and we are made the ſonnes of god, in reſpect either of our creation, adoption, and regeneration by the holy ghoſt, or alſo in reſpect of both, as the regenerate. Therefore

fore we being compared with christ, are not the proper sons of god. For so he could not be called the proper & onlie begotté son. Wherfore he is, & is called the proper son of god, in that he alone was begotté of the substãce of god the Father. Re. 2. *The word, saith Servetus, was indeed alwaies in god, but it was not the son, but in respect of the filiation or son-hood, which was to come in the wombe of the Virgin, or in respect of mã to be born of the Virgin: that is, the Word, in it self, was not any invisible hypostasis & substãce, which being begottẽ of the substãce of the Father, & distinct from him, was truely subsisting before the flesh born of the Virgin, but was a certain lucency, or reflexed shining in god, that is, that visible image or shape, which appeared vnto the fathers in the old testamẽt, & after wards passed into the flesh, or into that visible mã Iesus, who alone is the son, in respect of who also the Word, or that visible shape, which alone he will have to be the person, is called the son.* An. 1. *By this is denied, that Christ is the proper son of god. Because his humanity issued not from the substãce of god.* 2. *The word is such a son, as vnto whom the father gave to have life in himself, as he himself hath it in himself, who when things were created, was of them god by whom al things were made, who was the life, & the light of men, &c.* The word therfore was & that before Iesus borne of the Virgin, a living, intelligent, working hypostasis, or substãce. 3. *There should have bin no hypostatical or personal difference between the father & the son:* because the *Word*, according to Servetus doctrin, had not his proper hypostasis, whereby he should differ from the Father.

2. Ob. *He, who is not named in the scripture, before the taking of flesh, the son of god, was not the sonne of God before the flesh was born. But Christ is not called in the scripture the son of God before his nativity of the Virgin. Wherfore he was not the son of god before.* To this, our answer is double: First, we deny the Maior. For we know that gods revelation & manifesting in the new testamẽt is clearer thã in the old. And therfore, albeit it were true, which these would, that the son of god is not called the son, but after the assũption of the flesh; yet notwithstanding seeing in many places it is shewed most clearely, that the Sonne, who tooke flesh, was before hee tooke flesh as *The wworde, who is the onlie begotten of the Father, was in the beginning. By the Sonne al things were made. My father worketh hitherto, and I wworke:* it maie not bee saide that therfore

Christ named in the Scripture the Son of god before he took flesh.

the Son was not before he tooke flesh, because he was not called before by this name, And Secondly, the Minor is not true: For how ever the olde testament be more obscure and darcke thā the new: yet is he called by Salomon the coeternal wisdom of god, begotten of god. Likewise it was foretold that the Messias should be god, & the son of god, & after an other maner than other sonnes. *Isa.7. His name shall be called Immanuel. Isa.9.6. He shal call his name wunderfull Counseller, The mightie God the everlasting Father.* Ieremie.23.6. *This is the name wherby they shal call him The Lord our righteousnes.* Psal. 2.7. *The Lord hath said unto me, Thou art my son: this daie have I begotten thee.* Againe, *Kisse the Sonne.* 2. Sam.7. *I will be thy Father, and he shal be my son.* Wherefore, long before was he signified both to be the Son of God, who afterwardes was to be man.

Christ but one Sonne, though consisting of two natures.

3. Obiect. *If the divine nature of Christ was without his humane nature, the son of God sher shal be made thereby three sons namelie his Divinitie, his humanitie, & whole christ consisting of both natures. Wherfore there was not anie son before Iesus was borne.* To this we answere, that the Antecedent is most false. For seeing the *Word* did take, ioine, and vnite personally vnto himselfe not another person or Son of God, but another nature, this assumption or taking, maketh not moe persons or sons: but it is one and the same person, or one son, having in him two natures.

4. Obiect. *If the godhead of old without the flesh was the son, & now two natures are one son: sher shal be nevertheles two sons one incorporeal, the other corporeal. Wherfore there was not any son before the flesh.* Answer, Nether is this antecedēt true. For one & the selfesame sonne is of old incorporeall of one only nature, & only god; but now corporeal of two natures, & existing both god and man.

5. Obiect. *The humanitie by it selfe is not the sonne, Therefore neither the Divinitie by it selfe is the Son.* Aunswere. This reason doth not follow: becanse there is great dissimilitude of the natures, which are compared. The *Word* existed, & was a person, and the son, before the flesh was taken and assumpted. But the humanity was neither before the assumotiō, neither being assumpted, did it make the person by it selfe. And therfore the humanity severally is not the son, but is in the

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ſon,or is the other nature of the ſon: but the *Word* both ſeparat & knitted to the fleſh, is the ſame ſon: as touching it ſelf,it is the ſon of god by nature,but as touching the aſſumpted nature or humanity,the natural ſon of man,and the ſon of god by grace or perſonal vnion.

To the ſecond claſſe of arguments alſo belong thoſe ſayings: *which teach,the man chriſt to be the onlie begotten ſon of god.* Ioh. 3.16. *So god loved the world,that he gave his onlie begotē ſon.* Ioh. 1.14. *We ſaw the glorie therof,* that is,of the word incarnate, *as the glorie of the onlie begotten Son of the Father.* For the only begotten is he,who hath not any brethren of the ſame generatiō & nature.But chriſt,as touching his humāe nature, hath brethren. *He.2.14. Forasmuch as the children were partakers of the fleſh & blood,he alſo himſelf likewiſe took part with them.* And a little after: *He in no ſors tooke the Angels, but he tooke the ſeed of Abrahā: Wherfore in al things is became him to be made like vnto his brethrē.* And a litle before: *He that ſanctifieth,& they which are ſanctified, are al of one,* that is, of the ſame nature humane, *Wherfore he is not aſhamed to cal them brethrē.* Wherfore there is in Chriſt another nature,according to which he is the only begotten ſon of the Father,beſides his humanity, according to which both he hath many brethren, & is ſprūg not of God,but of the ſeed of David.

Ob. *The man Jeſus is called the onlie begotten, becauſe he onlie was begotten of the Virgin by the holie Ghoſt.* Anſ. It is a miſconſtruing & corrupt interpretatiō of the world. 1. *For he is ſo the onlie begotten,that he is alſo the proper or natural ſon.* Now ſuch a one is ſaide to bee the onlie begotten,not for the ſpeciall maner onlie of begetting, but becauſe he onlie was begotte of his ſubſtance,whoſe ſon he is called, or becauſe he onelie hath his eſſence iſſuing from the ſubſtance of the Father. 2. *Becauſe he is the verie ſame,by vvhom al things were made & are preſerved,who is in the boſome of the father, even from the beginning of the world,revealing god vnto the choſen: who being ſent frō heaven into the world,took fleſh,came in the fleſh,& c. He is called the onlie begotten ſon of the Father,* Io.3.18.1.Ioh.4.9.Iohn.1.14. *We ſaw the glory therof,* that is, *of the Word,* but not of the man Jeſus,as hereticks would have it. For there is no other antecedēt in that place,but the *Word.* For theſe words go before; *The word was made fleſh & dwelt amōg us*: then it followeth,*&*

Chriſt is called the onelie begotten, by nature, not in reſpect of the maner of his generation.

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we saw the glory thereof. If then the *Word* it selfe be called, & is the onlie begotten: then Christ is called the onlie begotten in this place, not in respect of the manner of his generation of the Virgin, but in respect of his generation from everlasting of the father. 3. *The Words generation, of the Father, is often in scripture discerned & distinguished from Christs generation of the Virgin.* The Evangelist, as we see *calleth the Word the onlie begotten of the Father.* Of *wisedome* it is said, *Prover.* 8. 25. that *before the mountaines*, that is, from the beginning, *it was formed*, or (as the Chaldee paraphrast interpreteth it) begotte: but we reade in Matthew, that *Jesus*, who is called Christ, *Was born of marie.* 4. *The onlie begotten is opposed to Angels and men.* But Angels and men are the sonnes of God, either by creation, or by adoption, or by sanctification, after what sort soever this be wrought by the holie ghost. Therefore Christ must needs be called the onlie begotte for this cause, even for that he is his Sonne by nature. For after this manner he is the Sonne of God onlie, and truely and simplie severed from other Sonnes. Wherefore, to this second rancke or classe, those places also should bee referred, which shew, that we are the Sonnes of God by adoption, by and for that onlie begotten Son. For seeing grace is opposed to nature, & we are Sons by grace: it must needs be that Christ is the Son by nature.

To the third classe belong those testimonies of scripture, *which attribute the name of sonne manifestly to the other nature also in Christ, which subsisted by it selfe before and besides the flesh assumpted, and did worke all things.* And seeing Servetus and others, are here in an vproare as it were, & fight for this, that onlie the man Iesus born of the Virgin, but not God, or the godhead is called the son in scriptures, & that therfore before Iesus was born, ther was not any son of God subsisting: we are diligently to gather & collect those testimonies, wherin the nãe of sõ is not attributed to the humãe nature only, but also to the divin. The 3. argumẽt therfore is this *That which subsisting before the flesh borne of Mary, created the world, & from the first beginning hitherto worketh the same things with the father, the same is a person, & that without the flesh & before it. But the sõ of god is called that, which subsisting before the flesh created the world, & from the first beginning hitherto worketh the same*

same things with the father. Therfore the son is a person, & subsisting even without the flesh, and before it: that is, Christ Iesus borne of Mary hath another nature besides his humane nature, in respect wherof, christ, even before his humane nature was, truly existed, and is, and is called the son of god. The Maior of this reason is manifest. For that which worketh al works, and that with the same authority, liberty, and power, wherwith the father doth, must needs be a living & vnderstanding substance, that is, a person. Now the Minor is proved by testimonies of scripture. For the very same, *who is before al things, for whom, & by whom, al things were created, & do consist, who doth al things likwise himselfe, which the father doth, is called the beloved son of God, the first begotten of al creatures, by whom God spake vnto vs in the last daies.* Col. 1. 16. He. 1. 1. 2. Heb. 2. 10. Ioh. 5. 19. &c. But the flesh or humanity of Christ is not before all things, is not creatresse, but created in the last times, doth not vphold or susstaine all things with his word, becke, and effectual wil, but is it selfe sustained and vpheld by the *Word*, who did assume and take it. Therfore in Christ, besides his flesh, is another nature, which also, before the flesh was miraculously cõceived in the Virgins womb, was subsisting, did worke, and is the Sonne of God. Againe, *John.* 3. 17. *God sent not his sonne into the worlde to condemne it:* The Father sent the Sonne into the world, but the humanity of the Sonne was borne in the world. Therefore he was his Sonne before hee was sent into the worlde. *Joh.* 5. 21. *The son quickneth whom he wil.* Mat. 11. 27. *No man knoweth the father, but the sonne, and he to whom the son wil reveil him.* But in the old testament, before Iesus was born of the Virgin some were raised from the dead, and quickned: for there were some frõ the beginning of the world, who knewe God aright. Therfore in Iesus the son of Mary, is an other nature besides his flesh, which is the sonne of god, and subsisted from the beginning of the world, reveiling God vnto men; not onely to those of the godly, who lived since he tooke flesh, but to those also, who lived before it. Againe, *John.* 3. 13. 17. 19. 31. *Joh.* 16. 28. &c. *He is called the sonne, who came from heaven, who being in earth, is in heaven, who came into the world,* not as other men, frõ the earth, but from above, out of heaven, from the father. So that then he was, before he came into the world. But the flesh of Christ is not of heaven, neither came it from heaven:

There-

Therfore there must needs be another nature in him, in respect whereof he is the only begotten ſon of God, even before he tooke fleſh of the Virgin. Againe, *He that was manifeſted in the fleſh, is God*, 1. Tim. 3. and therfore another nature from the fleſh. For god is one thing, who is manifeſted, & the fleſh another thing, wherin he is manifeſted. The ſon of god is he that was manifeſted in the fleſh. 1. *Joh.* 3. 5. *For this purpoſe appeared the ſõ of god, that he might take away our ſins, & that he might looſe the works of the devil.* Therfore the ſon is God, & another nature frõ the fleſh: that is, the man Ieſus is the ſon of god, in reſpect not only of his humanity, but alſo of his divinity, which beſides & before the fleſh, exiſted in him, & by the aſſumptiõ of the fleſh was made as it were viſible & conſpicuous. Wherfore it followeth alſo, & that neceſſarily, that that was a ſubſiſtent & a perſon. For *that which is by nature a ſon, is alſo a perſon. But Chriſts divinity or nature which was alſo before his fleſh, is the ſon of god by nature. Therfore it is a ſubſiſtẽt & a perſon in the fleſh taken or aſſumpted, and before it.*

The Word is a perſon before Ieſus borne of the Virgin: & he is the Sonne.

To the fourth claſſe belong theſe places of ſcripture, *which affirm Chriſt, man, to be the word incarnat.* The argument is this: *The word is a perſon, which both exiſted before Ieſus was borne, and now dwelleth perſonally in the fleſh taken of the Virgin. But that word is the ſon. Therfore the ſon is a perſon.* The Maior is proved; becauſe thoſe things are attributed vnto the *Word*. Ioh. 1. 1. Ioh. 1. & 5. Rev. 19. which only agreeth to a thing ſubſiſtent living, intelligent, working, that is, to a perſon. For *the Word was before all creatures with the father god: by him were al things made, he was author of al life & light in man: he was in the world from the beginning, & not known: he hath his own country & nation: he came vnto it: in his name men believe: he giveth power to the ſons of god to others, by his owne authoritie and power: he doth aſſume and take fleſh, and is therin manifeſted, ſeen, handled, converſeth, and dwelleth amongeſt men.* The Minor is proved; Becauſe the *Word* is called *the only begotten Son of God*, Ioh. 1. 14. 18. 34. Revelat. 2. 18. &c. And becauſe the ſame properties are attributed *to the Word*, and the Sonne. *For the Son is in the boſome of the father, revealing god vnto men. By him the world was created. In him is life: he was ſent and came from heaven, into the world. He took the ſeed of Abrahã.* Likewiſe *the life, which is the word, was with the father before the incarnation & manifeſtation of Chriſt. Therfore god was even then the*

father

father of the Word, and the Word the son of God.

But, seeing the new Arrians doe marveilously deprave, by their new and crafty devised Sophisms, this noteble place of Iohn, concerning the *Word*, subsisting before, the flesh borne of the virgin, and creating & preserving all things, that thereby, they might rob and dispoile the Son of God of his true & eternall Deity; it seemed good here to adioine those thinges which Zacharias Vrsinus some years since noted & drue out, as to be opposed against these corruptions & forgeries, briefly indeed and barely after the maner of Logicians; yet such as are learned and sound, whereby also the like corruptions & wrestings of places of holy scripture may easily be observed, discerned, and refuted.

IOhn purposing to write the gospel of Christ, in the first entrance propoſeth the sum of that doctrine, which hee purposed to deliver and confirm out of the story and sermons of Christ. And seeing the knowledge of Christ consisteth in his person & office, he describeth both: & sheweth, that Christ is the eternal Son & *Word* of God the Father, who taking flesh, was made mã, that he might be made a sacrifice for our sins, & might make vs, through faith in him, the sons of God, and heires of eternall life. *This Word* then, whom afterwards he calleth the only begotten Son of the Father, he saith now, *to have beene the beginning*: which sheweth his eternity. The argumẽt of Iohns Gospell.

These words of the holy Evangelist they corrupt and deprave, who raise againe Samosatenus blasphemies from the pit of hel, expoũding this *beginning* of the *beginning of the gospels preaching, don by Christ*. But contrary, S. Iohn & the church even from the Apostles and their schollers time, doe vnderstand *that beginning of the world, wherin al things to have bin first created by god*. Moses in the first Chapter of Genesis recoũteth For Iohn saith, *that the World was made by him*: & further, *that even then in that beginning he was god, and that the true god creator, which is only one, and was in the beginning of the world*. Reply. 1. *Beginning doth not signifie eternitie. Therefore we deprave it, who so expound it*. Answere. We doe not so expound it: but that *even then in the beginning of the world was the Word; and therefore was before the creation of the world: and whatsoever was before this, was* In the beginning was.

from

from everlasting: And so is the scripture wont to speake. Eph. 1. 4. 1. Pet. 1. 20. Pro: 8. 22. 23. *&c.* where we may see a large place concerning wisedom: whose eternity is there signified in this that it is said *to have bin before the creation of the world.* Reply. 2. *Beginning, often signifieth the beginning of the gospels preaching. Yee were with me from the beginning. I said not to you from the beginning.* Answere. This sheweth that sometimes it so significeth, but not alwaies. And we are stil to conster it of that beginning which the text sheweth. As also in other places. *Rev.* 1. 8. *I am α & ω, the beginning and the end, the first and the last.*

The word) The corrupters say; *The man Christ is called the word: because he speaketh & teacheth the wil of the father.* We say, *that he is called indeed the word* for this cause, *because he declareth god & his wil: but yet in respect of his divinity, not of his humanity.* The reasons herof. 1. *Because his humanity was not from the beginning of the world.* 2. *Because this Word was made flesh, that is, tooke on humane nature.* 3. *Because this Word did lighten al men from the beginning of the world,* whosoever had the knowledge of god, and how much soever they had. *He was the life and the light of men: lightning every man, which commeth into the world.* Again, *no man hath known the Father, but the sonne, and he, to whom the son wil reveile him.* Againe, *no man hath seen god at any time: The son which is in the bosome of the father, he hath declared him.* Reply. 1. Heb. 1. It is said, *now god hath spoken vnto vs by his sonne.* Answ. That is, by his son made man. Reply. 2. *He is not said any where in the old testament to have spoken.* Aunswere. Yes, *By the Angell of the lord,* who also himselfe is Lord. Likewise, Isa. 6. 9. *The Lord appeared speaking,* whom S. Iohn chap. 12. 40. affirmeth to have bin Christ. Reply. 3. *The Word is said,* 1. Ioh. 1. *to have been palpable, visible, and so forth.* Answ. That is, by reason of the flesh which he tooke. Reply. 4. *But he is no where said invisible.* Aunswere. Ioh. 1. 5. 10, he is said *to have beene in the world vnknown:* and this Iohn speaketh of him, as he was before his incarnation. And then he was in the world invisible. Likewise, Io. 14. 23. *I & the father wil cõe vnto him.* And in the same place: *I wil not leave you cõfortles, I wil come vnto you.* Mat. 28. 20. *I am with you alway vnsil the end of the world:* that is, invisibly, as is the father. And if they wil deny him to be with vs, because he is not seẽ, they shal also exclud the father. Re. 5. *he is with vs in power, & vertue, not in office.* An. This ob. were rather to be hissed out, thã to be refuted

because

becauſe hee hath not an infinit power & vertue, who hath a finit eſſence.[a] *The gods that have not made the heavens and the earth, ſhall periſh from the earth*, how much more then the makers of ſuch gods? [a] Ier.10.11.

And the word was with god in the beginning) We interpret this: *that the ſon was coeternal with the father, & ſo ioined with hī, that notwithſtāding he was diſtinct in perſon frō him.* 1. They ſay: *That this doctor & teacher, the man Jeſus, was knowen of god alone, and not of mē, but he was the Meſſias.* Vnto whō we anſwer, 1. *To be, or not to be with one, whē it is ſpoken of a perſon, ſi nt ver read in this ſenſe, as to ſignifie, to be known, or not known of one.* It is therefore an impudent forgerie. 2. Iohn himſelfe expoundeth it: *The ſon which is in the boſome of the father:* This doth not only ſignifie, to be known: but alſo to be indeede in the father, to be intirely loved of him, & to be fellow & cōpartner of the ſecret & hiddē coūſels of the Father. 3. He ſaith of himſelf, *that he cāe down frō heavn: That he cāe frō the father, & came into the world: that he returneth to the father, with whō he was before.* This doeth not ſignifie a knowing or a not knowing, but an exiſtēce & being. 4. *By him al creatures were made of the father: therfore he was preſent with the father.* 5. *He was in the world before he being made mā, came vnto his own: & yet not known.* Therfore, *to be in the world, & to be known of the world*, are not al one: And by a conſequent neither is it al one, *to be with god, & to be knowen of god.* 6. Chriſt himſelf expoundeth it: *I in the Father & the Father in me:* This ſignifieth not only a knowledge, but a coexiſtence and ioint being mutuall.

And that Word was god) We interpret: *That the word is tru god eternal, creator of heavē & earth: the ſame god with the father, and therfore divers frō him, as the Word frō him that ſpeaketh by him, & the ſon frō the father, but having the ſame nature & eſſence of the godhead in him, which the father hath:* as chriſt himſelf ſaith: *I in the father, & the father in me:* He is every where in the father: as the father every where in him.

But they ſay: *that he is god in reſpect of his gifts, worthines, excellency, & office: but not by nature.* Which they prove: *becauſe others alſo are in this ſenſe & reſpect called gods: which have not any divinity of themſelves: therfore chriſt alſo after the ſame maner, ſeing he alſo hath his divinity from the father.* Further they adde *That we make tvvo Gods, & deale contumelioſly with the father:* We

anſwere,

answer, that we make not two gods, because *the son is one with the father, as God*, that is, having the same essence in him which the father hath: *but is divers and distinct from him, as the son*, & having in him the same deity, which the father hath, communicated. But they are blasphemous & contumelious against the father and the son; *because they honor not the son as they honor the father*. Ioh. 5. 23.

Now that S. Iohn vnderstādeth *a son, not a made, created & inferior god to the father, & a divers god from him*, is proved & confirmed by many reasōs, but some few shal now suffice. 1. *Simplie, & absolutelie, without restraint to any certaine circumstance, none is called God in the scripture, besids the onlie true god, eternal, creator of the world*: 2. *That the Word was god before things were created, & is the creator of al things*, Saint Iohn doth teach. 3. He sheweth, *that he is the auter & fountaine of life & knowledge in men, even from the beginning*. For this signifieth *the tru light*, that is, which is properly & by it selfe, light it selfe, & the original of light in others. 4. *This word giveth power to be the sons of God*. This none can do but the true god alone. 5. *We are to beleve in his name*. But we must beleeve on none, but god only, as himselfe proveth, that *therfore they must beleeve in him because they beleeve in god*. Iohn. 14. 1. 6. And Ioh. 1. 23. *Iohn Baptist saith, that he baptizeth with the holy ghost: And christ himself of sē saith, that he will send the holie ghost frō the father*. But no mā cā send the spirit of god, & work by him in the harts of mē, but only he, whose proper spirit this is, namely god. 7. *Iohn Baptist is called the fore-runner of Christ, who should prepare his waie. But he prepareth the waie of the Lord*. Isa. 40. 3. Ioh. 1. vers. 23. & Cha. 3. verse. 28 Luk. 3. 4. 8. *Christ himselfe*. Iohn. 5. 23. *saith. That the father will, that all should honour the sonne, as they honour the father*. But no creature, albeit excellent, can be equalled in honour with the creator. 9. *Everie where, he is called the true god, and the Lord*, 1. Ioh. 5. 20. *This is the true god and eternal life*. Ro. 9. 5. *Who is god over al, blessed for ever, Amen*. Act. 20. 28. *God hath purchased his church with his owne l loode*. Hebrews 1. 8. *The scepter of thy kingdome, is a scepter of righteousnesse*: and verse. 10. *Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hands* And Chapter. 3. 3. *Christ is counted worthy of more glory, then Moses, in asmuch as he which hath builded the house, hath more honor than the house: & he that hath*

built

built al things is god. 10. *He is said, to have come down from heavē, yet so, that he remaineth in heaven: to come vnto his togither with his father, to be with thē vnto the end of the world.* Therfore he is of an infinite essence, every where present, & working both in heaven & earth. But his humane nature is finite: Therefore he is god in respect of another nature.

The godhead is after another sort communicated vnto Christ, than vnto creatures.

NOW to that which hath bin obiected *concerning the communicating of the Deity vnto others*, wherby they are called gods, we answer by distinguishing the diversity therof. *For vnto others it is communicated by a created similitude of the Deity, either of nature*; that is, by divine properties created, which are not equal with the creator, so ar the Angels: *or of office*: so Moses is called god, & al Magistrats. *But vnto the son Christ it is communicated by the nature or essence it selfe*, so that the very Deity is his substance. Which we thus prove. 1. *He is the only begotten & proper son of god, the son of the most High, who also is himself the most High*, Luk. 1. 32. But he is the proper son, to whō the substāce of the father is communicated. 2. *Ioh.* 5. 26. *As the father hath life in himself, so likewise hath he given to the son to haue life in himselfe. Therfore the son also is god of himselfe living, and the fountain of life. Wherfore this communicating of the deity, maketh him equal with god, and* the same *God with the father*: so far off is it from proving the contrary. Reply. 1. *Power was given to him being man.* Ioh. 5. 27. *Therfore it was not given him by eternall generation.* Ans. It was given to the *Word* by generation, to mā by vnion of the *Word*. Reply. 2. *It was given him after his resurrection.* Ans. Then was given him the ful authoritie and libertie of vsing that power, which he had alwaies.

All things made by the word.

Al things were made by it, and without it was made nothing.) We interpret: *That al creatures were made by him in the beginning: & that also by him is gathered out of mākind, & regenerated, through the working of the holy ghost, an everlasting church.* They cōfesse it: *That by al things, are meant those things which are wrought in the new creation: that is, in the collection & regeneration of the church by the gospel which is called the second creation.* Vnto which our answere is, 1. by granting this point, (by granting, I meane, not the whole interpretation, but only this point of the creation.) And if this were the sense, yet hereof would it also follow, *that christ were verie god, and by nature God.* The first reason, which we yeelde hereof is, *Because to worke the first and se-*

The second creation also which is regeneration, proveth Christ God.

cond creation by his own nature, power, & operation, is the proper work of one & the same very god. 1.Cor.3.6. God gave the increase. So then is neither he that planteth, any thing, neither he that watereth, but god that giveth the increase. And in that cha. v.9. *Ye are gods husbādry, & gods buildīg.* He.3.4. *He that hath built al things is god.* And Christ worketh this new creation, not as an instrument, but by his own proper vertue. *He.3.6. Ep.1.23. Which is his body, even the fulnes of him that filleth al in al things.* Ep.4 8. *He ascended up on high, he gave gifts vnto men, he ascended far above al heavens, that he might fil al things. He gave some Apostles, & some Prophets:* & ve.16. *By whom al the body receiveth encrease* Ioh.10.28 *I give vnto them eternal life.* Eph.5.29. *He sanctifieth the church, & cleanseth it by the washing of water, through the word.* The second reason is: *Because no man can give the holie ghost, but he that is very god, whose proper son it is it. But the second creatiō is not wrought, but by the holy ghost, whō christ the worker & effector of this creation sēdeth. Therfore he is very god & Lord.* The third reasō: *Becaus the new creatiō, is the regeneratiō of the electto eternal life. This begā evē from Adā, albeit it was wrought in regard of the mediator which was to come. And it was wrought by the same Mediator the son, in regard of whō, or for whose sake, it was wrought ever since the beginnīg. For Christ, as by his merit, so by his efficacie & vertue, is savior not only of a part, but also of his whol church & body, which consisteth of al the elect & sanctified evē from Adams time.* Ep.4.16. *By whom al the body receiveth increase.* Isa.9.6. *The everlasting father,* author, preserver, propagator, & amplifier of his church through al ages of the world. Mic.5.2. *The ruler shal should come forth out of Bethleem was given from everlasting to be the head and saviour of the Church.* He shal be peace, even before he came out of Bethleem, and the saviour of his Church against the Assyrians, & al her enemies, Ge.3.15. *The seed of the woman shal breake the Serpents head.* This victorie & conquest over the Divell beganne even from the beginning of the world. *Psalme.110. David acknowledgeth the Messias also to be his Lord, a Priest, and a King,* not only that was to come in the flesh, but even now present, to whom now long before God had saide, *Thou art a Priest,* that is, whom he had alreadie ordained to this office, living, woorking, and preserving the elect. 1.*Timoth.2.5. There is one God, and one Mediator betwen God and Man, which is the man Christ Jesus.* Therfore

this

this man is the Mediator of al from the very beginnning, he is the mediator, obtaining, and giving the blessings, which he hath obtained, vnto all. *I give vnto them eternal life.* Eph.1.22. *He hath appointed him over al things, to be the head to the church.* 1. Pet.3.11. *The spirit of Christ in the Prophets.* 1. Pet.3.19. *By the spirit he went & preached vnto the spirits that now are in prison, which were in time passed disobedient.* Eph.2.20. *Ye are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe cornerstone.* Which place is diligently to be obserued. For than, either Christ is the head, foundation, sanctifier & sauior of a part of the Church only, which is most absurd: or he was this from the beginning of the world. *Heb.*3. He is made the builder of the house, whereof Moses also was a part. *He.*13. *Iesus Christ yesterday, and to day, and the same for ever.*

Our second answere is, by denying their interpretation. For S. Iohn there *speaketh of the first creation.* Which we shew. First, *Because he speaketh of the second afterwards. As many as receiued him, to them he gaue power to be the sons of god:* Likewise, *Of his fulnes haue we al receiued:* And again, *grace and truth came by Iesus Christ.* Now he therfore setteth down the first creation before, *because both creations are the worke of the same.* That therfore he might shew, that the secõd creatiõ was wrought by the word, it was necessary for him to teach, that the 1. also was wrought by it: For the same is the Creator and repairer of the world. Secondly, *because he saith, the world was made by him.*

Rep. *The world here is taken for the church.* An. No: For he addeth, *And the world knew him not:* The same world which was made by him, knew him not. Therefore he meaneth the wicked, whether elect, or reprobat. Thirdly, *other places demonstrate the same.* Ioh.5.17. *My father worketh hitherto, & I worke.* Wherfore both of them from the beginning of the world, work the works of both creations.

In the same place, *ver.*19. *What soever things the father doth, the same things doth the son also.* And ver.20. *The father sheweth him all things, whatsoever he himselfe doth.* Therefore not onely the works of the second creation, but also of the first creatiõ, preseruatiõ, & administratiõ of the world. In the same place it is said; *As the father quickneth, so the son quickneth whõ he will.* But the father was frõ the very beginning the giuer of corporall & spiritual life. [a] *By him were al things created, which are in heauen* [a] Col.1.16.17

& which are on earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers, al things were created by him, & for him. And he is before al things, & in him al things consist. Thus far of the first creation: that which followeth, speaketh of the second creation. Rep. 1. *Al these speake of the instauration of the Church.* Aunswere. No. Because that comprehendeth also the Angels. Reply. 2. *The Angels also were reflored by Christ, and ioined to their head.* Ans. But the new creation, is called a restoring from sinne and death, to righteousnes & life: this agreeth not to the Angels. Reply. *Heb.* 1. 2. *By whom also he made the worlds; The worlds, that is, the new Church.* An. 1. god made the old also by him: because it is one church, having one head & foundation. 2. The greek word *Aiônas*, which is vsed in that place, signifieth in Scripture the world, not the Church. And farther, whē it is there added, *Bearing vp al things by his mighty word;* those words speake of the preservation not only of the church, but of al things. And moreover, he rendereth a cause, why he is the heir not only of the church, but of al creatures, namely, *because he is the creator & preserver of al things.* He. 1. 10. *Thou, Lord, in the beginning hast established the earth, & the heavēs are the worke of thine hands.* Rep. *In these words he converteth his speach to the father, to prove, that he was able by his power to lift vp the son to divine maiesty.* Ans. This is an impudent shift & elusion. 1. *Because it is said before, but vnto the sonne,* which appertaineth to both places of the Psalme cited by the Apostle. 2. *Because the Psalme doth intreat of Christs kingdome*: and therefore those words which there are spoken of the Lord, are to be vnderstood next and immediatly of his person, secondarily and mediatly of the father.

Reply. 1. *If he made al things, then the father made them not by him.* Ans. Both he made thē, & they were made by him. *Ioh. 5. Whatsoever things the father doth, the same doth the son also.* And yet the father doth them by him. Reply. 2. *The creator cannot be compared with the creatures. But christ is there compared with the Angels. Therfore creatiō of things is not attributed vnto Christ.* An. He is not cōpared with the creatures in any proportion, but without proportion. This the place it selfe of the Psalm proveth. *The heavens shal perish, but thou dost remaine.* Repl. 3. *If he were creator and equal with the father, he could not sit at his right hand.* Ans. We may invert this, & say of the contrary rather, if he

he were not equal, he could not sit at his right hand. Because none but the omnipotēt & true god is able to administer the kingdom of heaven and earth. *Phil.2.6. Who being in the forme of god, thought it not robberie to be equall with god.* Isa.45.23. *Thus saith the Lord that created heaven, Every knee shall bow vnto me.* This is said of Christ. *Rom.14.11. Phil.2.11.* Againe, *Isa.41.10. I am, I am the first, & I am the last. My hand hath laid the foundation of the earth, & my right hand hath spanned the heavens: when I cal them, they stand vp together.* These words Christ applieth vnto himselfe, Revel.1.18. & 22.23.

In it was life, and the life was the light of men) We interpret: *That the sonne of god is by himselfe the life, as is the father, and the fountaine, giver & maintainer of al life, as wel corporal & temporal as spiritual and eternal, in al, from the verie beginning of the world.* Ioh.5. *He hath given to the son to have life in himself, as the father hath life in himself.* They cōster it: *That the mā Jesus is the quickner or giver of life,* because in him *is the life of al, that no man without him, & al by hī are saved.* These are their words. Vnto which we reply: *If he give eternal life to al, so that no mā hath it without him; therfore either no man was quickned before he was born of Mary* (which were absurd) *or he was the quickner & giver of life from the beginning:* Even as Iohn affirmeth this of him as being verified in him also before he was made flesh. *Neither can this be understood only of his merit, wherby he deserveth this life for men. For, that life is in him, signifieth, that he is, by his efficacy & effectual working, the quickner and reviver,* as himselfe expoūdeth it, *Ioh.5.& 10.* & the adversaries themselves confesse. So are we also to vnderstand his *illightning of men,* that is, the knowledge of god, the author wherof he was in al, evē from the beginning, as himselfe saith, *No man knoweth the father, but the son, and he, to whom the son will reveil him.* And Iohn Baptist saith, *No man hath seene god at any time: the son hath declared him.* In the word was life.

And the light shineth in the darknes, & the darknes comprehendeth it not) We interpret it: *That this word, evē frō the beginning, hath both by natural light, & by the voice of heavenly doctrin, shewed god vnto men: but those who were not regenerated by his spirit, have not known this light.* They say, *That he shineth not before he began to preach.* Vnto which we Ans.1. *That so he should not have bin the true light,* that is, the author of light, & the knowledge of god, but only a minister therof, as was Iohn Baptist: but the Evan- The light shineth in darknes.

geliſt in this reſpect maketh Iohn Baptiſt divers from Chriſt 2. *He ſhould not have bin the illuminator of al men:* which yet thẽſelves are faine to confeſſe. Chriſt himſelfe ſaith of himſelfe, and S. Iohn here of him, *He lighteth every man that commeth into the world:* that is, either with natural light, or ſpiritual.

He was in the world,

He was in the world, & the world was made by him: And the world knew him not) We, *as touching the time herof, ſay, it was from the beginning of the world vnto his incarnatiõ: al which time the ſon of god hath in the world, which was created by him, ſhewed god vnto mẽ, but is not known of men.* They conſter it *of the time of his preaching, when he was not heard, but deſpiſed & perſecuted.* Vnto which we anſ.t, that S. Iohn teacheth the plain cõtrary: *He was* (ſaith he) *the life & the light of al men:* & again, *He lighteth every man that commeth into the world.* Therfore, before his preaching: and his nativity of the Virgin. 2. Ioh. ſaith, *That he was in the whol world, meaning therby al mankind: becauſe he oppoſeth to this world, his own nation & country, to which he came.* 3. He ſaith, *That Chriſt was not knowen of that world, which before was made of him.* Now the new world, are the elect regenerated, who after they are created, that is, regenerated of him, know him. 4. *After that being in the world he was known of it, thẽ laſtly he cãe vnto his own,* that is, vnto the Iews, being born of thẽ, & manifeſting himſelf vnto thẽ in the fleſh, which he took: *but he was no les deſpiſed of theſe. If then he was firſt deſpiſed of the world, & afterwards of his own* (for this the order of the prophecy requireth) *he was deſpiſed before his preaching & incarnatiõ,* becauſe in his fleſh he manifeſted him ſelfe to none before the Iews. Other places alſo ſhew, that he

a Pro. 8. 30.

exiſted before his incarnation. a *I was daily his delight, reioicing alwaies before him: And tooke my ſolace in the compaſſe of his earth, & my delight is with the children of men.* 1. Pet. 3. 18. *He was quickned in the ſpirit, by the which he alſo went & preached vnto the ſpirits, which were in time paſſed diſobedient, that now are in priſon.*

He came vnto his owne.

He came vnto his own, & his own receiued him not) Here Iohn beginneth to ſpeake of his comming into the fleſh, which he tooke of the Iews, vnto whõ he was promiſed, & of his miniſtery among the Iews, & of their contẽpt towards him. They found this part with the former, as if it were ſpokẽ of the ſãe time. But the courſe of his ſpech ſheweth, that his mening is, that chriſt was before in the world not known, & afterwards cãe to his own, & was not receiued, Becauſe, although he was now already in the world, yet then

he

he cãe vnto his own. Therfore here is vnderstood a new coming, a new manifestatiõ, wherby after a singular & new maner, he begã to be in his own coutry & people, which was thẽ done, when he was borne of Marie, & from thence forward.

But as many as receiued him, to thẽ he gaue power to be the sons of god, euen to thẽ that beleeue in his name.) Here is a triple proofe of his divinity. 1. *None cã giue power to be the sons of god by his own power, & auctority, but god himself.* But *christ not only as a minister & messenger, but in his own name, & of his own authority giueth this power & right. Therfore he is god himself.* 2. *He that maketh others the sons of god, must regenerat thẽ by the spirit of god, & make thẽ partakers of the fathers nature. This none doth or can doe but god himself. Therfore christ is by nature god.* 3. *he gaue this power to thẽ that beleue in his nãe. But faith must not rest on any creature but on god only. Therfore christ is no creature, but the eternal God.* The god hed of the sonne.

And the word was made flesh.) S. Ioh. *declareth the maner how that word cãe vnto his own: nãly, that he was made mã, & that weak, mortal, like vnto vs in al things, except sin. Therfore he saith, he was made flesh, & cõuersed among mẽ for a season. now he was made mã, not by any chãge, but by taking the humã nature vnto his godhead.* The words was made flesh.

They conster it, *that this doctor or teacher was* (not *was made*) *a mã weake, & base.* Which they wil prove: *because,* say they, *the* * *greek word signifieth of ẽtimes not to be made, but to be; as Ioh. was a mã,* wher the same greek word is vsed. An. 1. The word signifieth more cõmonly to be made, as, *All things were made by him; The world was made by hĩ.* In both which places, as in others also, the same greek word is vsed. 2. It signifieth in this place also that he was made. 1. *Because it was shewed before, that the word signifieth a subsistence or person, which was from the beginning of the world.* 2. *Because he begã to be flesh whẽ he came vnto his own.* Now he teacheth that christ did before time lighten al men that cãe into the world, & was in the world not known, whẽ he cãe vnto his own. therfore he not only was, but was made flesh, which before he was not. 3. *other places of scripture which teach the same in other words, do not admit any other sense or meaning.* [a] *He took the seed of Abraham.* & v. 14. *He took parte of the flesh & blood.* [b] *He took on him the forme of a seruant, which he was before in the forme of god.* Likewise, [c] *He being rich, for our sakes became poore.* [d] *God is manifested in the flesh.* 1. Ioh. 4. 2. 3. *Iust Christ is come in the flesh.* There is one thing therefore

* γίνεσθαι.

[a] Heb.

Christ, which came in the flesh; & another thing, which was the flesh it selfe, wherein that came.

Reply. *The place,* He, *meaneth his delivering of vs.* Anl. First, the words which go before: Secondly, the sense sheweth, that he speaketh not there of any qualities, but of the very humā nature: when as he sheweth that therfore Christ was necessarily to have bin true man, because men were to be delivered by him through his sacrifice.

The word ful of grace and truth.

"*And the word dwelt among vs ful of grace & truth*) Christ fulfilled al the promises & types, & figures of the law, & did trulie performe the office of a redeemer & Mediator, not onlie by his merit, but also by his power & efficacy, as afterwardes is added out of Iohn Baptists sermon: *That this truth & grace befel vnto vs through Christ, & of his fulnes al, who ever are saved, have received.* Which S. Paul saith, *even that we are consummated & made perfect in him*: which would not be, except the fulnes of the godhead did dwel in him personally.

And we saw the glory therof, as the glorie of the only begotte̅ son of the father) This glory is the divin power, which he sheweth in his miracles, in his trāsfiguratiō vpon the mount, in his resurrection frō death, his ascension into heaven, his sending of the holy ghost, his power and efficacie by his ministerie.

The glorie of the onlie begotten.

Now thus far they also agree & cōfesse the same. But when we say further: *This glory testifieth him to be the only begotten son of god, that is, the son of god by nature, begotten of the substāce of the father, who is also himself the true eternal god, maker of all things*: here they shake hāds with vs, & dissent. For they say, *that he is called the only begotte̅, not because he is the son of god by nature, but because he was born after a singular maner, namely of a Virgin, conceived by the holy ghost.* But this reasō is not sufficient. First, *because if he be not a son of the substance of the father, but either by creation, or by adoption, or by cōformation with god, either from the womb, as in christ conceived by the holy ghost, or afterwards, as in other men: he shal not be the only begotten.* For so are others also the sons of God, both Angels and men, though not in that degree of gifts, yet in the maner of generation. Wherfore it remaineth, that he be the only begotten son by nature, after which manner no other is the son of god. Secondly, *because for that vvhich he is heere said, the only begotten, he is other where saide to bee the proper sonne of God.* Iohn. 5. 18. Romanes. 8. 32.

And

And he is the proper ſon, who is of the ſubſtãce of his father he that is of another ſubſtance, is no proper ſon. Thirdly, *he is ſaid to be ſuch a ſon of the Lorde: vvho is alſo himſelfe the Lorde* which as it is manifeſt by other places of both teſtamẽts, ſo nãely by *Mat.4. & Lu.1.* wher *of Ioh. Baptiſt it is ſaid, that he ſhal goe before chriſt, who is called of the Angel Gabriel, the ſon of the moſt high. & the Lord god of the childrẽ of Iſrael, whoſe harts Ioon Baptiſt ſhal turn vnto him, & ſhould go before his face.* And of Zacharie *he is called the moſt high, whoſe prophet & forerunner John Baptiſt ſhould be, whoſe waies he ſhould prepare, & vnto whoſe people he ſhould giue knowledge of ſalvation.*

The wiſedom of god is a ſubſiſtent or perſon: And Chriſt is that wiſedome.

NOw let vs return vnto thoſe orders & claſſes of argumẽts & reaſõs wherby we prove the eternal ſubſiſtẽce of chriſt *Vnto the firſt claſſe wherof* ar referred thoſe teſtimonies, *which teſtifie chriſt to be the wiſdõ of god.* the argumẽt is this. *The wiſdõ of god.* Pro.8.22. *is eternal, & ſubſiſting before Ieſus was borne. But the ſon is that wiſdõ of god. Therfore the ſon is eternal and ſubſiſting before Ieſus born of the virgin.* The maior of this reaſõ Salomõ confirmeth in the place afore ſignified, where he aſcribeth thoſe things to wiſdom, which fal not into any, but which is ſubſiſting, living, & working, as, that it ſubſiſted in god before things were created, that it was begottẽ, & ſo forth. The Minor we prove, 1. becauſe Salomõ ſaith, *that that vviſdõ was begotten of god.* And to be begottẽ, when it is ſpoken of ſuch a nature as is intelligent & vnderſtanding is nothing elſe, thã to be a ſon. For although it be true that there is made an exhortatiõ there to the ſtudy of heavẽly Doctrin: yet notwithſtãding, the name of wiſdom to be doubly there vſed, and a tranſition to be made from the doctrin which is the wiſdõ or light created in the minds of men (that thereby authoritie might be gotten to this wiſdom with thẽ) to the vncreated wiſdom, that is, to god himſelfe, the author & fountain of the other, thoſe things which ar ther attributed vnto it, do manifeſtly convince. 2. *Chriſt the ſon of god is called wiſdõ, & the perſon which teacheth vs wiſdom* Luk.11.49. *Therfore ſaid the vviſdom of god, I will ſend them Prophets & Apoſtles.* 1.Cor.1.24. *But vnto thẽ which are callẽd, we preach chriſt, the power of god, & the vviſdom of god.* 3. The ſame proper functiõns are attributed by Salomõ to wiſdom, which elſwhere are attributed to the word

&

& are more at large declared in the book of wisdō, c. 7. 8. 9. 10

To the sixt clause, belōg those places of scripture, *which speak of the office of the mediator*. The argumēt is this: *the mediator, without whose merit & presēt efficacy, ther could be no friēdship or amity ioined betwen god & sinful mē, must needs have bin alwaies in the church frō the verie beginning of the world*. This proposition those things cōfirm, which have bin before spokē of the mediator & his office. *But the son of god only (not the father nor the holy ghost) is that mediator, by & for whom the faithful also of the old church were reconciled vnto god. Therfore the son of god was subsisting frō the very beginning of the world*. The old church might have bin received into favor for christ to come, but by him it could not, except he was thē being: for ther cā be no efficacy or force of hī that is not. Whēce it is necessarily proved that christ was before his incarnatiō: for ther cānot be friēdship betweē god & mē without a mediator now existing or being. But in the old testamēt ther was friendship between God & mē, that is, beleevers. Therfore either he, or some other was Mediator of that church: there was no other but he only, because *ther is but one mediator betwen god & mā, the mā Christ Iesus*. 1. Tim. 2. 5. but that ther cānot be any amity between god & mē without a mediator now alredy being, shal also appear by that which followeth. For *it is the office & fūctiō of the mediator*, not only by deprecatiō, or intreaty, & sacrifice, to appease & pacifie the father, but also to cōfer & bestow all the benefits, which he obtaineth, by his power & efficacy, vpōbe levers, to make the wil of god known to mē, to institute a ministery, to collect, gather, & preserve the church, & that wholy. *Mat.* 11. 27. *No mā hath known the father, but the sō, & he to whō the son wil reveil hī*. therfore neither did Adā know god but by the son, & by a consequēt the son existed at that time. Hither ar referred the testimonies, not only which speak of christs merit to cōe, but of his efficacy also & power. *Ep.* 1. 22. *He hath made al things subiect vndr' his feet, & hath appointed hī over al things to be the head of the church*. Ep. 2. 20. *Ye are built vpon the foūdation of the Apostles & Prophets, Iesus Christ himself being the chief corner stone*. Christ therfore is the foūdatiō, head, vpholder, & governor of the church: & therfore also he was before the church was. [a] *I am the way, the truth, & the life*. [b] *I give vnto thē eternal life*. Ioh. 1. 4. *In it was life, & the life was the light*

The Mediator hath alwaies beene.

[a] Iohn. 14 6.
[b] Ioh. 10. 28.

of

of mē. And a litle after, *That was the tru light, which lighteth every man that commeth into the world.* Eph.2.11. *Thorough him we have both an entrance vnto the father by one spirit.* Ephes.4.11. *He gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and teachers.* 1.Pet.1.11 *The spirit of Christ is saide to have bin in the Prophets, for testifying the sufferings that should come vnto Christ.* Heb.3.5.6. *Moses verily was faithful in al his house, as a servant, for a witnes of the things which should be spoken after. But Christ is as the son over his own house.* Ioh.17.2. *As thou hast given him power over al flesh, that he should give eternal life to al thē that thou hast given him.* Therfore it is Christ, who from the beginning of the world did reveil the wil of god vnto men, appoint and ordaine a ministery, collect, govern and save his Church, whereof he is the builder: which seeing it is apparant that he hath done from the beginning of the churches birth, it is not to be doubted of, that he hath alwaies bin subsisting. *Ioh.6.39. This is the fathers will, that of al which he hath given me, I should loose nothing.* Wherfore he saveth his church, & therfore hath alwaies beene, because the Church hath alwaies been saved and preserved.

To the seventh classe are those places referred, in which both the name and property of Iehova are attributed vnto the Angel, who appeared in the old testament vnto the fathers, and was the leader of the people: whom to have beene the son of God Christ, both the Church hath alwaies confessed, & the scripture doth witnes it. The Prophet Malachie hath a notable testimony, cap.3.1. *Behold I wil send my messenger, & he shall prepare the way before me, and the Lord, whom ye seeke, shal speedily come to his tēple: even the messenger of the covenant, whom ye desire.* This speaketh Christ himself by the Prophet, which is also cō firmed by his argument: Whose way is prepared, he is christ: but he that promiseth, is he whose way is prepared. Therefore he that promiseth is Christ. The maior is manifest: for not the father, but Christ was looked for, and he followed Iohn Baptist. The Minor is proved out of the text it selfe. *Behold I will send my messenger, & he shal prepare the way before me.* Wherfore Christ was before he took flesh, because he sent his messēger, and was also before he took flesh, very God. *For he calleth it his tēple, to which he saith he wil come.* But non hath a tēple builded in worship of him, but god: therfore it is blasphemous to saie,

that

that Christ was not before he tooke flesh. Neither doth that hinder, because he speaketh in the third person; *The lord will come to his people.* For he sufficiently sheweth who that lord is, namely not the father, but the son. *I sathe lord who send John before me, & who am the messenger of the covenant.* And further, it may be that the Prophet doth not continue in making Christ speak, but representeth the father himselfe, speaking of sending the son. *Ps.* 45.6. and He.1.8. *Vnto the son he saith. O God, thy throne is for ever & ever.* Heb.3. *Christ Iesus is the Apostle, and High Priest, the builder, heir, & lord of his Church.* He.13 8. *Jesus Christ yesterday, and to day, & the same is also for ever.* The argument therefore is this, *The messenger or Angel sent of old vnto the church was a subsistent, or person. That messenger is the son of God Christ. Therefore the son of God was, before Jesus was borne of the Virgine, truely existing, did worke, & was ruler over his church.* The Minor is proved. First, *because to be god, & to be sent of god, for to teach, collect govern & save the church, that is, to be the Mediator, are things proper vnto the son of god Christ, not to the father or the holy ghost. But these properties of the son are attributed to this messenger or Angell as autor & effecter,* Ex.3. & 4. Ge.32.28.30. Ge.48.15.16. Secondly, *the Apostle Paul,* 1. Cor.10. *Teacheth Christ to have been present with the people of Israel in the desert, & so have bin tempted & provoked by them. Therfore the messenger or Angel, God, and Christ, are one and the same person.*

The divine Nature in Christ both was before the flesh, and is the sonne of God.

In the eight classe, are contained those testimonies of scripture, *which affirme Christ Jesus to be by nature God, & the sonne of God.* The argument is this: *Christs Divinity existed before Jesus borne of the Virgine. Christs Divinity is the sonne of God. Therefore the son of god existed before Jesus was born.* The Maior of this argument is cõfirmed by the reasons already alleaged. For first *god is manifested in the flesh, which he tooke.* Secondly, *Christ is the proper or natural sonne of God, and not man only.* Thirdly, *christ is the word.* Fourthly, *Christ is that wisedom subsisting.* Fifthly, *Christ is the Mediator.* Sixtly, *christ is that messenger or Angel sent of old to his church.* And to these reasons commeth the seventh: That *in Christ is not any created godhead, but that eternal deity, which alone is true God. For vnto Christ not only the name, but al the properties also and perfections of the true god are every where ascribed in scripture: as omnipotency, infinit wisedome, omniscience, or all knowledge, immensity, the creation and governance of thinges, the salvation of*

the

the church, the working of miracles, Ro. 9. 5. 1. Tim. 3. 16 Isa. 9. 6 Ier. 23. 6. & elsewhere. And the attributing & giving vnto him of the properties of the true god, yeldeth vs a more firm proofe of his Divinity, than doth the attributing of the name of the true god, or of the lord. For the names of god may after a sort be expoũded metaphorically: but the divine property attributed vnto Christ, cannot be wrested to any other meaning. If therfore we fence & gard our selves with such testimonies; the adversaries of this doctrine cannot consist, or stand; but wil they, nil they, they shal be forced to confesse that Christ was before he took flesh. And if he were before he tooke flesh; he was either the creator, or a creature. But he was no creature, both because he created all things, and because also he is called creator. Wherefore, seeing the true god hath beene from everlasting, his godheade also, which is true God, must needs be *subsisting* from everlasting.

The Minor is likewise confirmed by the former argumẽt. 1. *The nature which tooke flesh is god, & the son of god: For neither the father nor the holy ghost tooke flesh. Therefore the son; otherwise the son of god is not by nature god.* 2. *The humane nature in Christ is not the natural son of god. Therfore the Divine nature must be that son.* 3. *The divine nature in Christ is the Word* 4. *It is Wisedome.* 5. *According to it Christ is Mediator.* 6. *The Deity of Christ is the Angell and messenger of the Lord, sent of old vnto the church. Therefore the Deity of Christ, is the son of God.*

THE SECOND CONCLVSION.

The son of God Christ, is a person really distinct from the Father and the holy ghost.

THat the *Word* or *son of god* is divers & distinct from the father & the holy ghost, not in office only, but also in subsistence & Person, is proved by foure arguments.

1. *None is the same person with him, whose son he is, or with him who proceedeth or floweth from him.* Otherwise, the same thing, in one respect, should be relative & correlative. But the *Word* is the son of the father, & from the *Word* the holy ghost proceedeth & is given: therefore the *Word* is neither the father nor the holy ghost.

No one person can be both father & son in respect of himselfe.

2. *Christ himselfe expressly calleth himselfe another from the father and the holy ghost.* Ioh. 5. 32. *There is another that beareth witnesse*

Christ another from his father.

nesse of me, namely, the father, in the same chapter, ver. 37. and *Joh. 7. 16. My Doctrine is not mine, but his that sent me.* Ioh. 14. 16. *I wil pray the father, & he shal give you another comforter.*

Three persons expressed in scripture.

3. *The scripture doth plainly affirm that the father, the son, and the holy ghost are three.* 1. Ioh. 5. 7. *There are three, which beare witnes in heaven: the father, the Word, & the spirit, & these three are one,* Ge. 1. 26. *Let us make man in our image.* Ioh. 10. 30. *I and my father are one;* he doth not say, *am*, but *are*, Ioh 14. 26. *The comforter, which is the holy ghost, whō the father wil send in my name, he shal teach you al things.* Ioh. 15. 26. *When the comforter shal come, whom I wil send unto you from the father, even the spirit of truth, which proceedeth of the father, he shal testifie of me.* Mat. 28. 19. *Teach al nations baptizing them in the name of the father, the son, & the holy ghost.*

The properties of the persons, are distinct and diverse.

4. *The attributes or properties of the Persons*, namely, sending, reveiling, and their offices are divers. The argument is this. *Whose properties are distinct, they are in themselves distinct. But the properties of the father, the son, & the holy ghost are distinct: therefore the son is neither the father nor the holy ghost.* The Minor is proved: because the son only, and not the father or the holy ghost, was begotten of the father, cōceived by the holy ghost, made flesh; sent into flesh; manifested in the flesh; made Mediator; baptized; did suffer, and died. The father of himselfe worketh by the son. The son not of himselfe, but of the father by the holy ghost; the holy ghost of the father & of the son. *Mat. 11. 27. No man knoweth the son, but the father, neither knoweth any man the father, but the son.* These words cannot be expounded after this sort. No man knoweth me, but I; and no man knoweth me, but I. *Joh. 10. 15. As the father knoweth me, so know I the father.* The sense of these words cannot be this. As I know me, so I know me: The son of God therfore, Christ, is another from the father and the holy ghost.

THE THIRD CONCLVSION.

The word is equall with the father.

THat the *Word* or the son of God Christ, is no made god, or inferior to the father, but by nature, tru & eternal god & equall vnto the father in godhead, & in all essential perfections of the godheade, is confirmed, first, by testimonies of scripture. 1. *Joh. 5. 20. We are in him that is true, that is, in his sonne*

Jesus

Iesus Christ: The same is very god & eternall life. Iohn 16.15. *All things that the father hath are mine.* Col.2.9. *In him dwelleth al the fulnes of the godhead bodily.* Ioh.5.26. *As the father hath life in himself, so hath he giuē vnto the son also to have life in himself.* Phi.2.6. *Who being in the forme of god, thought it no robbery to be equall with god.* Ioh.5.19. *Whatsoever things the father doth, the same things doth the son also: that al men should honor the son, as they honor the father.* But the father is to be honored as god. Therefore Christ is God equal in honour with the Father.

2. *He that hath the whole essence of the godhead, is necessarilie equal with the father. But the son of god hath the whole essence of the godhead communicated vnto him.* For this, because it is infinite, is indivisible. Therefore the whol must needs be cōmunicated vnto whōsoever it is cōmunicated. *Therfore the Word, or son of god, is equal in al things with the eternall father in the god-head.* The Minor is proved. *Generatiō or begetting is a communicating of the essence: the Word was generated or begottē of the essence of the eternal father, because he is his son, proper, natural, & only begotten. Therefore the whole deity was communicated vnto the Word.* Christ hath the whole Godhead entirely communicated.

3. *The Scripture giveth the same proprieties and perfections of divine nature vnto the son, which it doth vnto the father, as namelie, eternitie, omnipotencie, immensitie, omniscience, the searching of the harts and raines.* He hath the same properties of the god-head.

4. *The same works, as attributed to the father, & to the son, as that he is creator, preserver, governor of al things: that he susteineth all things by his powerful word.* He. 1.3. *That he is the autor & worker of miracles.* Lastly, *that he is the giver of the holy ghost, & that he saveth his church, that is, he ordaineth & maintaineth his ministerie, & by it, through the vertue of the holy ghost, is effectual & forcible in moving the harts of men.* These divine works attributed vnto the son, differ so from the divine properties which are attributed vnto him, as the effects from their causes; so that then his properties worke them. He worketh the same divine workes.

5. *The equality of honor & worship, dependeth of the equality of essence, properties, & works.* Isa.42.8. *I wil not give my glory to anie other. But the scripture giveth equal honor & worship to the father & the son: therfore they are truly equal in godhead, & in al the perfections therof.* The Minor is confirmed: first, *by testimonies.* Ps. 97. & He.1.6. *Let al the Angels of god worship him.* [a] *That al should honour the son, as they honour the father.* Rev.5.13. &c. Secondly, He hath equal honour given him.

[a] Ioh.5.23.

He

He is called god absolutelie and simplie, as is the father, Ps. 45. 7. & He. 1. 8. Acts. 20. 28. 1. Tim. 3. 16. Thirdly, *the Epithets or titles of Divine honor, which are every where in the scriptures attributed vnto the son*: As, *God blessed for ever: the great god, and saviour: The Lord himselfe from Heaven: The Lord of glorie: The Lord of Lordes, and King of Kings: power and eternal kingdom: Sitting at the right hand of the father: The bridegrome, husband, head of the church: god of the temple, which are al the elect: Trust, and beleefe in him: Invocation: for he is worshipped of the church as god & Bridegrome of the church*, at all times, and in all places: *Thanksgiving for his divine benefites*. Furthermore, albeit the name of God, especially being put absolutely and without restraint, doth evidently proove the sonnes equalitie with the Father, as it hath bin saide: yet seeing that signifieth moe thinges, and is also applied to others, who are not by nature God: we are diligently to collect and to have in a readinesse those Testimonies, in which thinges proper to the true god onlie, are attributed to the son, which agree to none elle, who are called gods, and whereby god himselfe discerneth himselfe, and will have himselfe discerned from other creatures, and forged gods. For vnto whom the essential properties of any nature or essence doe truely and really agree, vnto him the essence it selfe must needs be given.

The son hath al things frō the father not by grace, but by nature.

1. Obie. *Hee that hath all things of another, is inferiour to him, of whom he hath them: The Son hath al things of the Father. Therfore he is inferiour vnto the Father.* Ans. The Maior holdeth, and is true of such a one, as hath any thing by the grace & favour of the giver: for he might not have it, & therfore is by nature inferiour: but it is false, of him, who hath all those thinges by his own nature, which he himselfe hath, of whom hee receiveth them. For seeing he cannot have thē, it cannot be, that he should be inferiour, or should have lesse than he, of whom he receiveth them, But the son hath all things of the father, which the father hath, & that by nature & absolute necessitie, that is, in such sorte, as that the Father cannot but communicate vnto him al thinges which himselfe hath belonging to his divine nature and maiestie. Therefore he is equall vnto the Father in all things.

The sonne doth all.

2. Obiect. *He that doth whatsoever he doth, by the will of another interposed and going before, is inferior vnto him. The son will*

wil & doth al things by the wil of his father going before. Therefore he is not equal vnto the father in vertue, dignitie, & essence. Ans. The son doth al things, his Fathers wil going before, not in time & nature, but in order of persons, so that he wil or doth nothing, which the father also wil not & doth, & whatsoever the father wil & doth, the same also the son wil & doth likewise, that is, with equal authority & power. Wherfore, the society & order of the divine operations doth not take awaie, but doth most of all settle & establish the equalitie of the father and the son, as also of the holy ghost. things with the consent of the father, in like maner as the father.

THE FOVRTH CONCLVSION.

The word is con substantiall with the father.

THe words *con-substantial*, and *like-substantial*, differ. For *like-substantiat* signifieth mo persons, & like esseces, as three mē are *like-substantial*. For they are both three persons, & three essences of like nature, that is, agree in human nature. But *con-substantial* signifieth one essence & moe persons. In the godhead is not *like-substantial*, because there are not three gods; but cō-*substātial*, because ther ar three persōs of one & the same divin essence. For there is but one Iehova that is, one divin essence, which is the same, & is wholy in every of the three persons, & therefore every of thē are that one god. besids which essence, whatsoever is, it is a creature, not god. The latin church turneth the greek word, ὁμοούσιον, cō *substātial*, taking substāce for essence. It is therfore the same, that coessential, that is, of one and the same essence. ὁμοιούσιον. ὁμοούσιον.

Furthermore, these three things being declared and set down, namely, that the son is *subsisting*, or a person, that he is distinct from the father, that he is equal with the father: the fourth is easilie gotten & obtained against the new Arians, to wit, that he is *con-substantial* with the father, which is also in like maner to be vnderstood concerning the holie ghost. For either this must bee graunted, or of necessitie there are made three gods, which they, though in words they deny it, yet in very deed affirme, when they frame & faine three essences and spirits.

The argumentes which shew, *The Father and the Son to be of one and the same essence*, are these. 1. *Iehova is but one essence, or one god*, Deu. 6. 4. *But the eternal father, and the son coeternal with the father, are that Iehova. Therefore these two are one essence.*

and of one God.

The English translations reteine not the word it selfe, Iehova, but, vse the Lord, insteed thereof, which is the signification of Iehova. & therefore in effect all one.

The Minor is proved, 1. *by those places of scripture, which cal the son Jehova.* Ier. 24. 6. *This is the name whereby they shal cal him, Iehova,* (or, the Lord) *our righteousnes.* Isa. 25. 6. The expected god & savior is called Iehova. but messias is the expected god & savior. Therfore Messias is that Iehova, whereof the Prophet speaketh. *Zac.* 2. 8. *The deliverer of the church sent from Iehova, which is the Messias only, is called Jehova.* Mal. 3. 1. *He is called Iehova, whose fore-runner was Iohn Baptist.* But Iohn Baptist was the fore-runner of the Messias, or the son of god, Christ. He therfore is called Iehova. Hither belong *al the places, in which are given to the Angel or messenger of Iehova, both the name of Iehova & the divin properties & honors* But that Angel was the son of god, not the father. Therfore the son is Iehova. Again, the Minor is also herof manifest, for that *what things in the old Testament are spoken of Iehova, those in the new are referred vnto Christ,* as Ps. 68. 18. & Eph. 4. 8. *He that ascended on high and gave gifts, is Jehova: & the same is Christ.* As Psa. 95. 9. & 1. Cor. 10. 9. *Jehova was tempted in the desert,* & the same is Christ. *Ps.* 97. 7. *Heb.* 1. 6. Likewise, *Ps.* 102. & *Heb.* 1. 10. *He that is to be worshipped, & is creator of things, is Jehova: & the same is Christ.* Isa. 8. 14. & 28. 16. Luk. 2. 34. *The stone of offence.* Isa. 41. 4. & Rev. 1. 17. & 21. 6. *The first & the last is Jehova, & the same is christ.* Lastly, the same is proved by those testimonies, *which attribute things, that ar proper to Iehova, vnto christ also, as autor & efficter, or worker of the.*

2. *The true god is but one. The son is the true god,* equall with the eternal father in godhead, properties, workes, and honor, as hath bin before declared. Therfore the son is that one & the same god, or that selfe same divine essence which is god.

3. *Whose essence is distinct, their spirit is not one in essence, which proceedeth of both, & is proper vnto both,* but is either of a divers essence, or cõpoũd: whether he be of a part, or of the whole essence of the, of whom he proceedeth. But one & the same is the spirit of the father & the son, proceeding of both, proper vnto both, & by him both work effectually, *Gal.* 4. 6. God hath sent the spirit of his son into our harts. Therfore the father & the son are one essence, and the same god: Otherwise each essence should have his proper spirit and divers.

4. *Vnto whom the eternall father communicateth the same essence which himself hath, & that whole, he is of the same essence with him*

Vnto

Vnto the eternall ſon, the eternall father communicateth his eſſence, the ſame & whole. Therfore the ſon is of the ſame eſſence with the father. The Minor is proved, becauſe *Chriſt is the only begotten & proper ſon of the father: begotten therfore of the eſſence of the father.* But the divine eſſence, or godhead, by reaſon of the immenſity and great ſimplenes thereof, can neither be multiplied, nor divided. Therefore the father communicateth the ſame, and that whole vnto the ſon. Wherfore, as in reſpect that it is the whole eſſence of the godhead, which is communicated vnto him of the father, he is coequall with the father, ſo in reſpect that it is the ſame, which the father hath and retaineth, he is coeſſential and *conſubſtantial* with the father.

Now it ſhal be expedient to ſet down the general heads of thoſe reaſons, wherwith the heretiques both old & new oppugn this opinion & doctrin, that ther is both an equal, & one & the ſame godhead of the father and the ſon, and alſo of the holy ghoſt, & to adioine thoſe rules wherby anſwere may be eaſily & ſoundly made vnto their obiections.

1. The heretiks build on moſt falſe principles & groũds: ſuch as is this: *If the father begot one ſo of his ſubſtãce he could alſo have begotten more.* For anſwer, this rule is to be held. *We are to iudge of god according to his own word, not according to heretical brains: & he is to be acknowledged ſuch, as he reveileth himſelfe in his word, as being the eternal father with the only begotten ſon, & the holy ghoſt.* For God hath ſo reveiled himſelfe, that he begot the Son, & that one ſon only. Therfore we ought to reſt here, and not to imagin falſe conceits of our own.

2. They reaſon *out of naturall principles or grounds: which are ſuch, as are true in things created and finit, but falſe in God, who is an eſſence infinit: as, Three cãnot be one. Three perſons really diſtinct, cannot be one eſſence. That which begetteth, and that which is begotten, are not one and the ſame eſſence.* Likewiſe, *He that communicateth his whole eſſence to another, doth not himſelfe remaine the ſame which he was.* To this we anſwere by another rule. *Thoſe principles, which are true of a finit nature, are fooliſhly and impiouſly trãſlated to the infinit eſſence of god.* And arguments of this ſort are refuted not by a ſimple deniall of them, but by diſtinguiſhing betweene natures capeable and vncapeable of thoſe principles whereon they ground.

3. *Of the properties of the humain nature in Chriſt, they infer the inequality & diverſity of his godhed.* As, *Chriſt ſuffred, died, & ſo forth.*

Therfore he is not god. The rule wherby we answ. to this, is: *Those things which are proper to the humane nature, are not to be drawn to the divine nature.* For Christ died not as god, but as man.

4. *They confound the office of the Mediator with the nature, or person,* that is, they go from the office to the nature. As, *Christ is sent of the father: therfore he is inferior to the father.* The rule to answere this, is: *The inequality of office doth not infer inequality of nature or persons.* Or, as Cyril saith: *The sending & obedience take not away the equality of power or essence.* So the father is said to be greater than the son, not in nature or godhead, but in manifestatiō. For not the father, but the son was made base & miserable in the human nature assūpted. Where therfore Christ saith, that his father is greater than he, it is meant *in respect of his humane nature, & in respect of his office of the Mediatorship.*

5. *They exclude & shut out the son & the holy ghost from those things which are attributed vnto the father, as the fountain of al divine operations:* As, *The son saith, that his works are the works of the father. Therfore he is not author of them, neither doth he those works by his own power, but only is the instrument, whereby god the father doth thē.* The rule & answere hereto is, *those things which are ascribed vnto the father as fountaine, are not removed from the sonne, or the holy ghost, to whome they are communicated, that they maie have them their own, & proper.* For the son worketh *likewise, & in like maner: *Vnto whom the father likewise did give to have life in himselfe.* Ioh. 5. 26.

* ὁμοίως.

6. *They detract those things from the sonne and the holy ghost, whereby the divinity in the person of the father is discerned from creatures or false gods.* To which this rule answereth. *As often as in scripture one person of the godhead is opposed to creatures or false gods, & is discerned from them, the other persons are not excluded frō the godhead, but only those things are excluded, against which the cōparison is made.* Or, *the divine properties, operations, & honor are so attributed to one of the persons, as that notwithstanding they are not taken away from the other persons of the godhead, but only from creatures.* Againe, *A superlative or exclusive speech vsed of one person, doth noth exclude the other persons of the godhead, but creatures and faigned gods, vnto whō the true god, either in one, or in mo persons, is opposed. The father is greater than al,* that is, thā al creatures, not than the son, or the holy ghost. *I give eternall life vnto thē:* that is, no creature doth give it. For both the father also & the holy

ly Ghost doe quicken and give life. *The father only knoweth the daie of iudgement*, that is, no creature, and so forth.

7. *They wrest the phrase of scripture to another sense:* as, *The Son shal deliver vp the kingdom vnto the father.* 1. Cor. 15. 24. The rule for answere to this, is: *Of the phrase of scripture we must iudge according to the whole scripture, that is, by marking circūstances of the text alleadged, and by conference of other places with it. The son shall deliver the kingdome vnto the father*, not by laying it down, but by manifesting it, or changing the forme thereof. For the father also raigneth now: neither shall the Sonne ever cease to raign. Likewise, *he shal deliver it*, by subiecting al things vnder him. So the *father also delivereth the kingdome* vnto the Sonne, neither yet doth he forgo it.

Other Rules, whereby the obiections of the Arrians are dissolved.

1. NO thing hindereth, why they, who are equal in nature, may not be in degree of office, vnequall.

2. That which the father hath given vnto the son, that he should ever have it, he wil never demand of him again: but that which was but for a certain time given & cōmitted vnto him, the same he must needs depart from and resigne.

3. That consequence doth not hold in reason, which is brought frō a thing that is respective, to a thinh that is absolute.

4. That is said of the person in the concret, which is proper onely to one nature, but not otherwise than in respect of that nature, vnto which it is proper.

5. There is a double wisedom: one existing in the creatures, which is the order of things in nature wisely disposed, & the doctrin or knowledg aswel of nature & the law, as also of the gospel. Another wisdom is subsisting in god, which, when it is opposed vnto the creatures, is the very divine mind, or eternal decre as touchig this order of things in the father, the son, and the holy ghost, that is, it signifieth the three persons: but when it is distinguished from god, then is it taken for the son of god the second person only. The former wisedom existing in the creatures, is created: the other subsisting in god, is uncreat.

6. God absolutely named in the scripture, is never meant, but of very god himselfe.

7. Whereas the son & the holy ghost are of the father, & the father worketh by the son & the holy ghost, neither was humbled as the

ſon: the ſcripture doth oftentimes, eſpecially in chriſts ſpeches, underſtand by the name of the father, the ſon alſo and the holie ghoſt.

8. *When god is conſidered abſolutelie, or by himſelfe, or is oppoſed to the creatures, the three perſons are comprehended: but when he is oppoſed to his ſon, the firſt perſon of the godhead, is underſtood, which is the father.*

9. *The name of god being put ſimply or abſolutely, is eſſentially take that is, for the godhead it ſelfe, & cõpriſeth al three perſons: but whe the propertie of anie perſon is ioined therewith, it is taken perſonally.*

10. *The ſcripture diſtinguiſheth the perſons, when it oppoſeth, or compareth them among themſelves, or expreſſeth their perſonal properties, whereby it reſtraineth the name of god, common to them all, to one certain perſon: & it meaneth them altogether, when it oppoſeth the true god to creatures or falſe gods, or conſidereth them abſolutely, according to his own nature.*

11. *That which began at ſome certain time to be manifeſted, may not thence be concluded never to have beene before.*

12. *The ſon is wont to refer that to the father, which yet he hath common with the father, not making anie mention of himſelfe, when he ſpeaketh in the Mediatours perſon.*

13. *The ſon is ſaid to ſee, learn, hear & worke as from the father, in reſpect of both natures, yet not without a difference ſtil remaining. For vnto his humane vnderſtanding, the wil of god is made known, by revelation: But his godhead doth by it ſelf & of his own nature know and behold from everlaſting moſt perfectlie the fathers wil.*

14. *The external operations of the three perſons, if they were diſtinct, they ſhould make verily diſtinct eſſences: becauſe one working, and another ceaſing, there would be divers eſſences: but the eternal operations, becauſe they are the communicating of one and the ſame whole eſſence, make not a diuerſity, but an vnitie of eſſence.*

15. *When god is called the father of chriſt, & the faithful, it doth not hereof follow, that he is after the ſame maner their father & his.*

16. *The father was never without the ſon, nor the father & the ſon without their ſpirit, in as much as the godhead can neither be augmented, nor leſſened, nor changed.*

The principall arguments againſt the Divinitie of the ſonne and the holy ghoſt, together with the anſwere vnto them.

1. ONE *eſſence is not three perſons: for, one to be three, doth imply a contradiction. God is one eſſence. Therefore there*

cannot

cannot be three persons of the godhead. Ans. The Maior is true of an essence created & finit: that cannot, being one, be the same & whol substance of three, or be three: but it is false, of the infinit, most simple, & individual essence of the god head. For this, as it existeth one & whole togither in manie, nay in infinit places & things, so may it be, remaining one, the same & whol essence of moreo a & moreover it is necessary so to be: seing the generation of the son, & the proceeding of the holy ghost, is the communicating of the essence of the father.

2. *Whose operations are distinct, their essences also must needs bee distinct. The internal operations of the father, the son, and the holie ghost, are distinct. Therfore they have also distinct essences.* An. The Maior of this reason is true of persons having a finite essēce but being vnderstood of the divine persons, it is false, if it be meant of those internall operations, whereof the minor speaketh. Whereforе, inverting the Maior, we return it back vpon the adversaries themselves, Wheras the internall operatiōs, namelie the generation of the sonne, and the proceeding of the holy ghost, are the communicating of the fathers essēce whole & the same in number: it must needs be that there is not a diverse or distinct, but one divine essence of all three persons.

3. *That which hath a beginning, is not eternal: but the son & the holie ghost have their beginning or originall from the father, therfore they ar not eternal.* An. That is not eternal, which hath a beginning of essence, or nature, and time. But the son & the holie ghost have a beginning or original of person or order, or of the maner of existing, but not of essence. For this they have one & the same in nūber with the father frō everlasting: & that is void of al beginning & original, & existeth necessarily, from no other but of it selfe. Reply. *But he who hath his original of person frō another, is not Jehova. But the son & the holy ghost have their original of person from the father. Therfore they are not Jehova.* an. The Maior is a false groūd. For the scripture doth plainly teach both of thē, namelie, both the son & the holie ghost to be Iehova. *Joh. 5. 26. As the father hath life in himselfe, so hath he given likewise to the son to have life in himselfe:* & yet the scripture withal affirmeth, that both have their original of person from the father. For the Father begot not the essence, but the person, by communicating vnto him his

owne essence the same and vvhole.

4. *The faithful ar one with god, not in essence, but in cõsent of wils. But the father & the son are in such sort one, as the faithful are one with god*, Ioh. 17. 11. 21. *Therfore the son is one with the father in cõiunction of wils only, & not in vnitie of essence.* Ans. There is more in the conclusion, thã in the premisses. For the particle, only, which is stitched to the cõclusiõ, is not in the Minor propositiõ. Wherfore of a Minor which is but particular, an vniversal conclusion is ill inferred, after this maner: ther is a certain vnitie between the father & the son, such, as is between god & the faithful. Therfore all vnitie which is betwixt them, is such. Wherfore we say, that the faithfull are one with god & among themselvs, in wil only, or conformity, or coniũctiõ of minds. The father & the son are one both in will, & furthermore in vnity of essence. Wherfore if a wider & more ample coniunction be put, a straiter coniunction is not thereby excluded.

5. *He that is the whol godhead, is not any one person of the godhead, or there is not any one besides him, in whom likewise the vvhole god head is. But the father is the whole godhead. Therefore the father is not any one, but even al the person that is of the godhead, nether are there moe persons, wherein that godhead is.* Ans. We deny the Maior: because the same godhead which is in the father, is whol also in the son & the holy ghost. For by reason of the immensity & vndividablenes thereof, that is communicated of the father evẽ the same entire & whole both to the son & to the holy ghost, so that there is neither more nor lesse of the god head in everie person, than either in two, or in all three.

6. *The divine essence is neither begotten, nor proceeding of another. But the son is begotten, & the holie ghost proceedeth. Therefore they are not the same divine essence, which the father is.* Ans. Of meere particulars nothing can follow or be concluded. The Maior cannot be expounded generally. For it is false, that whatsoever is the divine essence, he is not begotten or proceeding.

7. *The divine essence is incarnat. The three persons are the divine essence, therfore the three persons are incarnat.* Ans. Of meere particulars, there followeth nothing. The Maior speaketh onlie of the son: For it is false being taken generally, as, Whatsoever is the divine essence, is incarnat; this general propositiõ is false. For the divine essence is incarnat only in one of the

per-

persons, which is the sonne: not in all three.

8. *The son is Mediator with Iehova. But the son is Iehova. Therefore Jehova is Mediator with himselfe.* Ans. Nothing followeth of meere particulars. For the son is not mediator with al that is Iehova, but the father. Reply. *Therfore the Father only is pacified towards vs: & by a cõsequẽt, he alone is the tru god, not the son or the holy ghost. For he is the true god, who is pacified by the Mediator.* Ans. We denie this Sequele: For there is but one will of the three persons, & that agreing in al things. Wherfore the Father being pleased & pacified for the sons satisfaction in our behalfe, the son also & the holie ghost are pacified, and receive vs into favour, for the same satisfaction.

9. *Christ doeth everie where discerne and sever himselfe from the Father: he hath a Head, he hath a God, he is lesse than the Father. Therefore he is not the same God which the Father is, hee is not equal and consubstantiall with the Father.* Aunswere. Hee discerneth and distinguisheth himselfe from the father, 1. *In person.* 2. *In office*, as he is Mediator: but not in godhead. So *He hath a Head, and a God, and is lesse than the Father:* First *as touching his humanitie, in nature and office*; then *as touching his godhead, not in nature, but in office onlie, and in the manifestation of his godhead.* For they which are in nature equal, may be vnequal in degree of office.

10. *This is* (saith christ. *Ioh.* 17. 3.) *life eternal, that they know thee to be the onlie verie god. Therfore the son & the holie ghost are not very god.* Ans. First in this place are opposed, not the Father, & the son, or the holie ghost, but god and Idols & creatures. Therfore these are excluded, not the son or the holy Ghost. And Secondly, there is a fallacie in transferring the particle Onlie vnto the subiect thee, vnto which it doth not belong, but vnto the predicate god, vvhich the greeke Article, τὸν, in the original doth shew. For the sense is, that they knowe thee the Father to be that god, who only is very God. Reply. *But this Argument followeth: Maximilian is Emperour: therefore Rodulph is not. Why then doth not this followvv? The father is God. Therfore the Son is not God?* Ans. These persons are finite, and their essence cãnot belong to mo: but the Father & the Son are persons infinite, and their essence maie bee of moe, namelie of three persons.

τὸν γινώσκειν σὲ τὸν μόνον ἀληθινὸν Θεὸν,

11. *Jehova, or the true god is the Trinity. The Father is Iehova: There-*

Therfore the father is the trinitie, that is, al three persons. Aunsw. Meere particular propositions conclude nothing. And if the Maior be expounded generally, after this maner: Whatsoever is Iehova, is the trinity, it is fals: for that, which is Iehova may be some one person of the trinity. The syllogisme therefore is faulty, because Iehova is not taken in the same signification in both the premisses. For the nãe Iehova in the Maior is take absolutely & essentially, for the three persons: For one & the same Iehova or true god, is the father, & son, & holy ghost iointly: but in the Minor it is take personally, for one person of the godheade, that is, the Father, who is Iehova of himself. Rep. *Iehova is one in number. Therfore it is alwaies taken in scripture after the same maner.* Ans. Iehova is one in number of essence, not of persons.

12. *Where are three & one, there are four. But in god are three & one, to wit, three persons & one esse. Therfore there are four in god* An. The Maior is to be distinguished. Where are three & one really distinct, ther ar four. But these three in god ar not another thing distinct in the thing it self frõ the essẽce, but each is that on essẽce, the sãe & whol, & they differ frõ their essẽce only in their maner of subsisting or of being, the maner of exisstig is not a diuers substãce frõ the existẽce, being, or essẽce

13. *Christ according to that nature, according to which in scripture he is called son, is the son of god. But according to his humane nature only he is called son: therfore according to that only, & not according to his divine also, he is the son of god: & so by a cõsequent, the son is not very god.* An. The Minor is false. For Christ is called *the only begotten & proper son of the father, & equall with the father,* Ioh. 3. 16. Ioh. 5. 18. Ro 8. 32. *The father hath created al things by the son. The son from the very beginning worketh al things likwise,* [a] *which the father doth.* [b] *The son revoiled the fathers wil, of receiving mãkind into favor, vnto the church, before his flesh was born.* [b] *The son was sent into the world, descended frõ heaven, & tooke flesh.* He. 2. 16. Ioh. 3. 13. 17. But the *Word,* which is God, is the only begotten & proper son of god, & took flesh. [c] And not in the human, but the divine nature of christ is creatresse, & worketh with equal autority & power with the father, & descẽded frõ heaven. Therfore god, or the godhead, or divine nature of christ, is both called in the scripture, and is the son: and by a consequent, the Son is is that one true and verie god.

[a] Ioh. 5. 17. 19

[b] Ioh. 1. 18.

[c] Ioh. 1. 14.

I BE-

I BELEEVE IN CHRIST OVR LORD.

THree divers ſpeches are here to be obſerved. 1. *To beleeve thas Chriſt is lord.* To beleve this is not ſufficient: for we beleve alſo that the devil is Lord, but not of al, or ours, as we do beleve Chriſt to be lord of vs al. 2. *To beleeve that chriſt is lord, & thas of al, & alſo ours.* Neither is it enough to beleeve this. For the devils beleeve alſo that Chriſt is their lord, as he hath ful right & authority not only over all other things, but over thē alſo, to determin of them whatſoever pleaſeth him. 3. *To beleve in Chriſt our Lord*, that is, ſo to beleve chriſt to be our lord, that in him we place our truſt & cōfidēce, & be throughly perſuaded, that by him we are wholy freed & delivered from al evil, & are defended & ſafegarded againſt al our enemies: & this is it, which we eſpecially ought to beleeve. Whenas therfore we ſay, that *we beleeve in our Lord*, we beleeve, 1. *That the ſon of god Chriſt is lord of al creatures.* 2. *But eſpeciallie of his church, which being purchaſed with his own blond, he guideth, defideth, & preſerveth by his ſpirit.* 3. *And that I am alſo one of his ſubiects, whom being redeemed from the power of the devil, he might ſtil preſerveth, ruleth, maketh obedient vnto him, & at length enricheth with eternal glory:* that is, I beleve that hitherto I have bin by & for Chriſt preſerved, & ſhall hereafter be preſerved of him through al eternity: and laſtly, that he vſeth, & wil vſe his dominiō & power, which he hath, as over al other creaturs, ſo over me, vnto my ſalvatiō & his own glory. But for the better vnderſtanding of this that hath bin ſpoken, we are to obſerve theſe two things.

1. *In what ſence Chriſt is called Lord.*
2. *For what cauſes he is our Lord.*

1. IN WHAT SENSE HE IS CALLED LORD.

TO be a Lord, is, to have right & power granted by law, either divine or humane, over ſome thing, or perſon, as to vſe and enioie it, and to diſpoſe thereof as thy own will and pleaſure. Chriſt therefore is our Lorde: Firſt, *becauſe he hath care of vs, that is, ruleth, preſerveth, and keepeth vs as his own to eternall life and glorie, as being bought with his precious blond.* [a] *None of them is loſt, whom thou gaveſt me.* [b] *None ſhall plucke them out of my hand.* Secondly, *becauſe we are bound to ſerve him both in bodie & ſoule, that he may be glorified by vs.* [c] *Ye are bought with a price, therefore glorifie God in your body & in your ſpirit, for they are gods.* Herof alſo we may vnderſtand, that the worde, *Lorde*, in the creede, *is not a name*

[a] Ioh. 17, 12.
[b] Ioh. 10. 28.
[c] 1. Cor. 6. 20.

of

of the divin eſſence, but of his office, & is referred to both natures of Chriſt, like as the names of Prieſt, King, & Propher. *Chriſt ihē is our lord,* not only in reſpect of his divinity, which created vs, but alſo in reſpect of his humanity, which redemed vs. For the human nature of Chriſt is the price of our redēption: his divine nature doth give & offer that price vnto the father, & doth by the vertue of his ſpirite effectually apply it vnto vs, ſanctifie, rule, ſave, & defend vs againſt our enemies, & doth al theſe things, the human nature being privy therunto, and moſt earneſtly willing it. Yet further, as he is mā alſo, he hath power not only over men, but alſo over al creatures, and ther fore over the Angels themſelves. For the names of the office, benefits, and dignity of Chriſt are affirmed of his whole perſon, to ſpeake ſimply & properly, by communicating, but not by confounding the properties of both natures.

2. *For what cauſe he is our Lord.*

Chriſt our Lord. 1. By right of creation.

Chriſt is Lord, 1. *By right of creation and governement.* Of this rule & dominiō it is ſaid, *Al things that the father hath, are mine. Ioh. 16. 15. For by him, and in him are al things created, and by his mighty word,* that is, by his forcible pleaſure and wil, or providence *they are ſuſtained & governed,* and whatſoever good is in al the creatures, that wholy proceedeth frō him. And this is a moſt general dominion, which extendeth it ſelfe vnto all creatures, even vnto Devils and wicked men, albeit not altogether after the ſame manner to vs, and to al the wicked and devils. For, 1. *He created vs to eternal life: but them to deſtruction,* 2. *The dominion which Chriſt hath over the wicked & devils cōſiſteth in the right of requiring and commaunding, of exerciſing his power, and bridling his enemies:* that is, he hath right and power over the devils and the wicked, to do with them what him liſteth, ſo that without his will and pleaſure they cannot ſo much as move themſelves. And he permitteth them, by bereaving & deſtituting them of the grace of his ſpirit, to runne headlong into ſin & eternal deſtruction. *He hath alſo over vs rights and power to doe with vs what him liſteth: but he furthermore keepeth and garded vs as his own flocke and proper people, whom he hath purchaſed with his blod: he governeth vs alſo & guideth vs by his ſpirit: he worketh in our harts faith & obedience, that we may do things acceptable vnto him, & ſo fenceth vs againſt al the temptations of the devel, and the fleſh, that we may never fall from him.* Therfore he is

our

our Lord after a farre other sort, than of the Devils and the reprobates.

2. *He is our Lord by right of redemption.* For he alone, paying the raunsome for vs, delivereth vs from the power of the Devel: by his spirit regenerateth vs, and causeth vs to beginne to serve him: and in this liberty, whereunto he hath brought vs by his merite and power, he also preserveth vs, against all both outward and inward enemies even to the end: & being raised frō the dead, he fully enfreeth and delivereth vs from oll sin and misery: and endoweth vs with eternall blisse and glory. And seeing he hath delivered and freed vs, it is manifest that we were Servants: and truly so we were, and are by nature Servants and bond-slaves of the Devill, from whose tyranny Christ hath delivered vs, and hereupon now are we the Servants of Christ: because vs, who were by nature his enemies, and deserved to be destroied of him, he not withstanding preserved and delivered. For* *servi*, or servants, were first so named by the Romans, from *servando*, which is in significatiō *preserved*, because when in wars they might have bin slain of their enemies, they were preserved. But this dominion of Christ over vs is special, that is, extendeth it selfe only to the Church. Obiect. *If we be redeemed from the power of the Devill: therfore a raunsome hath bin paid him for our redemption: For from whose power we are redeemed, vnto him is the price and ransome due: But God gave not him the raunsome: Therefore we are not redeemed from the power of the Devil.* Answere. From whose power we are redeemed as having beene supreme Lorde over vs, and holding rightly his dominion over vs: vnto him the price & ransome is due. But the devil is no supreme Lord, but the executioner of the supreme Lorde, which is God, who alone hath, and holdeth by right, dominion over vs. *Wherefore in respect of God, Christ redeemed vs,* for vnto him he hath paide the price: *But he hath delivered vs, or set vs at liberty in respect of the Divel.* For we are given vnto christ our redeemer to be his own, neither hath the Divell now any more right or power over vs. And this christs dominiō & power over vs, cost him enough, who therfore also hath care of it, & preserveth it. Of that *dominion* we dispute especially in this place. For the Devil doth not acknowledge Christ to be such a lord vnto him, as we cōfesse him to be vnto vs, because he hath redeemed vs, and because

2 By right of redemption.

* The reason of this derivation of the name servāt, could not be expressed in English, as it is in latin, frō whence our English word commeth. Servi (which signifieth servants) commeth from Servando, that is, saved or preserved. We are saide to be redeemed in respect of god, we are delivered, in respect of the Devill.

cause he guideth vs with his spirit.

3. By right of preservation.

3. *In respect of our preservation, Christ is our Lord,* because he defendeth vs vnto the end, and keepeth & safegardeth vs to eternal life: not only by defending our bodies from enemies, but our soules also from sins. Of this dominion himselfe speaketh: *None of thē are lost, which thou gavest me. No man shal plucke my sheepe out of my hands.* He keepeth the wicked to destruction, and defendeth their bodies only.

4. In respect of gods ordinance.

4. *In respect of gods ordinance:* because the Father ordained the *Word* & this person Christ, vnto this, that *by him he might work al things in heaven & in earth: the Father gave vs vnto him, manifested him vnto vs, to be our Prince, King, and Head, and hath made him heir of al.* Now wheras he is our lord after a far more excellent manner than others: we also are far more bound to his alleageance and obedience. For he is so our Lord, that he doth indeed with vs what he will, and hath ful right & power over vs: but yet he vseth that his power to our salvation only. For we receive daily of this Lord, mo, & by infinit parts more excellent benefits, than do any other thoroughout the whole world. And therefore we ought alwaies to acknowledge the dominion and power, which Christ hath over vs. Which acknowledging of his dominion is, 1. *A profession of so great a benefit of Christ, as, that he hath vouchsafed to be our lord,* and to set free vs his enemies into this so fruitful & glorious a liberty. 2. *A confession of our bond & duty.* For Christ being so mercifull a Lord vnto vs, we ought both in word and life to professe our selves as his servants, to be bound to faithful subiection and obedience vnto him in al things, that he may be magnified of vs for ever.

WHICH WAS CONCEIVED BY THE HOLIE GHOST, BORNE OF THE Virgin Mary.

In the conceptiō, three things to bee obserued.

1. The forming of Christes flesh.

2. The sanctifying of his flesh.

FIrst Christ is said here, *To have bin cōceived by the holy ghost.* Whereby three things are signified, 1. *That the masse of his humane nature was created or formed, in the womb of the Virgin, miraculously, and beside the order of things disposed of God, in nature, by the immediate working and operation of the holy Ghost, without the seed and substance of man.* Obiect. *But we are also formed and made of God.* Answ. We mediatly, Christ immediatly, 2. *That the holie Ghost did in the same moment, and by the same operation cleanse*

cleanse this masse, & from the very point of the conception sanctifie it; that is, he caused that original sin should not issue into it: & that for these causes. First, *that he might be a pure sacrifice, & a sufficient ransome for our redemption.* 2. Cor. 5. 12. *He hath made him to be sin for vs, which knew no sin, that we should bee made the righteousnes of god in him.* Secondly, *That he might also sanctifie vs by his sanctitie and holines.* For if Christ had bin a sinner, he could not have satisfied for vs, but himself should have remained in death. Therfore could he not have bin our sanctifier, neither by merit, nor by his power & efficacie. Heb. 2. 11. *For he that sanctifieth, & they that are sanctified, are al of one.* He. 7. 26. *Such an high Priest it became vs to have, which is holy, harmlesse, vndefiled, separate from sinners.* Thirdly. *It was not agreeable vnto the Word the eternal son of god, to vnite personally vnto him humane nature, being stained and defiled, wherein he dwelleth as in his own temple. For god is a consuming fire.* Fourthly, *That we might know, that whatsoever this son speaketh, it is the wil of god, and the truth. For whatsoever is born of flesh*, which is sinfull, & not sanctified, *is flesh*, falshood & vanitie. Ob. *But he was borne of a mother which was a sinner. Why then should not Christ have sin?* An. The holie Ghost doth best know how to severe sinne from mans nature: for sin is not of the nature of man, but came elsewhence, even from the devil. Mary therfore was a sinner but that masse of flesh, which was taken out of her substance was by the operation of the holy Ghost at the same instant sanctified when it was taken.

The third thing which is signified, in that christ is saide to be cõceived by the holy ghost, *is the vniõ of the humane nature with the word.* for the flesh of christ was togither both created or formed, & also sanctified & vnited to the son of the holie ghost immediatly, but of the Father & the son by the spirit. 3. The vniting of his flesh vn to his Godhead.

It is added further in the Creede, that he was *borne of the Virgin Mary*, that is, of the Virgins substance: and that chiefly for these causes. Born of the Virgin.

1. *That we might know Christ our Mediatour to be the true seed of David*, that is, to be true man, and our brother, who hath humane flesh, made not of nothing, neither elsewhence, but issued from the seede of David, Isaac, & Abraham, of whom also the Virgin Mary hir self came, yea of the self-same masse of Adam, whereof both they and we are. 1. The seed of David,

2. That

2. Messias. 2. *That it maie certainlie appear vnto vs, That this Jesus born of the Virgin, is that Messias promised vnto the fathers.* For it was foretold by the Prophets, that the Messias, the redeemer of mãkind, should be born of the stock of David, & that by a miraculous conceptiõ & birth, having a Virgin for his Mother. Wherfore seeing both, that is, both the prophecies and the miracles are in this Iesus fulfilled, there can be no doubt, but that this is the Messias, true man, & true God, the reconciler of God and man.

3. Without sinne. 3. *That this Christs birth of a Virgin might bee a testimonie that he is pure and without sin, sanctified in the womb of the virgin, by the vertue of the holie ghost.*

4. A figure of our newbirth 4. *That hee might be a figure of our regeneration vvhich is not of blood, nor of the wil of the flesh, nor of the wil of man, but of god,* Ioh 1.13. Wherfore *to beleeve in Christ, vvhich was conceived by the holy ghost, & born of the Virgin Mary,* is to beleeve, that this natural son of god, conceived & born after this maner, is made true man after a marveilous order, and the same to be one Christ, having two natures vnited by personal vnion one to another: which are his divinity & his humanity: & to beleeve farther, that he was holy frõ his mothers womb, to redeeme & sanctifie me, & that I for this sons sake so conceived and borne, have the right of the adoption of the sons of god. For he cannot be Mediator god & men, who is not himself man, who is not righteous, who is not vnited with the *word*, that is true, & by nature god & man, & of sufficiencie & abilitie to bestow his purchased salvation for vs, on vs. Next after this article of the conception & Nativity of Christ for the better vnderstanding thereof, followeth not vnfitly the common place, *Of the incarnation of the son of god: or, Of the two natures in Christ.*

THE COMMON PLACE OF THE TWO NATVRES IN CHRIT.

The Questions here to be observed.

1. *Whether there be two natures in the Mediator.*
2. *Whether they be one, or two persons.*
3. *If they be one person, what manner of vnion that is of them and howv made.*
4. *Why this personal vnion was necessarie to be made.*

1. WHE-

1. WHETHER THERE BE TWO NATVRES IN CHRIST OVR MEDIATOVR.

THat there are two natures in Christ, this one reason doth shew by good demonstrance: *Essential properties whith are opposite, cannot be in the same, nor be affirmed of the same thing in respect of the same nature or cause.* Vigilius Lib. 4. *One nature doth not receive in it selfe a thing contrary and divers.* But *in one and the same christ are, & are affirmed of him properties divers & cõtrary, divine & humane, finite, infinit, possible, impossible, & such like: therfore there must needs be divers natures in him, humane & divine.* And that the very divine nature, creatresse of al things, is in Christ, hath bin already proved. It remaineth that we shew, *a true humane nature to be in him, & that such as ours is, and perfect, consisting of a body, & a reasonable soul, of which, as of essential parts, is made a third substance, to wit, this particular humanitie, which the Word having taken once into the vnity of person, doth never lay awaie again.* Which we are to hold against heretickes, both old & new, wherof some *deny christes flesh to have bin formed of the Virgins substance, but wil have it brought down frõ Heaven into the Virgin, or begotten in her of the substance of the holie ghost.* Others *fancie, Christ to have instead of true flesh, the liknes, semblance, & apparencie of a mans body.* Others *acknowledge indeed, that he hath a true body, but not an humane soule, the roome whereof is supplied by the Word united vnto the body.*

Two natures in Christ.

Christ true man, and of our kind and natvre.

Against these & the like errors, the sentẽce & doctrine of the church is confirmed. First, *by plain places of scripture,* which testifie, *Christ Maries son, to have bin made like vnto vs in al things that is, in essence, in properties, in infirmities, sin only excepted.* Luc. 1. *Lo, thou shalt conceive in thy wõb & bear a son.* Seeing then the Virgin cõceived this her son in her womb, bare it vntil the vsual time of delivery, & was delivered of it, as other women vse to be of their childrẽ: it followeth, that his flesh was not brought from heaven, or else where taken, which should but passe only through the womb of the Virgin: but was formed in the Virgins womb, of her seed & substãce. *Heb.* 2. 11. *He that sanctifieth, & they which are sanctified, are al of one: wherfore he is not ashamed to cal thẽ brethrẽ.* And a litle after: *For asmuch as the childrẽ were partakers of the flesh & blood, he also himselfe likwise*

tooke part with them: Again, *In al things it became him to be like to his brethrē.* Therefore he hath a human nature of the ſame kind wholy with ours. Hereof he is called. *The fruit of Maries womb.* Lu. 1.42. *The firſt begottē ſon of Mary,* Lu. 2.7. *Made of a womā.* Ga. 4.4. *The ſeed of Abrahā,* Ga. 3.16. He. 2.16. *Made of the ſeed of David.* Ro. 1.3. *Born of the Jews, concerning the fleſh,* Ro. 9.5. & every wher, *The ſon of Abrahā, of David,* & *the ſon of mā:* And al lo! *Lu.* 3. his petigree & ſtocke cōcerning the fleſh, is deduced vnto Adā. Therfore he was begottē of the ſubſtāce of his mother Mary, & iſſued frō the ſame ſeed of Adā, from which we did. *Lu.* 24.39. Chriſt proveth himſelf to be a true mā, & not a ſpirit, by this, that *a ſpirit hath not fleſh & boner, as he hath and retaineth,* evē after his reſurrection. Apollinaris the heretick ſaid, *that Chriſts body indeed was a true body; but inſteed of a ſoul, he had the Word only.* But this man is eaſily refuted, becauſe chriſt ſhould not then have bin like vnto his brethren in all things, except ſin. And Chriſt himſelfe doth plainly confeſſe *My ſoul is very heavy even vnto the death,* Mat. 26.38. & Lu. 2.52 he is ſaid *to have encreaſed in wiſdom, & ſtature, and in favor with god & men.* And Ioh. 10.18. *To laie down his ſoul, and to take it again.* But to increaſe in wiſedome, & to be heavy and ſad doe neither agree vnto a body, which is a reaſonleſſe: neither vnto the godhead, which is not obnoxious to changes & paſſions. Hither belongeth alſo that, *Luk.* 23.46. *Father into thine hands I commend my ſpirit, And when he had thus ſaid, he gave vp the ghoſt.* This cānot be ſaid of chriſts godhead. For that being immenſe & infinit, is everywhere, neither doth a removing from one place to another agree vnto it, it is not laide down, & taken vp again: that is, it never departed or was ſeevered from the body, but remaineth alwaies vnited vnto it. Wherfore ther muſt needs be in chriſt, beſids his bodie and his godhead, a true human ſoul, which did truly ſuffer and abide in chriſt theſe changes and the like.

Secondly, it is confirmed by divin promiſes & prophecies. *For the Meſſias in the old teſtament was promiſed to be ſuch a one, as ſhould be the ſeed of the womā, of Abraham, Iſaac, Iacob, &c. But this Jeſus, the ſonne of the Virgine Mary, is that promiſed Meſſias, Therfore he muſt needs be true man, iſſuing of the bleod & poſteritie of the woman & the fathers, & therfore to have bin indeed begotten of the ſubſtance of Marie, and to have taken true fleſh.*

Thirdly,

Thirdly, The office of the Mediator confirmeth the same. *The sin of men in respect of gods truth and iustice, could not be punished in any other nature than in a human nature, which should be of the same kinde with ours. But in the Mediator which is Jesus Christ alone, our sins were to be punished: Therfore he must needs be true mā who hath human flesh not created of nothing, or born elsewhence, but sprong from the blood of Adam, as wel as ours.* Moreover, *It was necessary for Christ not only to take, but also to retaine our nature for ever:* because God hath decreed to bestow, & doth bestow the benefits, which Christ by his death hath purchased for vs, by this mā Christ vpon them only, who are and remain engrafted into his masse & flesh, as mēbers into their head, or branches into their vine. 1. Cor. 15. 21. *For since by man came death, by man came also the resurrection of the dead.* Iohn. 15. 6. *If a man abide not in me, he is cast forth as a branch, and withereth.* Lastly, *It behoved Christ to be made & to continue our brother for ever,* that as he is flesh of our flesh, so we also of the other side might be flesh & bones, of his flesh & bones, by the same spirit dwelling in vs. [2] *We are members of his body, of his flesh, and of his bones.* Ioh. 5. 56. *Eph.* 4. 12. 16. Rom 8. 11. &c. Wherfore except Christ had indeed taken our nature, without which he cānot be our brother, we should loose that comfort ever needfull and necessary for vs, which consisteth in the brotherhood only of Christ with vs: I am of his flesh and of his bones.

[2] Ephes. 5. 30.

1. Obiect. *The flesh of Adam (that is, humane flesh issuing from Adam by generation vnto his posterity) is sinful. The flesh of Christ is not sinful, therfore the flesh of Christ is not the flesh of Adam.* Ans. The Maior proposition hath a fallacy of the accident. For it is not necessary, that of whatsoever the accident of a thing is denied, of the same the thing also or subiect of the accident should be denied: because an accident doth so cleave to the thing wherein it is, as it may be seperated from it. Sin is not of the essence and nature of humane flesh: for that was created pure of god: but sin came otherwise, by the defection and falling of our first parents from God. Seeing then the flesh of Adam is sinful only by an accident, it followeth that the flesh of Christ is only in respect of that accident not the flesh of Adam, but is as touching the substance, the same flesh with the flesh of Adam. Wherfore they deal like Sophisters, who deny the flesh of Christ, for that it is voide of sin, to be the same in

ſubſtance, or eſſence, or kinde, with the fleſh of Adam. For he that could in the beginning create humane fleſh, pure of nothing, is able alſo by his omnipotēt power, & ſpecial working, ſo to form it of the ſubſtance of the Virgin being a ſinner, as withal to let & ſtop any iſſuing of ſin thervnto, that is, to make it pure & holy. There is no new or ſtrāge thing therfore, if the omnipotent Lord hath taken humane ſubſtance, without the accident, ſin, into the vnity of his perſon. Wherfore this their argument ſhal be rather thus inverted: *The fleſh of Adā is true fleſh. Chriſts fleſh is the fleſh of Adam: therefore Chriſts fleſh is true fleſh: and by a conſequent, Chriſt is true man.* as alſo the office of the Mediator did require, that he ſhould both be and continue true man. For ſeeing true men had ſinned, he was to be true man that ſhould make ſatisfaction. Becauſe it muſt be one and the ſame Mediator, who muſt alwaies make interceſſion vnto the father for vs, & he muſt ever continue ſuch, that is, true and very man.

2. Ob. *That which is conceived and begotten of another, is of the ſame ſubſtance with him. The fleſh of Chriſt was conceived of the holy ghoſt: Therfore the fleſh of Chriſt is no creature, but came downe from heaven, iſſuing from the ſubſtance of god.* Anſ. There is a fallacy in the divers vnderſtāding of the particle Of. For that in the Maior ſignifieth the matter or materiall cauſe, in the Minor the efficient cauſe only, that is: That which is conceived or begotten of another, transfuſing or paſſing his ſubſtance, or part of his ſubſtance into the thing begotten: this is of the ſame eſſence with him who begot it: Chriſts fleſh was conceived by the holy Ghoſt, not that he transfuſed or paſſed his ſubſtance into fleſh begotten, but becauſe in miraculous ſort he formed in the Virgins womb of her ſubſtance the body of chriſt, ſo that it ſhould not be contaminated or polluted with original ſin. For neither could Chriſt be in that ſort conceived by the holy Ghoſt, as that his fleſh ſhould iſſue from the ſpirits ſubſtāce: and that for theſe cauſes. 1. *Becauſe if this were granted, then were he not borne of man of the Virgin, or propagated of the Virgins ſubſtance.* 2. *Becauſe God is not changed into fleſh.* 3. *Becauſe the Word tooke fleſh, but was not changed into it.*

3. Obiect. *In God are not two natures. Chriſt is God. Therefore there are not two natures in him.* Anſ. Meere particulars doe enforce nothing. For if the maior be taken vniverſally, it is falſe:

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whosoever is God, in him are not two natures: this generall proposition is false. The Maior therfore is true, as touching god the father, & god the holy ghost, but not as touching god the son incarnat. Reply. 1. *But nothing can be added vnto god, by reason of the great perfection and simplicitie of his nature. Christ is god: therfore the humanity could not be added vnto his divin nature.* An. Nothing can be added to god, wherby his essence may be changed and perfected. But in that, god the word, ioined the human nature vnto him personally, there came no change or great perfection therby to the word, which tooke it, but to the nature which was taken. Rep. 2. *Human nature cannot come vnto him, who dwelleth in the light that none can come vnto. 1. Tim. 6. 16.* An. This is true, if so god doth not assume & take it vnto him. Rep 3. *But it is ignominious for god to be a creature. Christ, man, is god.* Ans. The changing of the godhead into a creature, would have bin ignominious & reprochful vnto the *Word:* but that the Godhead should be vnited vnto a creature is most glorious vnto god, as who by that means hath demonstrated and made known his infinit both goodnes, and wisedom, and iustice, and power, to the whole world.

2. *Whether Christ be one person, or no.*

IN *Christ are two perfect natures, whole & distinct: and double properties also & operatiõs natural: but one person,* which subsisting in both these natures, divin & human, is truly designed by the concret tearms or voices of both natures. For it was requisit that one & the same should be Mediator both by merit, and by power. *But they who make two persõs, make also two Christs* with Nestorius, *the one a man passive and crucified, the other God not crucified, and only assisting the man Christ by his grace.*

1. Obiect. *In whom are two things which in themselves make two whole persons, in him also are two persons. But in Christ are two things which make two whole persons: namely the word, which is by it selfe a person, subsisting from al eternity, & the bodie & soule, which being vnited, make likewise a person. Therefore in Christ are two persons.* Aunswere. We deny that part of the Maior, to witte, *That the body and humane soule do, as in other men, so also in Christ concurre to make a created person of the humane nature, and divers from the person increat & eternal of the Word.* For albeit the humane nature in Christ, compounded of a body and reasona-

ble soule: is an individual & particular, or singular substance, as being from other individuals of the same nature, distinguished by certaine properties and accidents: yet neither was it, or is it a person or subsistence.

For first, *A person is that which is not only a particular or singular thing, but also it selfe consisteth and subsisteth in it selfe, & by it selfe not sustained in, or of any other: But Christs humane nature, now from the very first beginning therof, dependeth & is sustained by the person of the word.* For it was at once both formed & assumed of the *word* into vnity of person, and made proper vnto the *Word*: before and without which assumption or personal Vnion, it neither was, nor had bin, nor should be, so that this Vnion being dissolved and looled, it must needs follow that this flesh and this soule should be brought to nothing. Therefore Christs humane nature hath not any subsistence or person proper vnto it selfe. Secondly, *It belongeth to the nature or definition of a person, that is be an individual incōmunicable, & also no part of another. But the nature which the Word tooke and assumed, belongeth to the substance of one Christ, a part also of whom it is after a sort.* Therfore in it selfe & by it selfe it is no person. Rep. *That which appertaineth to the substance of a person, & is a part thereof, cannot be a person, The word appertaineth and belongeth to the substance of Christ, and is after a sort a part of him, as well as the humanity. Therfore neither shal the word be by this reason a person.*

Ans. The Maior proposition, if it be vnderstood simply, or vniversally, is false. For a reasonable soul existing in the body, is not a person, but a part of an human person, which the soul togither with the body doth make: yet notwithstanding the same soule, being loosed from the body: is a person by it selfe, not that cōpound & mortal person, wherof it was a part, that is, an human person, but a person most simple and immortal, as are the Angels: because it subsisteth out of the body by it selfe, neither is a part of another: *So may it be said of the word* if it be construed aright and with indifferency, *that the word in it selfe, & by it self is not the whole person of Christ or the Mediator, as he is Christ & Mediator:* that is, is not that whol thing, which is Christ, who is not only god, but also mā; *& yet is in it self & by it selfe the perfect and whole person of the godhead, truely subsisting before the flesh was, that is, the only begottē son of god.* For this selfsame person existing in it self from everlasting, & remaining

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for ever moſt ſimple & vncõpoũd, is, by the aſſumĩg of humã nature, made in time after a ſort cõpoũd, that is, the *Word* incarnat. *Wherfore in reſpect of the perſon conſidered in Vnion, or incarnat, the Word is rather conſidered as a nature, & both is ſelf, and the human nature maie be called as it were the parts of whol Chriſt,* & are ſo called alſo of many of the anciẽt fathers, which wer ſoũd in faith, not that the fleſh aſſũpted, didadde any part to the ſubſiſtẽce of the *Word*: or as if of the perſons of the *Word* & the humã nature, as being vnperfect parts was made another perfect perſon of a certain third eſſẽce, conſubſtantiall with neither of thoſe natures, of which it is compoũded, but becauſe the perſon of the *Word* altogether one & the ſame, which before the fleſh was takẽ, cõſiſted in the divin nature õly, doth now after the taking of the fleſh, ſubſiſt in 2. perfect natures, divin & humã, ſuffring no cõmixtion, confuſion, or mutation: that is, *the perſon of the Mediator, is ſaid to be conſtituted of 2. natures, divin & human, as it were of parts, becauſe theſe 2. ar neceſſarily required, & do concur to the abſolving & accompliſhing of the work of our redẽption.* In this ſenſe therfore both by ãciẽt, & latter DIVINES, & alſo by ſchoolmẽ, ar vſed wel & without dãger theſe phraſes & ſpeeches: *Chriſts perſon is cõpoũded: The 2. natures are, as it were the parts of chriſt: the perſon of chriſt is, conſiſteth, is conſtituted, is made of, or in the 2. natures of god and mã: the 2. natures concur come togither into one perſon & ſubſiſtẽce: they make one hypoſtaſis or ſubſiſtẽce: Both natures belong & concur to the ſubſtãce of one chriſt: Both are of the ſubſtãce of chriſt: the humanity with the Word, or contrary, the divine perſon or ſubſiſtence with the human nature doth conſtitute or make the ſubſtance of one chriſt. Of the word & the fleſh aſſũpted, as of ſubſtantial parts doth one Chriſt conſiſt.* By theſe & the like phraſes of ſpeech vſed of this miſtery ſingular, & ſurpaſſing al capacity of mãs wit, the Orthodoxal, that is, mẽ of a right & ſoũd iudgmẽt in points of faith, wil ſignifie, & ſome way expreſſe this only: that *the 2. natures are ſo vnited & linked in that one perſon of chriſt, as that they exiſt wholy in the ſame perſon, or ſubſiſtẽce, which is, perfect & whol, proper to the word frõ everlaſting by nature, and is, whol, made in time the perſon of the humanity alſo now aſſũpted and deſtitut of the proper perſonality therof: & this it is made by grace of vnion; ſo that the divin ſubſiſtẽce or perſon of the word, being in it ſelfe moſt ſimple and moſt perfect, doth notwithſtanding ſubſiſt truly & indivi-*

in the two natures. Wherefore seeing the thing it selfe is clear and agreed vpon among them, who are of right iudgement, & sound in faith, we are not odiously to iar about wordes, especially since that concerning these supernatural things, no words of human speech can be foūd, which may at al suffice for the expressing of thē. But as it is not wel said, *the persō took the person, or the nature tooke the person:* So these speeches are true & agreeable to faith. *The person took the nature.* Likewise: *The Nature tooke the Nature.* For the divin Nature is not here considered absolutely or essentially, but in person of the *word* or personally.

2. Ob. *That which subsisteth not by it selfe, is more vnperfect than that, which subsisteth by it selfe. Christ his humanity doth not subsist by it selfe: therfore Christs humanity is more vnperfect thā ours*

Ans. First, if *that which subsisteth by it selfe,* be opposed to be an accidēt, which existeth by being in another: this part of the minor proposition is false, that Christs humanity doth not subsist by it selfe: because that also is a substance. But in this disputation, *Subsisting by it selfe,* is opposed to that, which is indeed substaunce, but yet dependeth of another and consisteth in another. So we say that mankind, & the vniversall or general kinds of al things doe not subsist in thēselves, but in their singulars, as the cōmō nature of al mē cōsisteth not by it selfe, but in particular men. Wherfore, for further answere we say, that the Maior propositiō, beeing simply, & generally takē, is false. For the soul of mā being loosed from the body, doth subsist by it selfe; the same, while it remaineth in the body, cōsisteth not by it self, but vnited with the body: neither yet is it therfore to be thought more vnperfect, when this rather doth most make to the perfection therof. For it is created of god to this purpose, that it should togither with the body cōstitute & absolve the essēce of mā, & should be a part therof. So the soul & body of christ were created to that end as to be the proper soul & body of the son of god, & to depēd personally of him. That therfore christs humanity hath his subsistēce not in a created person proper vnto it by nature, but in the eternal hypostasis & person of the Word: it is so far frō bringing any imperfection therevnto (for the subsistence or maner of subsisting doth not change the nature or essence of a thing) that rather the greatest ornament, glory

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and eminency commeth thereby vnto it: & this is the chiefe and principal difference, wherby it differeth & is discerned from al men, and also from the blessed Angels.

3. Ob. *A dead and an everliving thing are not the same subsistent or person. Christ was dead, & yet everlasting. Therefore he is not one person.* ANS. The Maior is either particular, or being taken generally, it is false. For one & the same subsistent truly & individually subsisting in divers natures, even as christ is, may be said dead & everliving: as one & the same man is both mortal & immortal in respect of divers natures, whereof he is made and doth consist.

3. *What maner of vnion this is of the two natures in Christ, and howe made.*

THe Vnion of the flesh with the *Woorde* was not made in the essence or nature, or in any essential property, but in the person of the *Worde*. That this may be the better vnderstood, we must observe.

1. *What is to be vnited in nature, or into nature,*
2. *What likewise to be vnited in person, or into, or vnto one person, or according to subsistence.*

1. WHAT IS TO BE VNITED IN NATVRE.

FIrst, *Those things are said to be vnited in nature or essẽce, which as essẽtial parts are coupled to the ful perfection or cõstitution of one nature or essence, or kind*, that is, which make a perfect and whole essence or kind, & are one essence or substance. So the soul & body are vnited to constitute or make the kinde or essence, or nature of man, that is, are some one & perfect mã. *Whatsoever things then are essential parts of a perfect thing, they are said to be vnited in nature, and vnto or into one nature.* Secondly, those things also are said to be vnited in nature or essẽce, *which are one in nature, essence, or kind, or which are one essence or of one essence and nature, or have one common essence, or vnity of nature, or are ioined & agree in one essence.* So two men are said to be vnited in nature, that is, are one in kind, or of the same humane nature. The three persons of the godhead are vnited in essence, that is, are one in essence, or are of one & the same divin essence, in number, or have the same godhead in common.

So likewise, *To be vnited in properties or perfections natural, or essential*

essential, is to get or have the same, or like equal properties essentiall. Which is indeed nothing else, than to be made, and be one nature, or two substances of the same nature & essence. So two mẽ are vnited in naturall properties & perfections, because they have the same in kind, or the like, & therfore are of the same humane nature. The aire in the chimney, which getteth the perfections or qualities of the fier, as being now become a flame, & the fier of the burning coales, which fiereth & inflameth the aire next vnto it, are 2. substãces of the same properties and fiery nature, & therfore are said to be vnited in nature and essential properties, that is, they are two fiers in nũbur, but in kind & nature they are one. Likewise the three divin persons are vnited in essential properties, that is, have the same essẽtial properties: which is nothing else, but that they are one essence, one and the same God.

2. WHAT IT IS TO BE VNITED IN PERSON.

THose things are said to be vnited in person, which are one persõ that is, *which although they differ in natural properties, yet exist in one & the same individual subsistẽce: or have altogither the same subsistẽce.* So the soul & body of mã are vnited & concur vnto one person, because they beeing vnited, do make one person, or one subsistẽnt incommunicable, not susteined in a nother, or of another. The Father, the Son, & the holy ghost are not vnited in person, or personall properties: because they have these, not the same, but distinct.

By this which hath bin said, it is manifest, *That the Vnion in nature & natural perfections, is an equality of properties & nature, but the personal vnion is, whẽ 2. vnlike natures are coupled, so that each retaineth his natural properties & operations whol & distinct but yet have both one & the same subsistẽce wholie: or, it is the ioyning of 2. natures different in properties, to constitute the substance of one individual, or person.* that is, such a connexion or knitting of them togither, as that they are one individual subsisting by it selfe, or the substance of one individual.

But that in christ *the Vnion of the flesh with the Word is not essential, made in the nature, or any essential properties of the godhead* is shewed by these reasons. First, *Of the godhead & flesh assumpted, there ariseth not any third Essence: but each is and abideth an Essence so perfect and vvhole, as neither* (especially the Divine,

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as being in it selfe a person & simply void of al change) *cõmeth into the composition or compoũding (as we properly take this word) of the other.* Secondly, *If the Vnion of the flesh with the word were essential, it would follow, that the humanity once assũpted & takẽ, was equalled with the godhead, in essential properties, & so by a cõsequẽt, to be made of the same nature & essence with the word.* So Vigilius in his fourth book sheweth, *that the Eutychians held two substãces to be in christ of the same nature.* Wherfore they who wil have the essential properties of the godhead to be really cõmunicated & common with the flesh, so that the flesh should truly & really be, & be called omnipotent, omniscient, & whatsoever else the godhead is: they indeed, howsoever in words they mightily stãd against it, hold this Vnion to be made in essential properties & in nature, & both with *Eutyches & Schwenckfield*, they confound both natures, & take away the difference between the creature & the creator: & also with Nestorius, they frãe & make two persons, & so bring in a quaternity. For albeit they say, that they in that their cõfusion, or as thẽselvs cal it with their Master *Schwenckefield*, deifying & Maiesticall exaltation of the flesh, do retain the substance of the flesh: yet two substances having really the same & like perfections, are two *Subsistẽts* or persons of one nature, as are two mẽ, & whatsoever other individuals of the same kinde or nature. Lastly with *Sabellius* & the *Patripassiãs* they incarnat the whol trinity. For there is one & the same essence in nũber of the divine persons, & the same essẽtial properties. Wherfore that which is vnited, and equalled with one of these three according to essence, must needs be also vnited, & equalled with the rest.

Wherfore the Vnion of both natures in Christ is personal, or according to the subsistence proper vnto the Word, both natures keping & retaining, in that Vnion, their properties whole & vnconfoũded. For the *Word* did not, by voiting human nature vnto it, make the same the godhead, or God, and omnipotent, immense & infinite: but it tooke the manhood, which retaineth stil the properties belonging vnto it, and so did ioine and knitte it vnto it selfe, as to be one person with it, and the substance of one Christ. Neither is it absurd, that a thing which neither is made, or is one with another in kind, neither any *Homeganical* part therof, should yet exist in the same subsistence with it, or should subsist in it self, wherwith it is vnited. For a graffe hath

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his subsisting in a tree of another narure or kind. The same is the subsistence both of the sprig engraffed, and of the tree susteining the sprig: that is, they are one & the same individual tree, yet have they & so do retain natures in properties most divers. The like reason is there in the two natures of Christ, both subsisting in, or of the same person of the sonne.

Ob. *The humane nature is vnited with the Word in person, but not in nature. Therfore the person is divorced and sundered from the nature.* Again, *The person onlie of the son is vnited with the human nature: therfore not the divine nature it selfe of the Word.* Answ. In both those argumēts is a fallacy from that which is no cause, as if it were a cause, & both offēd in this: for that they who so reason against the maintainers of true doctrin, & men sound in faith, either know not, or are not willing to distinguish between these two Phrases of speech: *To be vnited in nature*, & *to be vnited to or with a nature:* when notwithstanding the difference is very great, and most familiar, and knowen vnto the schoolemen. For to be vnited in nature, is to be equaled, that is, to be made one essence or nature with another: To be vnited to or with a nature, is to be coupled & ioined therwith to one subsistence or personality. *Wherfore the flesh is vnited to or with the word, not in nature, or in Essētial propertie,* that is, it is not made with the *Word* one essence, neither made equal vnto it in omnipotency, wisedome, & nature: for so should the whole Trinity be incarnat: *Yet is it vnited to the omnipotency, wisedome, nature & essence of God, not simply, but of god the Word.* Now this is nothing else, than the flesh to be vnited to the person of his son, or to the *Word* in person, which person is the very divine nature or essence, omnipotēt, wise, and whatsoever else is proper to the godhead.

But albeit the flesh taken or assūpted is truely vnited both to the person, and to the nature of the Word (For the person is not any several thing, or reallie differing from the essence, but is the essence it selfe) yet is it wel said, *that the flesh is vnited to the Word in person only:* and likewise, *that the person onlie of the Word is incarnat.* The reasons hereof are, 1. *Because not the Father nor the Holy Ghost were incarnate, but the sonne onelie.* 2. *Because the first and neerest tearme of this vnion is the person onelie of the Word assuming and taking the flesh, but not the godhead.* For the person onely is proper vnto the Word: the essence of the God-

Godhead is common to him, and the ſame with the father & the Holy Ghoſt. This is plainely taught by the 6. Toletan Council, Cap. 1. in theſe words: *The ſon onlie tooke the humanity in ſingularitie of perſon, not in the vnitie of divine nature, that is, in that, which is proper vnto the ſon, not which is common to the Trinity.* And Ruſticus in his dialog againſt the Acephaliſts: *Not god the Word by the divine nature; but the divine nature by the perſon of god the Word is ſaid to be vnited to the fleſh.* And a little after: *Wherfore both God the Word & his nature is incarnat: he by himſelfe, and in that he is himſelfe: his nature not ſo, but by the perſon, God the Word then as touching himſelfe, is vnited to the fleſh, for he is made one perſon, and one ſubſiſtence with the fleſh; but as touching his nature, he is conioyned rather than vnited: becauſe there remaine ſtil two natures.*

Wherfore either foule & ſhameful is the folly, or notorious the malice & ſlaunder of certain ſmatterers, that of this very orthodoxall and ſounde poſition not of the ſchoolmen only, but of Councils alſo and auncient Fathers, *The fleſh is vnited to the Word, in perſon onlie, or according to ſubſiſtence, and this only maketh the proper difference of perſonal vnion:* they infer, *that by this meanes the divine nature of the Word is drawn away from the perſonal vnion.* But let them again & again looke vnto it, leaſt by that their real communicating of the eſſential properties of the Godhead (which are the very divine eſſence common to the ſon with the father & the holy ghoſt) which communication they wil have to be the perſonal vnion, which they define by it, they overthrow aſwell the eternall Godhead of Chriſt man, as alſo the manhood it ſelfe; and withall plainly incarnate the whole Trinity.

That then one and the ſame Chriſt is, and is called truly & really *the verie eternall God, immenſe, omnipotent, creator;* & *true naturall man, finite, weake, ſubiect to paſſions, and ſufferings, and a creature:* the onely cauſe is the vnity of perſon ſubſiſting in two natures perfect, whole, and really diſtinct, divine and humane. For every individual and perſon is denominated or named, of the natures or formes, and their properties & operations, concurring or ſubſiſting in it. Wherefore, ſeeing in the ſame individuall perſon of the *Word* do truely ſubſiſt, and belong to the ſubſtance of one chriſt, theſe two moſt divers natures: vnto one & the ſame Chriſt, of which ſoever nature he

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be called do agree, and are affirmed to him al the attributes and properties both divine & humane, but after a divers maner. *For the attributs which agree to Christ in respect of the personal union*, are of two sorts: *some are attributes or properties of the natures: others of his office.*

The natural attributes are those which are proper to each nature: whether the same be essentiall, belonging to the essence of the thing, or which necessarily follow & accõpanie it, without which the nature cãnot consist: or accidentall, which may be away & wanting, without the destruction of the nature. The essentiall properties & perfections of the godhead are, *to be eternal, uncreat, immense, everie where present, not to be circũscribed in place, omnipotent, omniscient, and the like*, which are the very essence of the godhead, as also *to create, to give the Holy Ghost, to regenerat.*

The essentiall attributes of the humanity are, *to have a soule understanding, immortal; and a body compoũded of the elements, consisting of skin, bloud, flesh, bones, veines & sinews, having a certaine and definit greatnes, figure, proportion and collocation or localenes of parts: & therfore to be circumscribed in one place, to be solid, visible, palpable, and such like.* These Christ retaineth for ever, because without these nothing can be a humane nature. *The accidental properties* of the humanity are *those infirmities which insued upon sin*, which infirmities Christ together with the humane nature it selfe assumed and tooke without sin. For he tooke the form of a servant, which by his resurrection and ascension he laid down againe.

The attributes *of his office* are called those, *which agree not to one nature onlie, but to both together, that is, is agreeth to the whole person, according to both natures, as being the compound of both.*

A rule to be observed as touching the attributes or properties of both natures in Christ.

BOth natures, *and their properties are truely and really affirmed of the person and of themselves interchangeably, in concret tearmes or voices: yet so, that the proper predicat, which is proper vnto one nature, is attributed to the person, not according to both natures, but according to that only, to which it is proper.* The reason is, *for that one & the same person subsisting in two natures, hath and retaineth for ever, really, the properties of both natures: & also because one & the same person is signified by the cõcret voices of both natures.* As therfore one & the sãe mae is living & corporeal according to di-

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vers natures, & the corporeal is living by the ſoul only, & cõtrarily, the living is corporeal by the body only: for both ſoul & body ar of the ſubſtãce & eſſẽce of the ſãe mã: ſo likewiſe *one & the ſame chriſt, is god, eternal, immẽſe, omnipotẽt*, according to the godhead only: *is man, the Virgins ſon, created, finite, infirm & did ſuffer*, according to his humanity only: ſo likewiſe, *God is man, born of a Virgin, annointed with the holy ghoſt, & ſuffered*, according to the fleſh: And *man is god, eternal, creator, omnipotẽt giveth the holy ghoſt*, not according to the human nature, but according to the divin. For the ſẽſe & meaning of theſe ſpeeches is: the perſon which is god, creator of things, omnipotent, by reaſon of the godhead; the ſelfſame perſon is man, a creature, infirme, by reaſon of the fleſh ſubſiſting in it.

But notwithſtanding one nature, & the properties therof, whether they be vttered in abſtract or in concrete voices, cannot be affirmed of the other nature or forme trulie & reallie. The reaſon is: *Becauſe the vnion is not made in the nature, that is, 2. natures are not made one nature: & becauſe in neither nature the properties of the other do reallie exiſt, neither can exiſt.* For the natures do not communicate each to other their eſſential properties, as neither do theſe imparte their eſſence, that is, one nature doth not receive the properties of both natures.

Wherfore theſe kinds of ſpeeches are falſe: *The godhead is the manhood or man; was conceived, born, did ſuffer, was dead*: and a gain, theſe: *The manhood is the godhead or god, is eternall, immẽſe, vncircumſcribed in place, omnipotent, giveth the holy ghoſt, doth regenerate.* For al theſe are no more true & to be admitted, thã thoſe: A ſoul is a body, or corporeal, mortal, viſible; &, a bodie is a ſoule, or a ſpirit, inviſible, immortall.

1. Ob. *The whol perſon of chriſt is reallie omnipotent, every where, eternal, &c. the humanity & the godhead ar the whol perſõ of chriſt. Therfore both are reallie omnipotẽt, everywher, eternal, &c.* AN. This argumẽt the *Vbiquetaries*, who moſt of al groũd vpõ it, & oftẽ vſe it, have borowed frõ *Swẽkefieldians*, who cõmonly in their books reaſon thus, *whole chriſt is the natural and onlie begotten ſon of god, is the true and the ſame god, of the ſame infinite power and maieſtie, with the eternal father, conceived, born of the Virgine ſuffered, was dead, roſe again, aſcended into heaven, ſendeth the holie ghoſt: But both natures belong to the whole perſon of Chriſt. Therefore Chriſt according to his humanitie alſo is the naturall*

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Son of god, begotten of the substance of the father from everlasting, & con-substãtial with the father, & the same God with the father, who is creator of al. If then the *Vbiquitaries* collection be lawful & sound: this doubtles of the *Swenkefeldians* is lawfull also & sound: but if the *Swenkefeldians* collection be corrupt & smelling of *Eutyches* heresie, then that of the *Vbiquitaries* cannot be at al good & sound. But indeed both collections are *Eutychian* & Sophistical: they are *Eutychian*, *because two natures, which are made equal in properties essentiall, or which get and have the same or equale essential properties, are indeed made one nature & substãce, or ar two substãces of one nature.* both opiniõs take clean away the nature of the humanity, & trãsform it into the god head: but the latter doth further make two persons in christ of the same nature. It is also *Sophistical: because whether the person of Christ be considered in it self, as it was a person being but one & perfect, & that before the incarnation, subsisting in one nature only: or whether it be considered, as it is incarnat & now subsisting in two natures: yet stil the transition & passing from the person to the nature is faulty & Sophistical. For neither is it necessary that what is truely in, & attributed vnto a person, the same also should be really in al things concurring in that person, & be affirmed of al.* The reason is, *because the parts or natures, though vnited in the same person, yet retain their properties & operations vnconfounded.* Wherfore, that which is proper vnto the godhead cãnot agree vnto the person, in respect of the flesh also, but only in respect of the godhead. Whol mã vnderstãdeth, discourseth, and hath motiõ of wil: yet he doth not this by his finger or body: but by his mind only: whole man is mortal, & doth goe, eat, and drink: yet none, but a mad mã, or an Epicure, wil therfore say, that the soul also is mortal, or doth go, eat, and drink. So not halfe, but the whol person of Christ was before Abraham, & from everlasting did creat, & doth preserve al things, & tooke flesh: But the flesh neither was from everlasting, neither did creat, nor doth preserve all things, nor tooke flesh, but was created, & being assumpted & takẽ, is susteined of the *Word*, and in it. So whole Christ was wounded, & dead, yet not his godhead, nor his soule. This is wel & learnedly declared and explicated by Damaleene, lib. 3. cap. 7. in these words. *Whole Christ is perfect god, but not* The Whole *of Christ*, that is, not both natures, *are* GOD. *For he is not God only, but also man.*

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And Whole *christ is the perfect man, but not the* Whole *of christ is man. For he is not man only, but god too. For* the whole *signifieth the nature.* Whole, *the person.*

Wherfore if the *Vbiquetaries* wil at al have the illation & enforcing of theit cõclusiõ on these premisses to be necessary: The Maior propositiõ must be expoũded after this sort. The *person is god, creator, omnipotẽt, every-where whole, that is, at cõcernig al that, which it is, or in which it doth subsist, or which doth belõg vnto it.* But the Maior takẽ in this sense, is false & most absurd, as was shewed a litle before. For the true sense therof is this: The person is every-wher whol, that is, without division or sundring of natures, or subsisting vndividably in 2. natures. But the humanity is not that whol subsisting in 2. natures. Not every thing thẽ that agreeth really to the person agreeth also really to the flesh. And albeit the persõ doth subsist in the humanity & the godhead mutually vnited one to the other, yet, as it hath bin said, it is not herof enforced, that because the person is every where, therefore the humanitie should be in proper substãce, present every-wher. For this is proper to the godhead, neither is it really cõmunicated to any creature, or is in any. Re. *The divinity is one person in al places, but especially with the church. The divinity is but halfe Christ. Therfore only halfe christ is present with the church.* An. 1. There is an ambiguity & doubtfulnes in the words, *halfe Christ.* For if by *halfe Christ*, they vnderstand one nature which is vnited to the other in the same person, the whole reason maie be grãted: namely, that not both, but one nature only of Christ, though vnited to the other, that is, his godhead is present with vs, & al things in his proper substãce, in all places & at al times. But they by *halfe Christ*, vnderstand craftily & sophistically the one nature, separated from the other: as if the godhead were made to be with vs bare & naked, & not incarnat. But in this sense the Minor is false, & the *Vbiquetaries* own invention. For the same *Word, by reason of the immensnes, & infinity of his essence, is whol every-wher, without his mãhood, yet so, that he withal is & abideth whol in his mãhood personally vnited therunto.* Wherfore the *Word* neither is, nor worketh any where not vnited to the flesh: albeit the flesh, because it hath not an infinite essence, but retaineth it circũscribed in place is not made to be present substantially in all those places, in

in which the *word* incarnat, or the *word* mã is. 2. ther is an ãbiguity alſo, & double ſignification in the word *preſẽs*. For *the preſence, wherby chriſt is preſent with his church, is not of one kind.* wherfore if the maior be vnderſtood of the preſẽce of his ſubſtãce in al places, & of his being amongſt vs & al other thĩgs, it is true. For the ſubſtance or eſſẽce of the godhead only, & not of the mãhood too, is immẽſe & exceding al meaſure, al waies exiſting & being the ſãe & whole in al things. But it is fals, if it be vnderſtood of the preſẽce of his vertu or efficacy *For accordĩg to this, not onlie whol chriſt, but alſo the whole of chriſt is preſent with his church only*, that is, not only his divinity, but his humanity alſo, but ſo, as the diffẽc notwithſtãdĩg is kept of both natures & operations. *The humanitie therfore of chriſt is preſent vvithal the elect, in vvhatſoever places they be diſperſed through the whol world*, not by any preſẽce ſubſtãtial of the fleſh in the bread, & within their bodies, but 1. *By the efficacie & perpetual valew of his meris.* For god the father doth evẽ now behold the ſacrifice of his ſon, once accõpliſhed on the Croſſe, & receiveth vs for that, as a ſufficient rãſom & merit, into his favor[a] *The blood of Ieſus chriſt his ſon purgeth vs fro al ſin*, that is both by his merit, & the efficacy or vertu of his merit. 2. *by the efficacy alſo of his humã vnit* becauſe chriſt according to his humanity alſo earneſtly both would & wil, that we be of god received into favor, quickned, & glorified through that his one only ſacrifice.[b] *Thou art a Prieſt for ever:* & alſo whatſoever he wil, yea with his human wil, that he powerfully effecteth and worketh, not by the power of his fleſh, but of his godhead, or ſpirit ónipotẽt, whõ not the fleſh, but the godhead of chriſt only ſendeth into the harts of the elect & choſen. *It is the ſpirit that quickneth, the fleſh profiteth nothing. God ſhal quickẽ your mortal bodies by his ſpirit dwelling in you.* 3. *He is preſens with vs by coniũction and vnion:* Becauſe all thoſe that are to be ſaved muſt needs be engrafted & knit togither evẽ into chriſts humane nature, that being engraffed into his humane maſſe, they may be quickned, as branches live faſtned to the vine, & mẽbers coupled & ioined to the head: which ioining yet of vs with the fleſh of chriſt is not made by any natural connexion of chriſt & our fleſh, or by any exiſtẽce of chriſts fleſh within our ſubſtance, or of ours within his, but by faith & the holy Ghoſt, in Chriſt our head, & dwelling in vs his members.

a 1. Iohn. 1. 7.

b Pſal. 110. 4. Heb. 5. 6.

Iob. 6. 63. Rom. 8. 11.

bers. Eph 3.17. *That Christ may dwel in your harts by faith.* Ro.8. 9. *If any man hath not the spirit of Christ, the same is not his.* Eph. 5.30. *We are members of his body, of his flesh, and of his bones: and they twaine shalbe one flesh: This is a great secret,* and so forth.

2. Ob. *What soever is to be worshipped & adored, is omniscient, omnipotent, and every where present, that is, hath the essentiall properties of the godhead really communicated with it. Christs flesh is to be adored, or is adorable: bicaus whol Christ is adored. Therfore christs flesh is really omniscient, & omnipotent, & present every where.* An. This very same reason is among the principall argumentes wherby the *Schwenkefieldians* endevor to frame after *Eutyches* maner, a Maiesty, & Deifying of the flesh of Christ: But both these, & the *Vbiquetaries* are deceived & deceive by the ambiguity and divers taking of the word, *adored. That is omnipotent & omniscient which is adored, that is, which is adored in respect of it selfe, or for it selfe.* The human nature is adored, not for it selfe, or according to the proper nature of it selfe: for that were idolatrous: but it is adored for the godhead vnited therewith personally. Wherfore of the adoration of whole Christ, is but ill inferred the omnipotency also of his flesh. For the reason doth not follow, from the honor of the person, to the properties of the natures. Rep. *That which is adored by reason of another is also really omnipotent, & omniscient by reason of another. Christs flesh is adored by reason of the godhead, in whose person his flesh subsisteth. Therfore Christs flesh is also really omniscient, & omnipotent by reason of the godhead.* Ans. The Maior is false, as is this: *That which is made base and humiliated by reason of another thing, is also by reason of another thing obnoxious & subiect to alteratiō.* For the *word* was made base or humiliated by reason of the flesh & in the flesh, neither yet the *word* it selfe or the godhead felt anie change or alteration: but is humiliated, & so said to be after a nother maner, because the *word* doth not shew his godhead in the flesh, which he tooke in the forme of a servant. So then *albeit the adoration of Christ God & mā doth presuppose in him omnipotencie, omniscience, presence everie where, and the searching of harts & raines: yet is it not of necessitie, that the humane nature also, which by reason of the godhead vnited to it in the same person is adored, should be reallie omnipotent, omniscient, & everie where.* For the adoratiō of christ is the honor & worship which agreeth & is yelded one & the same to whol Christ mā & god, keping

notwithstanding the differences in natures, of the properties and operations, wheron christs office & honor doth depend. For *to adore, and worship Christ, is, by the agnizing & knowledge of his person and office, to crave of him with a true trust and confidence, that those blessings which he hath promerited & promised, he wil, as our Mediator, performe and give to vs according to the proper wil & operatiõ of each nature.* This adoration cõsisteth of divers parts: compriseth both natures; & keepeth their properties and operations, though vnited, yet still distinct, and craveth, that whole Christ in performing his promised benefits, wil worke those things by his godhead, which are proper to his godhed, & by his flesh those things which are proper to his flesh. For his benefits are no otherwise to be craved and asked of him, than as himselfe wil & doth perform them to vs: & he performeth thẽ stil keeping the difference of both natures. Wherfore they, who crave of Christ the Mediator the benefits promised in the word, do necessarily acknowledge him omniscient, the searcher of harts, omnipotẽt, present every where, of himselfe beholding & hearing our necessities & complaints. *This agnizing & this honor is proper to god, & agreeth, and is yeelded to Christ, man, in respect of his godhead only, and not of his humanity.* For in one act, or view vnchangeable, to behold, know, & vnderstand, from everlasting, of himselfe, all things past, present, & to come, but chiefly the needs, wants, necessities & desires of his whole Church; again, to send the holy ghost into the harts of al the elect & chosen, who have bin evẽ since the beginning of the world, & by his spirit to teach them within, to iustifie, regenerat, comfort thẽ, & to give to them eternall life: these, I say, are not proper to flesh created & finit, but to a nature infinit, omnipotent, & existing from everlasting. Therfore Christ promiseth the holy ghost to his disciples, which is the spirit of truth, wisedome, feare, praier, grace, &c.

But although after that maner which hath bin spokẽ of, the godhead only, & christ by reason of his godhed, doth behold & do al things, and is adored of vs: yet *his humanity also doth behold, vnderstãd & hear our necessities, desires, complaints & praiers*; yet after another sort, that is, not of it self, but by the godhead reveiling & shewing our desires to the humane vnderstãding, which is vnited to it. And furder, *it performeth those things which we crave* both *by the efficacy of his merit, & by intercession made in-*

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ceſſantly to the father for vs, wherby he wil, and obteineth of his father al bleſſings for vs: & by *the force and omnipotency*, not of his fleſh, but of his godhead vnited therunto, by which Chriſt mã, doth effectually apply to vs thoſe benefits which he hath obtained for vs of his father. Now to acknowledge, when we worſhip Chriſt the Mediator, theſe things in him, & to profeſſ the ſame both in words, geſtures, & actiõs, is the honor which is due, & is exhibited by vs to his humanity by reaſon of the godhead vnited therto, yet ſo, that this veneration of the humanity is not ſeparated from the honour, which agreeth to Chriſt according to his godhead. For *with one & the ſame particular & individual invocation & worſhip, we ſpeake to, and honor whole Chriſt, god & man, according to the properties of both natures, which he retaineth, & wil have alſo now in his glory, and for ever to be attributed to him, vnitely, but yet diſtinctly*; that is, As the perſon and office of the Mediator, ſo the adoration or worſhip is cõpound, having parts, whereof ſome agree to the godhead, ſome to the fleſh: & as in the office, ſo alſo in the honor of the perſon, the properties & operatiõs of the natures are not ſeperated, neither yet confounded, but being vnited, are diſtinguiſhed. Wherfore as it doth not follow, *The godhead in Chriſt is redẽptres by reaſon of the fleſh aſſumpted*: *Therfore it is alwaies ſubiect to ſufferings, and mortal, did ſuffer, and was dead*. So is there no neceſſity in this *Vbiquetary* argumẽt: *Chriſts humanity is adored by reaſon of his godhead*: *Therfore the ſame is alſo really omniſcient, omnipotent, and after the ſame maner to be adored, as is the godhead*. The reaſon is, *becauſe of the fellowſhip or coniunction of office and honor in the perſon, the ſame properties and operations in natures are wrongly and heretically inferred*. The ſum of al is: *That Chriſts humanitie is adored by reaſon of his godhead, commeth not thereof, as if his humanitie alſo were really omniſcient, and omnipotent, as is the godhead. For by reaſon of theſe and otherlike properties, is the godhead only invocated: but becauſe is doth truly know, vnderſtand, hear our neceſſities, cogitations, deſires, praiers, the divine intelligence & vnderſtanding which is vnited to it, reveiling and opening them vnto it: And alſo becauſe what we crave as Chriſt ahands, the ſame is effectually performeth, not by the bones, ſinews, hands, fingers, feet, but by the force and power of the ſame godhead.*

Furthermore that maner & form of ſpeaking, *wherby the properties of one nature are really attributed to the perſon denominated*

of the other nature, or of both natures, is vſually called *the communicating of the properties*: Likewiſe, *The communicating of names*; becauſe the names & attributes of both natures are affirmed of the ſame perſon, & of themſelves enterchangeably, by reaſon of the vnity of perſon conſiſting of both natures. *The communicating of properties hath ſome reſemblãce of the figure in ſpeech called Synechdoche*, and is tearmed by many Synechdoche, becauſe *that is affirmed of the whole perſon, which agreeth vnto it only in reſpect of one of the natures, as a part.* It is alſo called *a mutuall and enterchangeable attribution*: becauſe *as humane properties are attributed vnto god, in reſpect of the humanity, ſo divine are attributed vnto man, in reſpect of the divinity.* As, *God ſuffered, man is omnipotent*: So likewiſe, *the communicating of names.* For *Man is god, and god is man, by reaſon of the perſonal vnion of both natures.*

A rule to be obſerved concerning the attributes or properties of the office of Chriſt Mediator.

THE *names of office and honour agree vnto the whole perſon, in reſpect of both natures; keeping ſtil the differences in natures of properties & operations.* Theſe attributs are rightly affirmed of ſubiects both concret and abſtract, that is, both of the perſon and of the natures. For it is wel ſaid, *The godhead quickneth, the Manhood quickneth, and God or man quickneth.*

The attributes of office are, *to be Mediator, to make interceſſion, to redeem, to ſave, to iuſtify, ſanctifie, purge from ſins, to be Lord & head of the Church, to be worſhipped, to heare, & ſuch like.* Theſe offices require the properties & operations of both natures, not ſeparated, neither yet confoũded, but conioined & diſtinct. For even *for this very cauſe was it neceſſary that the two natures ſhould be vnited in chriſt mediator, that, what neither nature could do being ſet apart, in the worke of our redẽption, that Chriſt ſubſiſting in both ioined together, might do and accompliſh by both.* As therfore the natures themſelves, ſo their properties alſo or faculties of working and operations are proper and remaine divers and diſtinct, yet ſo, that they concur to the effectuating and working of one *effect*, or worke, and benefit: as parts and communicated labours. For albeit the natures doe alwaies labour & work togither in the office & benefits of the mediator, & neither without other: yet doth not therfore one work the ſame which the other doth: But ech worketh, according to his property & force of working, onely that which is proper to each nature,

nature,& not that also which belongeth vnto the other. As neither the soule doth that which is proper to the body,neither the body that which is proper vnto the soul,but the sāe mā doth work some one work by his body & soul,each doing their proper fūction. So likewise the humanity accōplisheth not that which is proper to the godhed,nor the godhed that which is proper to the māhood:but the sāe christ executeth & performeth one & the same office & benefit, by both natures,which he hath in him as partes of his person, the word working according to the property thereof,what belongeth to the word,& the flesh in like maner executing according to the peculiar & proper faculties therof,& not according to others,that which belongeth to the flesh. For the properties & operations proper to each nature,are not cōmon to both natures,but to the same person consisting of both natures.

Wherfore in such like phrases of speech concerning christs office.which ar called of the ancient κοινωτικὸς (that is,cōmunicatings or such as make things common) *the properties & operations of natures ar to be distinguished frō the office of the person & frō the honor which in respect of the office is due vnto the person*: likwise *one effect,or act theandrical (that is,both of god & man) or work or benefit,from one operation or action,as the whol from a part.* The office is common to both natures: but the natures proper faculties of working, & actions in executing that office,ar not cōmon to both natures.For that the sāe should be both proper & common,doth imply a manifest contradiction.So the work & benefit of whol christ,is a certain whol thing, & is as it were compoūd,& common to both natures: but ther ar 2.parts herof,& divers operations,proper to each nature, which ar wrought iointly,& belong to the sāe person,which is christ god & mā,that is,both ar wrought of one person according to divers causes & originals of working, or accordīg to divers natures,but not by one and the same nature.

By these groūds it is easie to dissolve & assoile most of the sophismes & cavils,with which at this time both the *Swēkefieldians*,& *Vbiquetaries* ar wont to glose & blāch that their reall communicating of essētial properties in natures,& their *Eutychian deifying* of christs flesh,& to thrust the same vpon the simple for the true maiestie of Christ himselfe.For thus they reason. *The office and benefites of the Mediatour, his redemption*

interceſsion, purging frō ſins, quickning, ſitting at the right hand of the father, his dominion & Lordly power over al creatures, his preſēce with the church, beholding, ruling al things, raiſing the dead, iudging both quick & dead, al theſe agree to Chriſt according to both natures. Therfore the humanity, as wel as the divinitie, is alſo it ſelfe really omniſcient, ſearcher of harts, omnipotent, preſent in the ſubſtāce of his body, as the ſāe momēt, in al places doth of it ſelfe know al things, heare our complaints & praiers, give the holy ghoſt, and work by him in the harts of the choſen faith & converſion, & to conclude, in reſpect of theſe things, the humanity it ſelf alſo is for it ſelf adorable, & to be adored, as wel as the godhead. TO theſe & the like there is one & a ready anſwer, namely: *That it is il going from the perſon, & from the office & honor of the perſon, to the properties and operations of the natures: Or, the ſocietie and coniunctiō of the office and honor, doth not cauſe or infer the ſame properties or operations of both natures. Or, In the affirmation of the office and honor are not ſignified the ſame properties of both natures, nor the vvorking of the ſame operations, but the coniunction or concurrence of diſtinct operations, proceeding frō diſtinct properties, to the ſame effect or action Theandrical, that is, of god & man.* The reaſon is, *becauſe of redemption, quickning, adoratiō & the like, which ar the fūctions, benefits & worſhip of the whol perſon, sher ar mō & divers maners & parts, which al agree really to one & the ſame perſon, but not to one & the ſame nature, but ſome to the godhead only, ſome onlie to the mānood.* Wherfore this Maior of the reaſon is falſe: *Whatſoever things agree vnto chriſt, god and mā, according to both natures, the ſāe alſo do agree after the ſame manner, & as touching al parts to both natures.* For it doth not follow, becauſe the godhead is redemptreſſe, therefore alſo it ſuffered & was dead.

Now that thoſe things which in the perſon & office of the Mediator are and abide proper vnto one nature, neither are made, nor are by reaſon of the vnion, common to both natures; may be ſhewed at large, but now let theſe few ſuffice.

Firſt, *Such as is the vnion of the natures, ſuch is the cōmunicating of the properties. But the vnion of the natures was not made in the natures, or into one nature, but in the perſon, or into one perſon. Therfore the cōmunicating of the properties was made in the perſō, not in the natures:* that is, the vnion maketh the properties of both natures cōmō, not to one nature, but to one perſon. For *not one nature, but one perſon, hath truly, as 2. natures, ſo alſo double*

proper-

properties & operations, & thoſe infinitly differing, created & increat finit & infinit. wherfore, as by vniō the māhood was not made the godhead, or god, ſo neither is it immēſe, infinit, & omnipotēt. but contrariwiſe, *mā nevertheles is truly & really as god eternal, ſo omnipotent alſo, & everywhere, and giver of the holy ghoſt* The reaſon is, *Becauſe not the māhood, but the mā chriſt hath indeed in his ſubſtance the eternal and immenſe Godhead.*

Secondly, *that which is proper to one, cānot be cōmon to mo*, that is, cānot exiſt or be found togither in other ſubiects alſo of divers natures. For to be proper & to be common, are contradictory, and therefore in fartheſt repugnancie.

Thirdly, *ther cānot be made one omnipotēcy, & one omnipotēt operation to be of both natures, wherby as wel the māhood, as the Godhead, ſhould be really omnipotēt & work divin things: but ther muſt needs be alſo one eſſence of both, wherby the māhood alſo muſt be really god.* For the omnipotēcy, which they wil have one & the ſāe to be cōmunicated vnto the fleſh, is the godhead it ſelfe.

Fourthly, *Jf chriſts humanity, in the office of the Mediator, doth it ſelfe really and effectuallie perform not only that which belōgeth vnto the fleſh, but alſo thoſe thinges which are proper vnto the godhead, then either his godhead ſhal be idle & do nothing in the work of our redemption, or ſurelie the fleſh aſſumpted ſhall doe more, and more ſhall be due and yeelded vnto it, than vnto the Word, vvhich aſſumed and tooke it.*

Fiftly. *If the fleſh, becauſe it is ſaid to be quickning, is alſo omnipotent, & doth by proper vertue regenerat mens harts: after the ſame ſort alſo maie it be ſaid, that the godhead alſo, becauſe it is redēptres is ſubiect to ſuffring, & did ſuffer.* For both quickning & redeeming, are properties of the office, common to both natures, but not after one and the ſame maner.

Sixtly, *The whol maieſtie of the godhead is, that it is an eſſence exiſting, not of another, but of it ſelf, & ſufficing by it ſelf, ſpirituall, or incorporeal, eternal, immenſe, vnchangable, of infinit power, wiſdō, goodnes, &c.* That is, the whol maieſty compriſeth all the perfections & operations proper vnto the godhead. *But omnipotencie is the whol Maieſtie of the godhead*, according to the ſuppoſition of the *Vbiquitaries*: For ſo *Schmidelius* writeth in the 142. concluſion of his diſputation, of the Lords ſupper, & of the communicating of the properties, had at *Tubinge* in the year, *M.D.LXXXII. In the word omnipotēcy J cōpriſe the vvhol maie-*

maiesty of the godhead. And in his 143. conclusion, *omnipotẽcy is the very essẽce it self of the godhead, &c.* Therfore *if gods omnipotẽcy be really cõmunicated to christs humanity, so that this also is by reason of the omnipotẽcy communicated vnto it, really omnipotẽt: of necessity thẽ by reason of the same omnipotẽcy really communicated Christs humanity shal be indeed an essence, subsisting of it self, & by it self, incorporeal, eternal, immẽse creatrex of al things,* that is, god himself blessed for ever, & so by consequẽt, the divin person. For an essence intelligent, subsisting by it selfe, & which also is god, must needs be the person. And these are the fruites of reall communicating of properties in natures.

The participation of the godhead, exaltation & maiesty of the flesh & such like, is not a real communicating of the essential propersties of the godhead made into the human nature, or an omnipresence, omniscience, omnipotencie, that is, a godhead of the mãhood: For such a communicating should not perfect, but destroy the mãhood & convert it into the godhead, & dissolve the personal vnion of distinct natures: *but it is,* First, *the very vnion of the humanity with the Word in such sort, as it being created & finit, doth togither with al the essential properties therof, subsist, not in a created person of the same humã nature, but in the increat & eternal person of god the Word:* by reason of which vnion, *god the Word* (but not the godhead) *is, and is called trulie man:* & contrary, *man* (but not the manhood) *is and is called truelie eternal God.*

No dignity & eminẽce cã be imagined greater thã this, neither doth it agree to any, but to the flesh of christ only. secõdly, *It is the excellencie of gifts.* For these christ humanity received without measure, that is, al whatsoever, & most great, & most perfect. that may fal into a created & finit nature. Thirdly, *The office of the mediator,* to the performing wherof the vnited, but yet distinct, properties & operations of both natures do necessarily concur. Fourthly, *the honour and worship which by reason of the mediatorship, agreeth and is given to whole Christ according to both natures,* keeping stil, as was before laid, the difference of properties and operations in natures.

Now whatsoever testimonies sõe bring either out of the scriptures, or out of the fathers which were soũd in faith, therby to prove that their *Eutychiã trãsmutatiõ,* & a third kind of cõmunicating forged by thẽselvs, that is, exequation or equalling of natures, all those testimonies indeede belong either *to the*

grace

grace of vnion of the natures, which is signified by *the cõmunicating of properties*; or *to the grace of Christs headship*, which cõpriseth the office & honor of the Mediator, which are affirmed of whole Christ by way of communicating: or *to the habituall grace* that is, the created gifts, which Christ received without measure, which are properly affirmed of the flesh or humanity. *These gifts* which are also called *graces, are not properlie effects of the personall vnion*, as are the attributes or properties of the natures & office. 1. *Because they are communicated to the manhood as wel of the father and the holy ghost, as of the word or son.* For he is said *to have received of the father, the spirit without measure*, that is, abundantly: likewise *to be annointed with the holy ghost*. And, if the gifts were effects of the vnion, it would follow of necessity, that the flesh was vnited not to the son only, but to the father also, and the holy ghost. 2. *The vnion of the flesh with the word, was frõ the very moments of the conception alwaies most perfect. But the consumation & perfection of gifts was not until the accomplished time of his resurrection and ascension.* For he was indeed *humble, weak, & contemned*: he was indeed *ignorãt of some things*: he did indeed *encrease in wisedom, stature, & in favor not with wẽ only, but also with god himselfe*. 3. *The flesh, when it was in the state of humility, had not immortality, or a nature not subiect to sufferings or the like, & yet remained it alwaies vnited with the word.* Wherefore the habitual gifts or graces of the humanity, for which it is also in it selfe really wise, mightie, iust, holy, follow not the personal vnion in respect of dependency, as the effect followeth, and dependeth of his cause, but onely in respect of order: Because namely, the human nature was first to subsist and be, before it were enriched with gifts: and it subsisteth vnited to the *word* in the very first moment of the conception.

But *after what maner the humanitie is vnited vnto the son of god* hath bin said before. For by the speciall and miraculous working of the holy ghost, in the womb of the virgin, of her bloud was the flesh of Christ formed, sanctified, & vnited according to subsistence, or personally vnto the *Word*.

4. *Why it was necessarie, that the two natures should be vnited in the person or subsistence of the son of god.*

FOR what cause Christ our Mediator was to be together both a true and perfect iust man, and true, that is, by nature, God, hath beene declared of vs before in the common place

place of the Mediator, in the 4 queſtion pa. 130. For the work of our redéption could not have bin compaſſed and finiſhed by the Mediator, without the concurrence of divers natures and operations in the ſame perſon. For albeit he ſuffered and died in the fleſh, yet his paſſion and ſuffering would not have that force and efficacy to redeem, iuſtifie, and ſanctify vs, neither could Chriſt have applied thoſe benefits vnto vs, except he had been withal true and natural God.

Of the incarnation of the Word, the confeſſion made by the fathers of Antioch, againſt Paulus Samoſatenus.

TAKEN OVT OF THE ACTS OF THE FIRST EPHESINE COVNCIL.

WE confeſſe our lord Ieſus Chriſt begotte before al worlds of his father, but in the laſt times born according to the fleſh of the Virgin by the holy ghoſt, ſubſiſting in one perſon only, made of the celeſtial godhead & human fleſh. Whole god, & whole man. Whol god alſo with his body, but not according to his body, God. Whole man alſo with his godhead, but not according to his godhead, man. Again, whole adorable alſo with his bodie, but not according to his body, adorable. Whol adoring alſo with his godhead, but not according to his godhed adoring. Whol increas alſo with his body, but not according to his body, increased. Whol formed alſo with his godhead, but not according to his godhead, formed. Whol conſubſtantial with god alſo with his body but not according to his body, conſubſtãtial: as neither alſo, according to his godhed he is coeſſential with mẽ: but he is according to the fleſh conſubſtantial vnto vs exiſting alſo in his godhed. For when we ſay he is according to the ſpirit conſubſtãtial with god, we do not ſay he is according to the ſpirit coeſſential with men. And contrarily, when we affirm hĩ to be according to the fleſh conſubſtãtial with men, we do not affirm him to be according to the fleſh conſubſtantial with god. For as according to the ſpirit he is not conſubſtãtial with vs: (For according to this he is conſubſtantial with god:) So of the other ſide he is not according to the fleſh coeſſential with god: but according to this he is cõ ſubſtantial with vs. And as we pronoũce theſe to be diſtinct & divers one frõ the other, not to bring in a diviſion of one vndevided perſon, but to note the diſtinctiõ & vnconfoũdablnes of the natures & properties of the Word & the fleſh, ſo we affirm & worſhip thoſe as vniſed, which make to the maner of the vndivided vnion or compoſition.

Vigill.

Vigilius Lib.4. againſt Eutyches.

IF there be one nature of the Word & the fleſh, how then, ſeeing the Word is everie where, is not the fleſh alſo found everie where? For when it was in the earth, it was not verily in heaven: & now becauſe it is in heaven, it is not verily in the earth: & in ſo much it is not, as that as touching it, we look for Chriſt to come from heaven, whom, as touching the word, we beleve to be in the earth with vs. Wherfore, according to your opinion, either the word is contained in place with the fleſh, or the fleſh is everie where with the Word, whereas one nature doth not receive anie contrary or divers thing in it ſelfe, and it is a thing divers & far vnlike, to be circũſcribed in place, & to be every where: and ſeeing the Word is every where, & the fleſh is not everie where, it is apparent, that one & the ſame Chriſt is of both natures, & is every where as touching the nature of his godhead, but is not every where as touching the nature of his manhood: is created, and hath no beginning: is ſubiect to death, & cannot dy: the one he hath by the nature of the Word, wherby he is god; the other by the nature of his fleſh wherby the ſame god is mã. Wherfore that one ſon of god, & the ſame made the ſon of man, hath a beginning by the nature of his fleſh, & hath no beginning by the nature of his godhead: was created by the nature of his fleſh, and was not created by the nature of his godhead: circumſcribed in place by the nature of his fleſh, & not contained in any place by the nature of his godhead: is lower alſo than the Angels by the nature of his fleſh, and is equall with the Father according to the nature of his godhead: died by the nature of his fleſh, and never died by the nature of his godhed. This is the catholicke faith & confeſſion, which the Apoſtles delevered, the martyrs eſtabliſhed, & the faithful hitherto hold and maintaine.

NOw have we in few words expoũded thoſe articles of the Apoſtolicke creed, which intreat of the perſon of Chriſt, & have withal declared in the expoſition therof, thoſe things which are neceſſary for vs to know, both of the divinity of Chriſt, & of his human nature, which was taken by the *Word* of the ſeed of David, vnited perſonally with the word by the vertue of the holy ghoſt, and begotten in marveilous maner of the Virgins ſubſtance. *And it was requiſit not to ſuffer that any ſinne ſhould paſſe, or be derived into his ſubſtance. 1. Becauſe he was to ſatisfie for ſinne, 2. Becauſe it was not convenient or meet that the Word the ſon of god, ſhould take a nature defiled with ſin.*

To beleeve then *in the ſon of God conceived by the holy Gooſt,* is

to

to beleeve.1. *That he was made man after a marveilous maner, and that he was made one Christ of a divine & an human nature.*2. *That he being so holily conceived and born, doth purchase for vs the right & power to be the sons of god.* Because this person is sufficient & able to recover for vs our lost righteousnes, & to bestow it on vs. For he is vnited with the word, that is, he is true & natural god & man, such as the Mediator ought to be. He wil also perform this, because he was born to this end, even to sanctify vs. Of al these every one of vs may certainly collect & conclude, That *this Christ is our Mediator. And the reason of this collection & consequence is: Because by this, that he is the onlie begotten son of god, it is manifest that Christ is true god, consubstantiall, coeternall, and equal with the father. By his holy conception and nativitie, it is also manifest, that he is true man, & that perfectly iust, and vnited with the godhead or word: and such a one was it requisite our Mediator should be.*

OF CHRISTS HVMILIATION.

THE course of order requireth that nowe consequently we expoũd & declare those Articles, which treat *of the office of Christ*: & first of al, *of his humiliatiõ or hũbling*, which is the former part of Christs office, whervnto belong these Articles, *He suffered vnder Pontius Pilate, was crucified, dead, buried, descended into Hel.* After we have expoũded these, we wil come vnto the rest of the Articles which speake *of his glorification*; which is the other part of Christs office.

HE SVFFERED VNDER PONTIVS PILATE.

I *Beleve in Christ which suffered*, that is, I beleve, 1. *That Christ frõ the very moment of his conception susteined calamities & miseries of al sorts for my sake.*2. *That at that his last time he suffered all the most bitter torments both of body & soule for my sake.*3. *That he felt the horrible & dreadful wrath of god, therby to make recompence for mine & others sins, & to appease his ire & wrath against mankinde.*

These two are different, to beleveve that Christ suffered; & to beleve in Christ which suffered. For that is to have only an historical faith of Christs passion, neither to repose any confidence in him: but this is to beleve, not only that Christ suffered, but also to repose and place our trust and confidence in Christs suffering and passion.

OF

OF CHRISTS PASSION.



He Paſsion of chriſt only doeth follow next his conception & nativity. 1. *Becauſe in his paſsion conſiſteth our ſalvation.* 2. *Becauſe his whol life was a Paſsion, ſuffering, & calamitie.* Yet notwithſtanding many things may & ought to be obſerued out of the ſtory of the whol race of his life on earth. for that *doth ſhew this perſon to be the promiſed meſsias:* ſeing in hī cōcur & ar fulfilled al the prophecies. 2. *that ſtory is a cōſideration or medita ſiō of that humility or obedīce, which he performed vnto his father*

The chiefe queſtions of Chriſts Paſsion are theſe.

1. *What Chriſt ſuffered.*
2. *Whether he ſuffered according to both natures.*
3. *What was the impellent cauſe of Chriſt. Paſsion.*
4. *What the final cauſe, or end thereof.*

1. WHAT CHRIST SVFFERED.

BY *the name of Paſsion* is vnderſtood the whole humiliatiōn, or the obedience of his whole humiliation, al the miſeries, torments, ignominies, paines & griefs, vnto all which chriſt was ſubiect & obnoxious, as wel in ſoul as in body, frō the point of his nativity, vntil the hour of his death & reſurrection. *Mat. 26. 38. My ſoule is very heavie even vnto the death.* Mat. 27. 46. *My god, my god, vvhy haſt thou forſaken me?* Iſa. 53. 4. *Surelie he hath carried our ſorrowes.* But principally *by the name of Paſsion is ſignified the laſt act of the humiliation, and paines of chriſt: the chiefe part of which his paines and dolors was in his ſoul,* wherin he felt the ire and wrath of god againſt ſin: *which alſo was the cauſe why he ſo trembled & ſhook at death, and was ſo faintharted in his death, whereas other Martyrs of chriſt have ſuſtained ſtoutlie & courageouſlie extreme torments.* For the torments and puniſhments of others have no proportion with the tormēts & puniſhments of Chriſt. For others, as *Stephen, Laurence,* and the like, ſuſteined only corporal paines and tormentes. but were vpheld within by the holy ghoſt. But Chriſt ſuffred the paines both of body & ſoule. For *he ſuffered firſt our infirmitie,* that is, the infirmities of humane nature: *he hungered, thirſted vvas vvearie, vvas ſtroken with ſadneſſe and griefe.* 2. *He ſuffered povertie.* Luc. 9. 58. *The ſonne of man hath not vvhereon to laie his head.* 3. *He ſuffered infinite iniuries, contumelies, ſlaun-*

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ders, layings in waights for him, backbitings, reproches, blasphemies, annihilating, & cõtẽpt. Ps. 22, 7. *I am a vvorm, & not a mã.* Isa. 53. 2. *He hath neither form nor beutie: when we shal see him, there shal be no form that we should desire him.* 4. *He suffereth the temptations of the divel.* Mat. 4. 1. & Hc. 4, 15. *He was in all thinges tempted in like sort.* 5. *He suffred the death of the body, & that reprochful & cõsumelious, even the death of the Crosse.* 6. *He suffered the most grievous torments of soule, that is, he founde the sense & feeling of the wrath of god against sin to be laid vpon him.* Herof it was that he cried with a lowd voice, *My god, why hast thou forsaken me?* as if he should say, why doest thou not drive & put awaie frõ me such great torments? For he signifieth by those wõrds not a division or seperation of his godhead from his mãhood, but the differring & delaying of helpe & succour. We see then what & how great things christ hath suffered for vs, which ar therfore proposed vnto vs, & set before our eies, to give vs to conlider, 1. *The hiſtorie it selfe of Christs passion agreing with gods sacred oracles, & prophecies.* 2. *The cause or fruits of Christs Passion* 3. *His example, that we are also to enter into eternal life, & heavenlie glorie, by death, as did Christ:* & these three things are especially to be confidered in Christs Passion.

Ob. *There is no proportion between temporal punishment & eternal. Christ suffered only temporal paines & punishments. Therefore he could not satisfie gods iustice.* Anſ: There is no proportion be tween temporal, & eternall punishment, if they be cõsidered as beeing both in the same degree and in the same subiect. Quest. *But howw maie the ransome of one person answvere for the sinnes of an infinite number of men?* Answere. It maie and that for these two causes. 1. Because he is true god which suffered. Obiection. *But God cannot die and suffer.* Aunswere. God cãnot suffer, in that he is god; Or further, we grant, that Christ was not God, in that he suffered, & died. Ob. *Christ is not God in that he suffered. Therfore it is false which is said,* Acts. 20. 28. *That God hath purchased the church with his own blood.* Anſ. This was spoken by a communicating of the properties, but this was in the person, not in the nature: that is, that person which is god & man, purchased the church. *The communicating of properties* is, to attribute that to the whole person, which is proper vnto one nature; & this is attributed in a concret voice, not in an abstract: because the concrete voice signifieth the person

person in which are both natures, & the property of that nature, whereof some thing is affirmed. But the abstract name signifieth the nature which is in the person, but not the person. And therfore it is, that nothinghindereth, why that which is proper to one nature, maie not bee affirmed of the whole person, so that property it selfe be in the person. But contrarie, of the abstract name only the properties of that nature ar affirmed, vnto which they properly belong. As of the godhead, (which is the abstract name) no property of the manhood maie be affirmed, but onlie the properties of the godhead; because the god-head signifieth not the person which hath both natures, but only the divin nature it self. But of god (which is the concret name) the properties not of the godhead onlie, but of the mānhood also may be affirmed, because god signifieth not the divine nature, but the person which hath both the divine nature, and humane.

The second cause why the ransome of one person maie answer for the sins of an infinit nūber, is *the grievousnes of his punishmēt, because he suffered that which we should have suffered for ever.* His passion therfore is equivalent to everlasting punishmēt: yea it surpasseth it: For, that god should suffer, is more, than that all the creatures should perish everlastinglie.

2. *According to which nature Christ suffered.*

Christ suffred not according to both natures, nether according to his godhed, but according to his human nature only, both in body & soul. For his divine nature is immortal. Now he so suffered according to his humanitie, that by his death & passion he made satisfaction for infinit sins of men.

Question. *But vvhy could not his godhead suffer?* An. Because it is not chaungeable: neither can that, which is life it selfe, die. This susteined and vpheld the humane nature in paines & after death restored it to life. Ob. *God purchased the Church vvith his ovvn blood.* Acts. 20. 28. *Therefore the godhead suffered.* An. It doth not follow, because an argument from the concret (which is, god) to the abstract (which is, the godhead) is of no consequence. Again, the kind of affirmation is altered. *God is said to have died, by a figure of speech, vvhich is Synecdoche* (vsed when we signifie the whole by a part, as whole Christ by god,) *and by a communicating of the properties.* But when it is said, *The godhead died*, that admitteth no figure, as beeing a

meere abstract. The concrete signifieth the subiect or person having the nature or forme: But the abstract signifieth the bare nature & form only. Wherfore the argument doth not follow. A man is compoũded of the elemẽts, & is corporeal: Therfore his soul also is corporeal. This cannot follow: because al things agree not to the forme, which agree to the subiect: the soul is the form of man, mã is the essentiall subiect of the soul. Wherfore neither doth it follow, christ, god, died: therefore christs godhead died. For, from the concrete to the abstract the reason doth not follow.

Christ therfore suffered according to his human nature only, making a sufficient & most perfect satisfaction therby for our sins. Which his satisfaction is made ours by application, which is double. *The one frõ god, who iustifieth vs for christes merit, & maketh vs to cease from sin. The other from our selves, who by faith apprehend & applie vnto vs christs merit by being fullie persuaded that god for the rãsom of his son doth pardon vs our sin.* Now that there was another nature in christ, which neither suffered nor died, is proved by these testimonies, *Ioh. 2. 19. Destroy this Temple, & in three daies I will raise it vp againe.* 1. Pet. 3. 18. *was put to death concerning the flesh, but was quickned in the spirit* Re. 1. 18. *I was dead, & behold I am alive.* Ioh. 18. *I have power to laie downe my soule, and have power to take it vp againe.*

3. *The causes impellent, or motives of Christs Passion.*

1. *THe love of god towards mankind.* Ioh. 3. 16. *So God loved the world, that he gave his onlie begotten son.* 2. *The mercie of gods towards men fallen into sin.* 3. *The wil of god to revenge the iniurie of the divel, who in reproch & despite of god averted vs from him: and maimed the image of god in vs in despite of the creator.*

But here it may be demanded *whether christ fulfilled the law or no,* & secondly if he did, *why then he should suffer so bitter a Passion?* Wherevnto we answer first, that he fulfilled the law, 1. *By his righteousnes in observing it.* 2. *By satisfaction in suffering punishment for our sinnes, who had transgressed it.* Both which are most perfect. Now to the second demaunde then, *vvhie if christ fulfilled the law, was he so grievously punished of god seing punishment is the vvages of sin, and sin vvas not in him, vvho never committed anie?* We answer, that it was not for himself, but for vs that he was punished. Reply, *A righteous man ought not to be punished for the vnrighteous.* Ans. True, *except first he voluntarily*

offer

offer himselfe for them. Secondly, *except he willingly doe suffer in such sort for them, as that he yeeld a sufficient ransome and payment*. Thirdly, *except he have the power of recovering himselfe out of the punishmẽt once suffred*: Fourthly, *except he be able to bring to passe that they also, for whom he offereth himselfe to satisfie, leave off to transgresse and sin hereafter*. Fiftly, *except he be of the same nature with them, for whom he satisfieth*.

If such a satisfier be substituted, there is nothing cõmitted against the iustice of god: for in suffering, both are saved, both he that suffereth, and they for whom he suffereth. Now such a suerty, and satisfier was Christ, who is not only man, or of the same nature with vs; but we are also his members, and when the whole suffereth punishment, the members also and partes are punished. And for this coniunction of ours with Christ our head, the Apostles commonly say *that we suffered in Christ*.

4. *The final causes or ends of his Passion.*

THe first final cause or end of his passion is: 1. *That his passion might be a sufficient rãsom for our sins*, or the redeming of vs. 2. *The manifesting of the love, goodnes, mercy, rightcousnes of god, while he punisheth his son for vs*. The chiefe finall causes then are, *Our salvation, and the glory of god*. To the former belongeth the knowledge of the greatnes of sin, that we may know how great an evil sin is, & what it deserveth: & further to know that death is not now pernicious and hurtful to the godly, & therfore not to be feared. To the latter belongeth our iustificatiõ, wherin al the benefits are comprehended, which Christ merited, by dying, and even our delivery from death, which he bestoweth vpon vs. Ob. *If we have satisfied for al, then all should be saved*. Ans. He satisfied for al as touching his satisfactiõ, but not as touching the applicatiõ therof, al not applying it vnto them. Wherfore he hath satisfied for al, but doth not deliver al, but only those, who by faith apply it. And those he delivereth, 1. *Because the father ordained him to this*, or because the father wil, 2. *Because the son willingly offreth himselfe*, 3. *Because this ransome is sufficient*.

SVFFERED VNDER PONTIVS PILATE.

MEntion is made of Pilate in Christs passion. 1. *Because Christ would receive frõ him a testimony of his innocency*, that therby we might know that he was pronoũced innocẽt by the

voice of the iudg himself. 2. *Because it was requisit that he should be solemnly condemned, that we might know that he*, though innocent was notwithstanding condemned, that we might not be cõdemned, as also he susteined death, that we might be freed from it. 3. *That we might be advertised of the fulfilling of the prophecy.* Gen. 49. 10. *The scepter shal not depart from Judah, nor a lawgiver from betweene his fees, vntil Shilo come.* For then was the scepter taken from Iudah, when Christ was a little after condemned of Pilate a Roman governor, of whom before he was absolved. This circumstance therfore is diligently to be considered *in Christs passion*, that we may know him to be the Messias: because all conditions are fulfilled in him, which are required in the Messias. Wherof this Prophecie, *of the taking away of the scepter from Judah*, was one, 4. *That we might know that Christ was condemned of god himselfe also, and therfore that he satisfied god for vs.* For the head and governour of ordinary iudgement is god himselfe. Wherfore Christ was not to have been privily taken away by the Iews, neither to be drawn to death by tumult, & disorderly, but by lawful order, and iudgment, & by inquisition made concerning al the accusations of Christ, God would have him, first *to be examined*, that his innocencie might appeare; Secondly *to be condẽned*, that it might appeare, that he being beforẽ pronoũced innocent, was now condemned, not for his own fault, but for ours; and that so his vniust condemnation might be insteed of our most iust condemnatiõ. Thirdly, *to be put to death*, both that the prophecies might be fulfilled, and also that it might appeare that both Iewes and Gentils did put Christ to death.

CRVCIFIED.

I *Beleeve in Christ crucified*, that is. I beleve Christ did vndergo this punishment, & this curse of the Crosse for my sake, and that he was madeobnoxious for my sake to gods curse, which I, and we al deserved, a tipe also of which curse, was the death of the Crosse cursed by god himselfe.

Now for three causes would God have his sonne suffer the punishment of so ignominious a death. 1. *That we might know, the curse due for our sins to have laine vpon him*, and so should be stirred vp to greater thankfulnesse, considering how detestable a thing sin is, so that it could not be expiated or satisfied for, but with the most bitter and most opprobrious & shame-

full

ful death of the onely begotten son of God. 2. *That it might be an exasperating of the punishment*, and so we so much the more confirmed in a true faith, whē we consider christ by this kind of punishment to have taken vpon him our guilt, & even our punishment also & curse, according to that, *cursed is every one that hāgeth on a tree*. Deut. 21. 23. Gal. 3. 13 3. *That the truth might answere according to the types & figures*, and so we might knowe the types to be fulfilled in Christ. For 1. *The sacrifices which shadowed the sacrifice of Christ, were hung vpon trees*, thereby to signifie, that christ should be fastned on a tree, and accomplishing his sacrifice, offer a holy sacrifice vnto his father. 2. *The sacrifices being lifted vp on high before they were burned, did signifie* the exalting and lifting vp of Christ on the altar of the crosse. 3. *The same was shadowed in Isaak*, who being laide on wood, was to have bin sacrificed of his father. 4. *The brasen Serpent*, which Moses set vp vpon a pole in the wildernes, *depaynteth this kind of punishment*. Christ himself interpreted of himselfe this type of the brasen Serpent. *Joh.* 3. 14.

DEAD.

I *Beleve in Christ dead*; that is, I beleve christ, not only to have suffered extream tormēts for my sake, but also death it selfe and hath by his death obtained for me remission of sins, and reconciliation with god, & consequently also the holy ghost: who beginneth in me a new life, that I may againe be made the Temple of God, & at length attain vnto everlasting life, wherein I shal worship and magnifie god for ever.



OF CHRISTS DEATH.

THe chiefe Questions hereof are.

1. *How Christ is said to have beene dead.*
2. *Whether it was requisit & necessary that Christ should die.*
3. *What are the fruits of Christs death.*

1. HOW CHRIST IS SAID TO HAVE BEENE DEAD.

IT is needful to move this question, because of the hereticks who have depraved the sense of this article. Marcion *denied that he died indeed, as also he affirmed the whole ordinary dispensation and ministery of the humane nature in Christ, and al those things*

which he did vndergo for vs, to haue bin but imaginary, and that he onely seemed to be as a man. Nestorius *separated the two natures in Christ neither would haue the son of god, but man only to haue died. Do not boast thou Iew* (saith Nestorius) *thou hast not crucified god. The* Vbiquetaries *beleue that the humanity of Christ from the moment of his incarnation was so indowed with al the properties of the godhead, as that only in this the humanity differeth frō the godhead, that the humanity hath by an accidēt, whatsoeuer the godhead hath by & of it selfe. Hereof it commeth, that they imagin that christ was in the time of his death, yea when he was incloſed in the virgins wōb, in heauen and every where, not only as touching his godhed, but with his bodie to.* This is it which they call *the form of god.*

Wherfore, against al theſe we affirm, *that Christ died truly & corporally*, even by a true divulſion and ſeparation of his ſoule frō his body, ſo that not only his ſoul & body were not together every where, but were not together in one place. Ma. 27. 50. *Thē Ieſus cried again with a loud voice, & yeelded vp the ghoſt.* Mat. 15. 37. *Ieſus cried with a loud voice, & gaue vp the ghoſt.* Luk. 23. 46. *Father, into thy hands I commend my ſpirit. And when he had ſaid theſe words, he gaue vp the ghoſt.* Ioh. 19. 30. *He bowed his head, & gaue vp the ghoſt.* But yet this is further to be added, *that although his ſoule was ſeparated from his body, yet the word notwithſtāding did not forſake neither body nor ſoule,* but remained never theleſſe ioined both to body & ſoule, & therfore the two natures in Chriſt were not divelled or ſundered by that divulſion of the ſoule & body. Ob. *Why then cried he.* Mat. 27. 46. *My god, my god, why haſt thou forſaken me?* Anſ. Becauſe of his delay & differing of help & ſuccour. For the two natures in Christ ought not to haue bin divelled or ſundered, becauſe it is written, *god hath purchaſed the church with his own bloud.* And he was to be the ſon of god, who ſhould dy for our ſins, that he might be a ſufficient price for them. Hereby alſo it doth clearely appeare that *the vnion of both natures in Chriſt is no Vbiquety.* For the ſoul being ſeparated from the body, was not in the grave with the body, & by a conſequent, not every where, becauſe that which is every where, can never be ſeparated. Ob. *But as vertue, that is, his diuinitie is ſaid to haue gon out of him: ſo alſo he gaue vp the ghoſt.* Anſ. There is a diſſimilitude in theſe: Becauſe the divinity remaining vnited with the humane nature, yet did work abroad without it. The ſoul did depart frō the body.

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the reason of this dissimilitude is, because the act of his divinity is increat and infinit, but the act and power of his soule finite and created.

2. *Whether it was requisite and necessary that Christ should die.*

IT was requisite & necessary that christ should die, 1. *In respect of the iustice of god*, that so his iustice might be satisfied which required the death of mē, by whō it was violated. For the hurting & offending of the greatest good is to be expiated with the greatest punishment, or with the vtmost destruction of nature, that is, with the death of the giltie condemned for sin, according to that. *Ro. 6. 23. The wages of sin is death.* Now it was requisite that the son of god should die, that he might be a sufficient ransome for our sins. For no creature could have sustained such a punishmenr, as should have bin equivalent to eternal punishment, & yet withal should have bin temporal. Ob. *They have deserved eternal punishment, whosoever are not reconciled to god by christ: therfore the soules ought not to be seperated from their bodies, that they might suffer eternall damnation.* An. It doth not follow, but this rather, that therefore both body & soul must be togither, that they may suffer it, which at length shall so come to passe.

2. *In respect of gods truth*, that the truth of god may be satisfied. For god threatned & denoūced death, when ever we sinned: which denoūcing was to bee fulfilled after sin was once cōmitted. And this is that cōmunicatiō or threatning pronoūced by god himself. *Ge. 2. 17. In the daie that thou eatest thereof, thou shalt die the death.* Ob. *But Adā did not presētlie die* AN. TRU. ly he died spiritually eternal death, & now was dead: *I heard* (saith he, *Ge. 3. 10.*) *thy voice.* There was a terrour in him, & a feeling of gods wrath, a strife with death, the losse of all the gifts both of body & mind. But there followed the equity, moderation, & lenity of the gospel. For god had not expresselie said, that he should certainly dy wholly, & that presently. For so had he perished for ever. Wherfore the son offered a mitigatiō & lenifying, raised him vp to a new life, that stil notwithstanding he should remaine subiect to the corporall death, which yet shonld not be deadly and pernicious vnto him.

3. *In respect of the promis made to the fathers*, both by words, as *Is. 53. 7. He is brought as a sheep to the slaughter, & as a sheep before the sherer is dūb, so openeth he not his mouth:* & by sacrifices wherby

promised that christ should dy, & dy such a death, as should be an equivalent price for the sins of the whole world. This could not be the work of any meere creature: but of the son of god only, & therfore it was requisite & necessary that the son of god should suffer so grievous a death for vs. Ob. *Then they do not satisfie gods iustice, who are punished, because their punishment is endles and eternal.* An. They satisfie by eternal punishment. Re. *So then might we also be delivered from the curse by our selves.* An. So then shal we never be delivered, but shall sustaine punishment eternal, which is without end.

Out of this which hath bin said, we may draw this doctrin 1. *That sin is most of al to be eschued of vs, which could not be expiated but by the death of the son of god.* 2. *That we ought to be thankful to the sonne of god, for this his so great a benefit of unspeakeable grace and favor bestowed upon vs.* 3. *That al our sins, how many, how great, and how grievous soever they be, are expiated and done awaie by the death alone of Christ.*

3. *The fruit of Christs death.*

THe fruit and commoditie of christs death is the whol work of our redemption. 1. *Justification or remission of sins*, because the iustice of god requireth that god should not punish a sinner twise: but he hath punished our sins in christ: therfore he wil not punish again the same in vs. 1. Ioh. 1. 7. *The blood of Jesus christ purgeth vs from al sin*, as wel original as actual, as wel of fact, or doing what we should not; as of omission, or not doing what we should. The cause of this effect is the death of christ. 2. *The gift of the holie ghost & through his working regeneration, & a new life*: because christ by his death hath not only obtained for vs pardon of our sin, & reconciliatiō with god, but also the gift of the holy ghost, that by his working and vertu the old mā might be crucified with christ, that is, that by the holy ghost through the efficacy of christs merit & our engrafting into him, our corrupt & as yet not regenerated nature might be abolished in vs: & that of the contrary, righteousnes might be begun in vs, the image of god, destroied by the divel in vs, might be restored, & we by the same spirit moved to shew & yeeld al thankfulnes for so great a benefit. 1. *Cor.* 1. 30. *Christ is made vnto vs righteousnes, wisdom, sanctification, and redemption*, Col. 2. 10. *Ye are compleat in him.*

The death of Christ is the impellent or motive cause in effectua-

ctuating our regeneration in 2. respects. 1. *In respect of god: because for the death of christ god pardoneth vs our sins, & giveth vs the holie ghost*, Ga. 4, 6. *Because ye are sons, god hath sent forth the spirit of his so into your harts, which crieth, abba, father.* 2. *In respect of vs also* it is an impellēt cause; because they who apprehēd Christs merit by a true faith, & apply his death vnto themselves, for them it is vnpossible to be vnthankeful For al, after they are once iustified, prepare and addresse themselves to doe those things which are grateful vnto god: for regeneration, or the desire and endevouring of obeying god cannot be seperated from the applying of his death vnto vs, nor the benefit of regeneration from the benefit of iustification: all who are iustified, are also regenerated and sanctified: and al who are regenerate, are also iustified. Ob. 1. *Pet.* 1. 3. *The Apostle attributeth our regeneration to christs resurrection: why then is regeneration here attributed to his death?* An, It is attributed vnto Christs death as touching his merit: for he merited regeneration for vs by dying. And it is attributed to christs resurrection in respect of the applying of it; for by rising from the dead he applyeth vnto vs regeneration, & giveth vs the holie ghost. 3. *Eternal life* is also the fruit of Christs death. *Ioh.* 3 16. *God so loved the world, that he gave his onlie begotten son, that whosoever beleeveth in him should not perish but have everlasting life.* 1. Iohn. 5. 12. *God hath given vnto vs eternall life, and this life is in his sonne.*

Ob. *If christ died for vs, why then die we too? For he should not die for whō another hath already died: otherwise the satisfaction would seem doul le.* Ans. He, for whom another hath died, should not dy, as therby to satisfie, that his, so that is death should be any merit or satisfaction: but there are other causes why wee must die. For we die, not to satisfie the iustice of god, but by death, as a mean, to receive those giftes, which christ by his death hath merited for vs. For this our temporal death is 1. *An admonition of the greatnes of sin.* 2. *A purging and cleansing of vs.* For by death ar purged out the reliques & remains of sins in vs. 3. *A trāslating into eternal life.* For by corporall death is the passage of the faithful made into eternal life. Rep. *If the cause be takē awaie, the effect is takē awaie; but the cause of death in vs, which is sin, is takē awaie by christ: therfore the effect also, which is death it self, ought to be takē away.* An. Wher al cause is takē awaie

way the effect also is take away: but in vs al cause of death is not take away, as cõcerning the purging out of sin: albeit it be take away as touching the remissiõ of sin. Or we maie answer vnto the Minor proposition; that sin is indeed taken awaie as touching the guilt, but it is not taken away as touching the matter of sin, which as yet remaineth.

AND BVRIED.

THe causes of christs burial are, 1. *That we might know that he was dead indeed.* For the living are not buried, but the dead only. And hither belong some parts of the story pẽned by the Evãgelists, as, *that christ was pearced with a lãce, that he was taken down frõ the crosse, that he was annointed & wraped in linnen clothes.* For as by the touching & feeling of him, by his eating & appearing after his resurrectiõ we gather that he did indeede rise againe: so of the other we collect that he was indeed dead. 2. *That the last part of his humiliation, whereby he did debase himselfe for our sakes, might be accõplished.* That was his burial, in which his body was aswel cast into the earth, as any other dead corps. A dead body is indeed void of sense and feeling: but yet notwithstãding ignominious is it for the body to be cõmitted to the earth, as it is said: *to dust shalt thou return.* And as christs resurrectiõ frõ the dead, & death, is a part of his glory: so his buriall, that is, the debasing of his body to be in the stãte with other dead carcases, is a part of his humiliatiõ. 3. *A certain type was to be fulfilled.* It was foretold by the type of Ionas remaining 3. daies in the Whale, that the Messias should be buried. Therfore for the fulfilling of this type, he ought also to be buried, & to remaine vntil the third day in the grave. 4. *he would be buried, that he might not be afraid of the grave,* but might know that our head christ had laid opẽ the way vnto vs by the grave & death to celestial glory: & therforẽ shal we be raised out of the grave, albeit we die and give vp the ghost. 5. *That we might know how we are indeed delivered from death. For in his death, a testimonie & record whereof is his burial, consisteth our salvation.* 6. *That it might be apparent & manifest, as concerning his resurrection,* even that he was able indeed to rise again, & to shew that he hath overcome death & that his resurrection was not imaginary, but resurrection of a reviving corps. 7. *That we being spiritually dead, that is, to sin, might rest frõ sin,* Ro. 6. 4. *We are buried with christ by baptisme into his death,*

death, that like as Christ was raised vp from the dead by the glory of the father, so we also should walke in newnes of life.

HE DESCENDED INTO HEL.

I Beleve in Christ who descended into Hel, that is, I beleeve that Christ for me sustained in his soule infernal & hellish paines & torments, & that exceeding ignominy which is due vnto the wicked in hel: that therby I might not descend into hel and that I might never be forced to suffer them, al which otherwise I should suffer in hel eternally: but that of the contrary rather I might ascend with Christ into heaven, & there enioie with him exceeding happines & glory for ever & ever. This is the vse and profit of this article of Christs descension into hel. Now we are a little more at large to declare, what is the meaning of that article, or *what is properly that descension of Christ into hell.*

Hell in Scripture is taken three waies. For it signifieth, 1. *The grave.* Genesis. 42. 38. *Then ye shal bring my graie head with sorrow vnto hell.* Psalm. 16. 10. *Thou wilt not leave my soule in hell: neither wilt thou suffer thy holie one to see corruption.* 2. *The place of the dãned.* As in the story of the rich mã & Lazarus. 3. *The paines of hell,* that is, the terrours, and torments of the soule & conscience. *Psa.* 116. 3. *The griefes of hel caught me.* 1. Sam. 2. 6. *The Lord bringeth down to hel, and raiseth vp, that is, into exceeding* paines and tormẽts, out of which afterwards he again delivereth. In this third sense it is taken in this article: for it cãnot be vnderstood of the grave, because there goeth before, *He was buried.* If any say that this latter article is an exposition of the former, he saith nothing. For as often as two speches expressing the same thing are ioined together, so that the one is an exposition of the other, it is meet that the latter be more clear & open than the former: again, it is not likely in this so briefe and succinct a confession, that the same thing should be twise spoken in other words. Neither can this place be vnderstood of the place of the damned; *For Christ said. Into thy hands I commend my spirit,* and to the Theefe, *This day shalt thou be with me in Paradise:* as if he should say, this day shalt thou be with me, as touching my soul, in Paradise, that is, in the place of everlasting salvation or happines, where thou shalt, being delivered from all torments, enioy most pleasant quiet and repose. This is not to be vnderstood of the godhead of Christ,

as if that should be the same day togither with the soul of the Theefe, in Paradise. For the godhead is & shal be everywhere. But *thou shalt be in Paradise with me*, even whome thou seest hanging on the crosse.

The descension of Christ therfore into Hel, signifieth, 1. Those extreme torments & griefes, which Christ suffered in his soule: namely the wrath of god against sins, & that such, as the damned feel partly in this life, & partly in the life to come. 2. *The exceeding and extreame ignominie and reproch which Christ suffered.* That Christ suffered these thinges, is proved by the Testimony of David before alleadged. *The griefes of Hell caught me:* which is said of Christ in the person of David. There'are other the like sayings, whereby the same is proved. Isa. 53. 10. *The Lord would breake him & make him subiect to infirmities. Mat. 26. 31. My soule is very heavy, even vnto the death.* The same do those his vexations also shew in the garden, when *he swet bloud.* Isa. 53. 6. *The Lord hath laid vpon him the iniquity of vs al.* Therfore he crieth out, *Mat. 27. 49. My god, my god, why hast thou forsaken me?* The same is proved also by this reason, even because he ought to suffer not onely in body, but in soule to, for vs, that he might also redeeme our soules.

Ob. 1. *The articles of faith ought to be vnderstood properly.* Ans. True: except an article, being taken according to the proper signification, be disagreeing from other places of scripture. But this Article of Christs descension into Hel, being taken properly, is much repugnant to that saying of Christ Ioh. 19. 30. *It is finished.* For if Christ fulfilled and finished al the parts of our redemption on the crosse, there was no cause why he should descend into Hell, that is, vnto the place of the damned.

Ob. 2. *He descended into Hel, and that by a local descension* (as the Papists affirm) *to deliver the Fathers thence.* Ans. 1. We deny that Christ descended locally into Hel: and that for this reason. *If Christ did locally descend into Hel, he descended either as touching his godhead, or as touching his soule, or as touching his body. Not as touching his godhead:* For this is every where: *Not as touching his soule,* because he saith, *Father, into thy hands I commend my spirit.* Rep. *But he might also be in the hand of his Father, that is, in his fathers protection, even in Hel: According to that,* Psa. 139. 8. *If I lie down in Hel, thou art there:* that is, *there also wil god have*

care

care over me, and there also will he keepe me, that I perish not. Anſ. One place interpreteth another: for he had ſaid before vnto the theefe: *This day ſhalt thou be with me in Paradiſe*, that is, in the place and ſtate of the bleſſed, where both are free from theſe paines; that is, he ſpeaketh of felicity and liberty, which is not in Hell.

Wherupõ alſo it is clear, that Chriſt ſpake this to the theefe not of his godhead, but of that which ſuffered, which was his ſoul. For the godhead was with the theefe, neither did chriſt ſuffer or was delivered as touching his godhead, but as touching his ſoul. Laſtly, *Chriſt deſcended not into Hel locally, as touching his body*, becauſe his body was in the grave, neither roſe from any other place, but from the grave. It followeth therefore, that this article cãnot be vnderſtood of a local deſcenſion into Hel. Anſw. 2. *Albeit were it true that Chriſt deſcended locally into Hel: yet he ſhould not have deſcended for this cauſe which they imagine, as namely to deliver the Fathers.* Which alſo is proved by this reaſon: *If Chriſt deſcẽded locally into Hel, he deſcended either to ſuffer or to deliver: not to ſuffer*; becauſe now all things were finiſhed on the Croſſe: as Chriſt himſelfe alſo hanging on the croſſe ſaid, *It is finiſhed. He deſcended not to deliver the fathers*; 1. *Becauſe he did this before in ſuffering for thẽ on earth.* 2. *He did the ſame by his power & efficacy of his godhead, from the very beginning of the world*, not by the deſcenſion of his ſoule or body into Hel. 3. *The Fathers were not in Limbo*; Therfore they could not be delivered thence. As it is ſaid, *Luk. 16. 26. Between you & vs there is a great gulfe ſet, ſo that they which would go from hence to you cannot; neither can they come from thence to vs.* And in the ſame place, *Lazarus* is ſaid *to be in Abrahãs boſome*, not in Limbo. *The ſoules of the iuſt are in the hand of god.*

3. Obiect. *Chriſt indeed did not deſcend into Hel, either to ſuffer or to deliver, but (as ſome will) to ſhew the Devil & death his victory: and ſo to ſtrike a terrour into them. Which, they ſay, is confirmed by that place of Peter.* 1. Peter. 3. 19. *By the which he alſo went and preached vnto the ſpirits that are in priſon, which were in time paſted diſobedient.* Aunſw. That for this cauſe Chriſt deſcended into Hel, is not found in ſcripture: and that place of Peter is thus to be vnderſtood, *Chriſt went*, that is, being ſent from the beginning of the father vnto the Church, *by his ſpirit*, that is, by his Godhead, *and vnto the ſpirits that are now in priſon*, that

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is, in hel, *he preached in time paſt, when as yet they lived & were diſobediens*, namely, before the flud, & in the time of Noah, inviting them to repentance. So is alſo another ſaying of Peter to be vnderſtood. 1. *Pet.* 4. 6. *The goſpel was alſo preached vnto the dead.* That is, vnto thoſe which ar now dead, or were thē dead when Peter wrot this, & who then lived when the goſpel was preached vnto them. Rep. *Chriſt deſcended into the loweſt parts of the earth.* Eph. 4. 9. *Therfore into hel.* Anſ. Into the loweſt part of the earth, that is, into the earth, which is the loweſt parts of the world. This interpretatiō is proved by the ſcope & drift of the Apoſtle, who maketh in that place an oppoſitiō of chriſts great glory, & his great humiliation. But were it ſo, that theſe places, which ſome alleage for to eſtabliſh this opinion, were to be vnderſtood of a local deſcenſion of Chriſt into hell, yet would they not make for thē, but rather for the Papiſts, who teach, that Chriſt preached vnto the fathers in hel, & thence delivered thē. Now if theſe teſtimonies help not the Papiſts, much leſſe wil they help them. For it *is certain, that it cannot be thence proved, that Chriſt deſcended into hel, to ſtrike a terrour into death & the Devil.* This opinion indeed is not impious or vngodly, and is approved by many of the fathers, but yet I leave it, becauſe it is not grounded on any firm reaſons: & contrary reaſons are at hand eaſie to be had. For 1. *Chriſt himſelfe ſaide (which teſtimonies have now often bin recited.) This day ſhalt thou be with me in Paradiſe: father, into thy hands I commend my ſpirit.* Again, *It is finiſhed.* 2. *If he deſcended to triūph, this Article ſhould be the beginning of his glorification:* but it is not likely that chriſt tooke the beginning of his glorification in hel. For it is apparent by the oppoſition of the Article following, that Chriſts deſcenſion was the loweſt degree of his humiliation. And yet I confeſſe withall that Chriſt ſtroke a great terrour into the devils: but that was by his death, whereby he diſarmed & vanquiſhed the Devil, ſin, and death.

THE THIRD DAIE HE ROSE AGAINE FROM THE DEAD.

I Beleeve that Chriſt ſhooke off death from himſelf, quickned his dead body, reunited his body to his ſoule, reſtored vnto himſelfe a bleſſed, celeſtial, and glorious life, and that by his own proper power.

The

The chiefe questions of christs resurrection are,

1. *Whether Christ rose againe.*
2. *Howw he rose.*
3. *For whas cause he rose.*
4. *The fruits of his resurrection.*

1. WHETHER CHRIST ROSE AGAINE.

That christ rose againe, is proved by the testimonies of Angels, women, Evangelists, Apostles, & other Saints, who after his resurrection saw him, felt him, and talked with him. And we were to beleeve the Apostles in respect of the authoritie which they had from heaven, although they had not seene him.

2. HOW CHRIST ROSE.

Christ rose, first by his own power, even by the godhead. *Ioh.* 2. 19. *Destroie this temple, & in three daies I wil raise it vp again* Ioh. 10. 18. *I have power to lay down my soul, & have power to take it vp again.* Ioh. 5. 21. *As the father raiseth vp the dead & quickneth them, so the Son quickneth vvhom he vvill.* Ob. *But the Father raised him,* Rom. 4 24. *Therefore he raised not himselfe.* Ans. The Father raised the Son by the Son himselfe, not as by an instrument, but as by another person of the same essence & power with the father. The son is raised of the father by himself: Himselfe hath raised vp himselfe by his spirit. Secondlie, *Iesus Christ true god and man rose according to that nature, according to which he suffered,* namely according to his humane nature, even the true humane nature, & the same in essence & properties, and that not deified, but glorified, all infirmities thereof beeing done away. *Luk.* 24. 39. *Behold my handes & my feet: for it is I my selfe, handle me, and see me: for a spirite hath not flesh & bones as yee see me have.* And truely nothing else could rise again, but that which had fallen. The same body therfore which fel, did rise againe: which is the greatest comfort vnto vs. For he must have bin one and the same Mediatour, vvho should merit for vs a communicating and participation of those benefits, which we had lost by sin, & who should restore the same vnto vs, and applie them to every one. Againe, except Christs flesh had risen, neither should ours rise. Thirdlie, *Christ did rise truly and indeede, so that his soule did truelie and inderde returne vnto his bodie,* and hee did truelie come foorth, even out of the grave also, in despite of the watchmen

men, they being withal amased & stroken therewith. Fourthly, *he rose the third daie as it was foreshadowed in Ionas:* & because that type of Ionas was so fulfilled: thẽce it certainly followeth, that this Iesus is the Messias promised to the Fathers.

3. *For vvhat cause he rose.*

CHrist rose, 1. *In respect of the prophecies which were vttered of his resurrectiõ. Thou shalt not leave my soul in the grave: neither shalt thou suffer thy holie one to see corruption.* Psal. 16. 10. And Isa. 53. 10. *When he shal make his soul an offring for sin, he shall see his seed, & shal prolong his daies. He shal see of the travel of his soul and shal be satisfied.* Mat. 12. 39. *No signe shal be given vnto it, saue the signe of the Prophet Ionas: For as Ionas was three daies, and three nights in the Whales bellie: so shal the Son of man bee three daies and three nightes in the heart of the earth.* Mat. 17. 23. *They shall kill the son of man, but the thirde daie shall he rise againe.* Ioh. 20. 9. *As yet they knevv not the scripture, that he must rise again from the dead.* 2. *He rose, for his Fathers and his own glorie.* Ro 1. 4. *Declared to be the son of god by the resurrectiõ frõ the dead.* Io. 17. 1. *Father, glorifie thy sõ, that thy son make also glorifie thee.* 3. *For the worthines & power of the person that rose.* For 1. *Christ is the beloved & onlie begotten son of god.* Iohn. 3. 35. *The father loveth the son, & hath given al things into his hands.* 2. *Christ is true god and author of life.* Iohn. 10. 28. *I give vnto them eternal life, and they shall never perish, neither shall anie plucke them out of my hand. He had bin absurd then, that he should not be raised, who giveth life to others.* 3. *Christ is righteous in himselfe, and satisfied for our sinnes vvhich vvere imputed to him.* Now where sin is not, ther doth not death raigne any more. 4. *In respect of the office of the person vvho rose.* For first, *the Mediator, who vvas true god and man, should raigne for ever.* 2. Sam. 7. 13. 14. *I vvil stablish the throne of his kingdom for ever. I vvil be his father, and he shal be my son.* Psal. 45. 6. *Thy throne, O god, is for ever and ever: the scepter of thy kingdome, is a scepter of righteousnes.* Psa. 89. 3. *I have made a covenant vvith my chosen: I have svvorne to David my servant: thy seed vvil I stablish for ever, & set vp thy throne from generation to generation.* And againe, *I have svvorne once by my holines, that I vvill not faile David, saying, his seed shal endure for ever, & his throne shal be as the sun before me. He shall be established for evermore as the Moone.* Eze. 37. 23. 24. *They shall be my people, and I vvill bee their god: And David my servant shal be king over them, & they*

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all shal heve one shepheard. Da.7.27. *The kingdom & dominion, & the greatnesse of thy kingdome under the whole heaven, shall bee given to the holie people of the most high, whose kingdome is an everlasting kingdom, & all powers shal serve & obey him.* Lu.1.33 *Of his kingdome shall bee no ende.* Secondlie, *The Mediatour, who was to be our brother and true man, should ever make intercession for vs,* & as an everlasting Priest appeare for vs before God. Ps.110. *Thou art a Priest for ever, according to the order of Melchisedech.* Rom.8.34. *It is Christ which is dead, yea or rather which is risen again, who is also at the right hand of god, and maketh request for vs.* Thirdly, *The Mediatour, which is so bee true man, should be Mediatour both by his merit and by his efficacie or power.* For it sufficed not, that he died for vs: but hee was further to bestow through his power, his benefites vpon the Church and vs al, who by dying or by his death had obtained for vs righteousnesse, that is, the Holie Ghost, life & glorie eternall. For both belong vnto the Mediatour, who therfore obtaineth them for vs by his intercession & death, & in whom also the same benefites are therefore placed by the godhead, that he should make vs partakers of them. Ioh 1.16. *Of his fulnesse have al we received.* Neither ought it to seeme anie marvel, that Christ doth bestow the same benefits on vs, which he obtained of the godhead by his death for vs. For a man maie both obtaine a thing of one for another, and also bestow the same on him for whom hee obtained it. As be it that one maketh request for thee vnto the Prince for a gift of a thousand crowns: the Prince doth this for his sake that requested it, and bestoweth also that gift on him, that he male bestow it on thee: he then shall obtaine this gift for thee of the Prince, and withall shal bestow the same on thee. Now albeit christ could have bestowed the benefits of his death vpon vs by his godhead, by the meanes whereof we are iustified and regenerated, and begin faith, and newe life by the holie ghost: yet notwithstanding, as god decreed, by man to raise the dead (for *by man came the resurrection* 1.Cor 15.21.) and by man to iudge the world; so also hath hee decreed to bestow these giftes by Iesus, man, that the same might be and continue Mediator, who is true god and man. Therefore also it was requisite, that christ should remain for ever our brother and our head, & that we of the other side

being engraffed into him by a true faith, should alwaies remain his members. Which thing al the testimonies do confirme, which attribute an eternal kingdome vnto the seed of David. For on that kingdom is our salvation grounded: & the kingdom of christ the son of David could by no means have bin eternall, if his humane nature had continued in death. Ob. *But in the old testament, before his incarnation, or humiliation Christ without his humanitie, did bestow the same benefites on the fathers, vvhich he bestoweth on vs in the new testament, and was no lesse before the taking of flesh Mediator, than since: also he did the same things before his comming, which he doth after his comming in the flesh.* AN. But neither had he then don those things, except he should have bin afterwards man, and have continued alwaies man; so neither now should he doe the same, if he did not reteine the nature which he tooke for ever. *Ioh. 5. 27. The father hath given the son also power to execute iudgement, in that he is the son of man.*

5. *He rose for vs,* & that in three respects. 1. *For our Iustification.* Rom. 4. 25. *Our Lord Iesus Christ was delivered to death for our sins, and risen againe for our iustification.* Now *the resurrection of our Mediatour was requisite, for our iustification,* first because, *except his punishments had beene finite, vve could not have recovered out of everlasting death from vvhich the Mediatour was to deliver vs,* as that he should vtterlie overcome it in vs. If then our Mediator was vtterlie to vanquish and overcome death in vs, he ought then so to die, as to overcome death first in himselfe, and so to fulfill indeede that which was foretolde. *Ose. 13. 14. 1. Cor. 15. 54. Death is swallowed vp into victory. O death, where is thy sting? O grave, where is thy victorie?* Againe, *Except Christ had overcome death, he could not have bestowed his benefites on vs, which by his death he had merited for vs;* neither should we know that he had satisfied for vs; because if he had continued in death, it had beene a certaine argument that hee had not satisfied, but was overcome of death, and of the burden of sin. For where death is, there is sin: or if he had satisfied, and yet had remained in death, this hadde beene contrary to the iustice of God. Wherefore Christ was to rise, both that we might knowe, that hee had promerited benefits for vs, and also that himselfe might applie the same vnto vs: that is, that by his merit & efficacy, wee might be

be perfectly saved and iustified. 2. *Christ rose for our regeneration.* For iustification, or remission of sins sufficeth not, without the inchoation & beginning of a new life. 3. *For our salvatiō & glorification.* God wil by this means everlastingly quicken and glorify vs, that being inserted, & engraffed into the masse of his son, that is, his humane nature, we may forever be carried of it, and out of it draw life. For these causes it was necessary, that Christ should rise again, that is, that his soule, which was laid down frō the body, should be again ioyned with the same body. For resurrection is nothing ielse than a conjunction or reuniting of the same body with the same soule.

4. *What are the fruits of Christs resurrection.*

ALL the causes of Christs resurrection are not fruits of his Resurrection, And after a divers maner are the causes, & the fruites of his resurrection considered: and moreover the benefits of Christ bestowed by his resurrection, are one waie considered as causes of christs resurrection, and otherwise as fruits of the same. For the questiōs are divers, *Wherfore Christ rose.* And, *What fruits Christs resurrection bringeth vnto vs.*

Furthermore, the fruits of Christs resurrection is of two sorts: the one *respecting Christ,* the other *vs.* For first (as the Apostle saith Ro. 1. 4.) *He is declared by the resurrection to be the son of god:* even the only begotten and beloved son of God, who is also God himselfe. Againe, Christs humane nature also was by his resurrection adorned with that glorie, which becommeth the nature of the son of God. *The fruit of Christs resurrection which respecteth vs,* is of many sorts. But, to speake in generall, *all the benefites of Christs death are the fruits, which we receive by his resurrection.* For Christes resurrection maketh, that his death hath his effect. Christ by his resurrection doeth apply vnto vs those benefites, which he meriteth for vs by his death, and by this meanes the same are the *benefits* both of his death & resurrection, *which are otherwise merited for vs, than they are bestowed on vs.* For *it was not necessarie that the very act of meriting and deserving should dure all the time both of the old and the newe church: but onely the act of bestowing or applying the same.* and therefore *it was necessarie also that the Mediator should be continuallie,* that he might bestow those benefits on the Church, which he was once to merite, for this cannot be done without a Mediator, and therefore neither can the church be for

one moment without a Mediator. In the olde church Christ the Mediator doth bestow on the fathers the benefits of his death to come, by the force & efficacie of his resurrection to come: now he bestoweth them on vs by the efficacy of his resurrection already past.

It remaineth nowe that we *in speciall* reckon the chiefe fruits, which the resurrection of Christ bringeth vnto vs. For then *by the resurrection of Christ we know him to be the Messias, as in whom the prophecies were fulfilled.*

Secondly, *We are confirmed & warranted by christs resurrection.* 1. *Of his merits: That he hath fully and perfectly satisfied for our sins.* For one only sin, not being satisfied for, had withheld Christ stil in death. He was cast into such a prison, as that, except he had paied the vtmost farthing, he had not bin let go: But he was let go & dimissed: therfore he paied the vtmost farthing. 2. *We are confirmed, of the application of Christs benefits, which could not have bin bestowed, if he had not risen:* For, as was said before, it was necessary that the selfe-same Mediator, being man, should rise again, *Joh. 7. 39. The holy ghost was not yet given, Iesus was not yet glorified.* Wherfore wel saith Saint Paul, [a] *That Christ is risen again, for our righteousnesse,* that is, to confer and applie righteousnes vnto vs.

[a] Rom. 4. 25.

Thirdly, *A fruit of christs resurrection is the gift of the holy ghost, by whom christ regenerateth vs, and giveth vs eternall life.* Before time the godly were also endued with the holy ghost, & regenerated, but more sparingly thā now in the new testament. & yet both by the force & vertue of his resurrectiō. For the holy ghost, by whose vertue & operation only we are regenerated, cānot be given but by the resurrection & ascension of Christ.

Fourthly, *We must also ascribe & attribut it vnto christs resurrection, that he preserveth vs by his perpetual & applied righteousnes.* that he beginneth in vs eternal life, and so doth also ascertain and assure vs of the consummation & accomplishmēt of eternal life, whereof we cannot be certaine, except we have the beginning therof: and the beginning we should not have, except we had the holy ghost.

Fiftly, *The resurrection of our bodies is the fruits of christs resurrection.* 1. *Because christ is our head, & we his members.* Now it is expedient for the heads glory, that the mēbers be glorious. Christ indeed should be by himself, though he had no members,

bers, or if his members continued in death: but he should not be head: because he is not head, but in respect of his members: neither should he be a king without a kingdom, according to the nature of correlatives, whose very being dependeth vpon necessary relation which one hath to the other: & according to the nature of correlatives, a glorious head doeth require glorious members, & such as are correspondent vnto it. 2. *Because if Christ be risen, he hath also abolished sin: If he hath abolished sinne, either he hath abolished his owne sin, or ours: but not his owne, therfore ours. If he hath abolished our sin, he hath abolished death also*: For, if the cause be taken away, the effect likewise is take away. *The wages of sin is death.* Further, if he hath abolished death, & that by a sufficient satisfactiō for our sins, which satisfaction he hath shewed & declared by his resurrection to be sufficient: it is certaine that his resurrection is a most certaine testimony of our resurrection: for he having performed a sufficient satisfaction for the sins of his members, the members cannot remaine in death. But the resurrection of Christ the head is an argument of the perfect satisfaction for the sins of his members. Therfore Christs resurrection is also an argumēt of the perfect resurrection of his members. 3. *As the first Adam received blessings for himselfe, and all his posterity, & lost the same from al: So Christ the second Adam received life, and all other gifts for himselfe & others*, and therfore also wil communicate eternal life with vs. 4. *Seeing the same spirit dwelleth in vs which did in Christ, he shall worke also the same in vs, which in our head he did.* For the spirit is alwaies like, neither doth he work in the head, & sleepe in the members. Therfore seeing Christ hath raised himselfe vp by his spirit for the dead, he wil verily also raise vs vp. For if he raised himselfe vp being dead, much more shal he be able being alive to raise vs vp. 5. *Because christ is man: for except he were man, we should have no hope of the resurrection of our flesh. For by man came resurrection.* 1. Cor. 15. 21. Obiect. 1. *Then the wicked shall not rise againe: because Christs resurrection is neither an argument, nor the cause of the resurrection of the wicked, but of the godly only.* Ans. There be other causes for which the wicked shal rise againe: even for the iust iudgement of god, wherby he hath appointed them to eternal paines. For the same thing may have mo effects, & divers causes. Obiect. 2. *These are the benefits of his death: therefore not of his resurrection.*

Aunſ. They are of his death, as by it he deſerved them; of his reſurrection, in reſpect of the application of his benefits. He being rich, was made poore, and being poore, was made rich again that he might enrich vs. Ob. 3. *The effect is not before the cauſe. The cauſe of theſe benefits which is his reſurrection, was not before the firſt reſurrection: therefore neither the effect, that is, the benefits themſelves.* Anſ. The reſurrection was not, as touching the accompliſhment therof, but in the counſell of god, and in efficacy and vertue, it was in the olde Teſtament. For then alſo were men received into favour, they were endued with the holy ghoſt, and received the other benefits: but for and by the mediator, which was in time appointed to be humbled and glorified.

The laſt, though not the leaſt fruit of Chriſts reſurrection is, *the conſummation and perfecting of al his benefits, & the glorifying of his church.* For Chriſt did therfore die, and is therfore riſen and hath therfore perfectly delivered vs from ſin: that we may be ioint-heires with him of his kingdom. *Col.* 1. 18. *He is the firſt born of the dead.* Ro. 17. *We are the heirs of god, & heirs annexed with Chriſt. He ſhal conform vs, and make vs like vnto himſelfe, becauſe we live by the ſame ſpirit, whereby he doth.* And this ſpirit is not vnlike himſelf. Rom. 8. 11. *If the ſpirit of him, that raiſed vp Ieſus from the dead, dwel in you: he that raiſed vp Chriſt from the dead, ſhal alſo quicken your mortal bodies, becauſe that his ſpirit dwelleth in you.* Ioh. 14. 3. *I wil come again, and receive you vnto my ſelfe, that where I am, there maie ye be alſo.*

Nowe in this we obſerve. That *the whole humiliation of the Mediator doth not dure for ever.* For it was enough that he ſuffered once: but the efficacy and power thereof in preſerving and maintaining the bleſſings thereby comming, endureth for ever. *Chriſt therfore roſe*, that is, by his own proper vertue & power, brought againe, and returned his ſoule vnto his body, that both ſoule and body might be deliveted from all ignomie and infirmitie; and be adorned with immortality & perfect glory; that is, 1. *He recalled his ſoule vnto his body.* 2. *But both yet being now glorified & freed from infirmities.* 3. *By his own proper power he received his ſoule.* I beleeve then that Chriſt is raiſed from the deade, that is, that he therefore roſe againe from the dead, that he might make vs partakers of his righteouſnes, ſanctification, glorification, which he purchaſed for vs by

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his merit. Seing therefore Christ is risen, it is manifest that he is declared to be the son of god, & as touching his humanitie, is endowed with that glorie, which becommeth the nature of the son of god, & further, that he endueth vs also with his spirit, regenerateth vs by the vertue of his spirit, & will at length consummate & perfect the new life begun in vs, and make vs compartners of the same his glory, felicity, & everlasting life.

HE ASCENDED INTO HEAVEN.

Christs ascension into heaven, is a local, true, and visible translation & removing of christs body into that heavē, which is above al visible heavens, to that light which is not to be come vnto, to the right hand of god, where he now is & remaineth, and whence he shal returne to iudgement.

The chiefe questions *of christs Ascension into heaven.*

1. *Whither, or to what place Christ ascended.*
2. *How he ascended.*
3. *Wherefore he ascended.*
4. *What is the difference betweene Christs ascension and ours.*
5. *What are the fruites of Christs Ascension.*

1. WHITER CHRIST ASCENDED

IEsus christ, man, whē he was togither with his disciples in Bethania forty daies after his resurrection; after he had of tē proved & confirmed his resurrection, his true flesh & humanitie vnto his Apostles, ascended, in their sight, into heavē. *Heavē in scripture signifieth, 1. The aire. 2. The shiny region, & celestial Spheres. 3. The place of the blessed,* which is that space immense, most lightsome, glorious, without & above the whole world & the visible heaven: wher god sheweth himself to the blessed Angels & mē, where is prepared the seat of our blisse with christ & the Angels. *God is said to dwel there,* because ther doth his glory especially appear vnto the blessed Angels & men. It is called *the new world, paradise, the bosome of Abraham.* This heaven is not everywhere. *Luc. 16. 26. Betweene you and vs there is great gulfe set, so that they which would go from hence to you cannot, neither can they come from thence to vs.* In this third signification is heaven here taken. *Christ thē ascended into heavē,* that is, was caried vp into the place of the blessed. *Act. 2. 2. the holy ghost came frō heaven in the day of pentecost. Elias was taken vp*

into heavē 2.Cor.12.2. Paul maketh mētion *of the third heavē.* Col.3.1. *Seeke those things which are above, where christ sitteth at the right hand of god.* Now, that heavē is so to be taken in this place, is proved both by the former testimonies, and also by that saying of christ, *John.*14.2. *In my fathers house are manie dwelling places*, that is, manie māsions, in which we may dwel & remain. Likewise, this of the apostle, *Phil* 3.20. *Our conversation is in heaven.* Ob. *But we converse on earth: Therfore heavē is in the earth.* Ans. *Our conversion is in heavē,* first, *in respect of the hope & certaintie we have therof.* Secondly, *in respect of the inchoation or beginning which we have here of that heavenlie life, which is to be consummated in the world to come.* Into this heaven, that is, into the house of god & al the blessed, christ ascēded, because *he ascended far above al heavens.* Ep.4.10. *He was made higher thē the heavens.* And Stephen witnesseth, *Act.*7.56. *Behold I see the heavens open, and the son of man standing at the right hand of god.* He saw with his bodily eies, endued from above with a new seeing force & sharpnes, beyond and through all the visible heaves, christ in the same humane nature, in which he had bin annihilated & humbled. *Act.*1.11. *He was taken up into heaven.* God would therfore have vs know the place whereinto Christ ascended, 1. *That it might be apparant that christ is true man, & that he vanisheth not awaie, but did continue, & shal continue for ever true man.* 2. *That we might know whither our cogitations were to be converted, & where we ought to invocate & cal vp on him,* & that so Idolatry might be avoided. 3. *That wee might know our dwelling place into which christ wil bring vs, & in which we shal converse & dwel with Christ.*

Wherfore christs ascension is a locall, true, & visible translatiō or removing of christs bodie from earth into heaven, which is above all visible heavens, to the light that none can attain vnto, to gods right hand, where he now is, & whence he shal come to iudgment. Act.1.11. *He shal so come, as ye have seene him go into heaven.*

2. *How Christ ascended into heaven.*

Christ *ascended into heaven, first, not simplie, but in respect of his humane nature onlie,* & that the very same, *which was borne of the Virgin, dead, buried, & which rose again.* Ob.1. *He that ever is in heaven did not ascend into heaven, for then he should have bin some time out of heaven. But the sonne of man was ever in heaven. Therfore he is not ascended.* Ans. He that ever was in heaven, as touching

touching that wherby he was ever there, that is, his divinity, did not ascend: & so we grant christ accordigg to his Divinity not to haue ascended, for that was before in heaven: & as whē christ was on earth, the sāe did not therfore leave heaven: so when he is now in heaven, his divinity doth not therfore depart from vs. Ob. 2. *That which descended did also ascend. His divinitie did descend: Therfore it did also ascend.* An. The signification of descending is not here proper. His divinitie is said to have descended, that is, to have opened & manifested it selfe in a place where before it had not. 2. *He ascended locallie or bodily*, that is, truly going from one place to another. He translated his human nature from a lower place by a real & most proper translation or removing: which could not have bin don, if he had bin in body every where. 3. *He took or lifted vp his humen nature into heaven, & by his proper power & vertue entered into the possession of heavenlie glorie.* Ob. 3. *That which is not in anie place, is every-wher. Christ is not in any place, because he is ascended above & beyond the visible heaven, beyond which there is not anie place: Therfore Christ is every-where.* Ans. First, we deny, *the same to be every-where, which is not in anie place.* For the higheſt or fartheſt heaven is not in any place, neither yet is it every where. But this is spoken of a natural place. which is defined to be the superficial extremitie of a bodie, compassing & containing so any thing within it, as it selfe also is compassed & cōtained within another. Secondly, thē we saie, *that christ is not in anie natural place, but in a place supernatural*, which doth contain, but is not it selfe contained: and such a supernatural place is beyond the visible heaven, but what maner a thing that supernatural place is, is not learned by the discourse of mās wit & reason, but onlie by a celestiall view & beholding, which the Angels enioy in heavē. But that *Christ did ascēd locallie*, these places of scripture cōvince. *Mat. 16. 1 1. Yet shal not have me alwaies. Joh. 16. 7. If I go not away, the cōforter wil not come vnto you. Jo. 6. 62. What shal if yee should see the son of mā ascend vp, where he was before. Act. 1. 9. While they beheld, he was takē vp.* Likwise, *He was takē vp into heavē.* Col. 3. 1. *Seeke those things which ar above, where christ sitteth at the right hād of god.* Of these it followeth, that christs human nature is finite, & doth change place, & therfore is not everywher. For to be every where, & to change place, ar contradictory. And

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therefore also his godhead, which alone is infinit, eternal, & everywhere is not said to change place. But here the *Vbique tarier* seek a shift, that they may not be hurt by this weapon; *That which changeth place is not everywher; Christs body changeth place: therfore thas is not everywhere.* They grāt the maior of this syllogisme to be true, taking the words after one maner: but here they cōtēd that the words ar takē after a divers maner *As thas christs body is everywhere, thas is, after the maner of maiesty, or in maner as it is a maiestical body; it chāgeth place, in maner of a natural body, or as it is in a natural body.* But they escape not a cōtradictiō by this cavill. For the divers manner which taketh away a cōtradictiō must not fal into the sāe, & be al one with the words thēselvs, for the clearing of which they are brought. For so is it made a meer *tautologie*, or speakīg of the sāe thing, & a begging of that which is in questiō, as if I imitating thē, should say *this aire is light, according to the maner of light, & it is darcke, as touching the maner of darcknes.* Again, *This mā is poor, as touching the manner of poverty, & is rich, as touching the maner of riches.* Thus is the same affirmed of the same. For the maner of proverty, is nothing els but poverty. & the maner of riches, nothīg but riches. So also these maners which they faign & imagin in the Maior propositiō, are altogither the sāe with the thing which are affirmed. That is, the same in thē is affirmed of the same, & so these maners are that in which lieth the contradiction. For they say, *Christs body is everywhere, according to the maner of maiesty.* Being demāded what they mean by *maiesty*, they answer, *omnipotencia, & immensitie.* To say thē, *christs body is everywhere as touching the maner of maiesty, not as touching the maner of a natural body*, is nothing els evē by their own indgmēt, thā, christs body to be everywhere according to the maner of immēsity, or infinity, & not to be everywhere according to the maner of finitnes. Now they trimly take away the cōtradictiō by thus distinguishing. For the maner of immēsity, is nothing els but immēsity: & immēsity, & to be immēse, ar both affirmed of the same. Wherfore as these are contradictory, to bee everywhere, & to change place, or, not to be everywher: so are these also contradictory. *The same body to be immēse & to be finit, immensitie & finitnes to agree vnto the same, or, the same body to be everiwhere, or immēse according to the maner of immēsity or maiestie, and not to be everiwhere*

where, but to change place, & to be finit, according to the maner of finitnes, or a natural body. Wherefore it is manifest, which was before also confirmed, That *Christ ascended locally*, & that therfore this Article is to be vnderstood *of Christs local ascension.*

4 Ob. *Contraries, or opposites, ought to be expolided after the same maner, that the contrariety & opposition may be kept. But these Articles, he ascended into heaven, he descended into hel, are opposed one to the other: therfore as the article of Christs descension is taken in a figurative meaning, that is, of his great humiliatiō, so ought also the Article of his ascension to be taken of his great maiesty, not of any local motion.* Aunſ. We aunſwere firſt vnto the Maior. Oppoſites are to be expounded after the ſame maner, exceept it be diſagreeing frō the Articles of faith, & from other places of ſcripture: But this Article the ſcripture it ſelfe vnderſtandeth *of a local aſcenſion.* Act. 1. 11. *He ſhal ſo come, as ye have ſeen him go into heaven.* 2. We deny the Minor. For theſe two articles are not oppoſed. *For his aſcenſion into heaven, is not the furtheſt degree of his glory, as his deſcenſion into hel is the furtheſt degree of his humiliation. But the furtheſt and higheſt degree of his glorie, is his ſitting at the rights hand of the father.* Therefore as touching this article, of his ſitting at the right hand of his father, we grant the Maior. For vnto this article is the deſcenſiō into hel oppoſed, wherupon alſo the ſcripture doth not interpret properly, but figuratively, theſe two articles *of Chriſts deſcenſion into hel, & of his ſitting at the right hand of his father.* 3. *If Chriſts aſcenſion be confirmed of anie equalling of his manhood with his godhead, al the other articles, concerning the true humanity of Chriſt, ſhalbe vterlie overthrown.* 4. *Chriſt aſcended viſiblie into heaven.* For his aſſumption and taking away from his apoſtles was conſpicuous and apparāt to the ſight. *Act. 1. 9. While they beheld, he was taken vp. And they beheld him aſcending vp ſo long, vntill a cloud tooke him vp out of their ſights.* 5. *He aſcended, by the power and vertue of his godhead, as alſo, by the ſame he roſe.* Act. 2. 32. *This Jeſus hath God made, being exalted by his right hand,* (by his divine power) *Lord and Saviour.* 6. *He aſcended, when he had converſed on earth forte dates after his reſurrection, and that therfore, 1. That he might aſſure men of his reſurrection, and of the truth of his fleſh.* Act. 1. 3. *To whom alſo he preſented himſelfe alive after that he had ſuffered, by many infallible tokens.* 2. *That he might inſtruct his diſciples, and vttal into their mindes that which he had ſpoken before, and further*

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adde some other things: and so might make not them onely, but vs also certaine of his resurrection, and of the trueth of his flesh, or humane nature. Seventhly, *He so ascended, that he returneth not before the day of iudgment.* Act. 1. 11. *He shall so come as ye have seene him go into heaven.* Act. 3. 21. *Whom the heavens must containe until the time that all things be restored.* Ob. *But Christ promised, that he would be with vs until the end of the world.* Ans. He is with vs in that spirituall vnion, whereby we his members are ioined to him our head. And further he speaketh of his whol person, to which he attributeth that which is proper vnto the godhead. In like mahner he saith before his passion, when as yet he conversed on earth with his disciples, *Joh. 14. 23. I and my Father will come vnto him, and will dwel with him:* this he speaketh as touching his godhead, which was and is in heaven, and as the Father is with vs, so his e. otherwise we might reason also thus, *I go away,* saith Christ: Therefore he is not at all with vs. But it is attributed improperly to his other nature, namely, to his humanity, that he abideth with vs, in respect of that personal vnion, which is the secret and wonderful indissoluble vniting & knitting of the two most divers natures of Christ, divine and humane, into one person, so that these two natures, being in such wise linked and conioined, absolve the essence of Christs person, and one nature should be destroied, if it were sundered from the other; both notwithstanding retaining their peculiar and several properties, whereby one is distinguished from another. Therefore of no force is this Ob. *In Christs person the two natures are ioined in vnseparable vnion. Therfore wheresoever Christs godhead is: there also must his humanity needs be.* For these two natures remain in such sort ioyned and vnited, that their propertie remaineth distinct, and neither is turned into other. Rep. *These two natures, whereof one is not, where is the other, are sundred, neither remaine vnited, but are separated: In Christ are two natures, whereof one, which is his humanity, is not where is the other, which is his godhead. Therefore the two natures in Christ are not vnited, but separated.* Ans. The Maior is true being vnderstood of two finit natures, but not of those, whereof one is finit, and another infinit. For the finite nature cannot be at once in moe places: but the infinit nature may be at once both whole in the finit nature, and whole without it: and this may we indeede consider and observe in Christ.

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For his humane nature which is finit, is but in one place: but his divine nature, which is infinit, is both in Christs humane nature, and without it, and even every where. Reply. *There must notwithstanding be made a separation in another part, where the humane nature is not, though there be no separation where it is.* Aunſ. Not at al; Becauſe the godhead is whole and the ſame in the humane nature and without it. Gregorie Nazianzene ſaith, *The word is in his temple, and is every where, but after a ſpeciall maner in his temple.* Rep. *If Chriſts humane nature be not adorned with divine properties, it followeth that there is no difference betweene Chriſt and other Saints. For no other difference can be found, but the equalling of his manhood with his godhed. For the difference betweene Chriſt and the Saints, either is in ſubſtance and eſſence, or in properties: But not in ſubſtance: Therefore in properties.* Aunſw. We deny that there is any difference betweene Chriſt and the Saints either in ſubſtance, or in properties, or gifts: for this enumeration or reckoning is not perfect and complete. There is wanting a third difference, whereby Chriſt is diſtinguiſhed from al Saints, namely the ſecret perſonall vnion of both natures. Reply. *Phil.2.9.* It is ſaid, *God hath given him a name above every name.* Anſ.1. *God hath given him ſuch a name, that is together with his godhead:* For as the godhead, ſo the properties of the godhead were given him of the Father.2. *God gave ſuch a name to him, that is, to Chriſt, man, by perſonal vnion, not by any exequation or equalling of both natures.* By theſe three obiections it appeareth, that *the Vbiquetaries* (of whome theſe things are brought) *fall into foule errors.* Firſt, *into the errour of Neſtorius, becauſe they ſunder the vnited natures in Chriſt.* Secondly, *into the error of Eutyches, becauſe they confound the ſame natures.* Thirdly, *they diſarme vs of thoſe weapons, wherwith we ſhould fight againſt Arrians and Sabellians.* For they doe fowly enervate and weaken al thoſe places, which prove Chriſts divinity, by drawing them to the equalling of his humane nature with his divine.

But we are to obſerve in how many reſpects Chriſt is ſaid to be preſent with vs. Firſt, *he is preſent with vs by his ſpirit and godhead.* Secondly, *he is preſent as touching our faith & confidence wherwith we behold him.* Thirdly, *he is preſent in mutual dilection and love,* becauſe he loveth vs, and we him, ſo that he doth not forget vs. Fourthly, *he is preſent with vs in reſpect of his vnion*

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with humane nature, that is, in the coniuction of the soule with the body. For the same spirit is in vs and in him, who ioineth and knitteth vs into him. Fiftly, *he is said to be present with vs in respect of that hope, which we have of our consummation*, that is, that certaine hope which we have of comming vnto him.

3. *Wherefore Christ ascended into heaven.*

CHrist ascēded, first *for his own & his fathers glorie*. For, 1. *He was to have a celestial kingdome: therefore he might not abide in earth*, Eph. 4. 10. *He that descended, is even the same that ascended far above al heavens, that he might fil al things*. 2. *It was meete that the head should be glorified with excellencie of gifts above all the blessed*, as beeing the members of that head: which coulde not have beene done in earth.

Secondly, *He ascended in respect of vs*, and that for foure causes, 1. *That he might gloriously make intercession for vs, namelie by his vertue, efficacy and wil*. For it is the wil of the father and the Son, that his oblation & sacrifice should be for ever of force for vs, & so by making intercession for vs, he should apply his benefites and the merits of his death vnto vs: vnto which application was required his whol glorification, the parts wherof are his resurrectiō, Ascension, & Session at the right hand of the father. Ob. *He made intercession for vs also on earth*. Ans. This intercession was made, in respect of the intercession to come. For of that condition he made intercession before, that, having accomplished his sacrifice on earth, he should present himselfe for ever a Mediator in the celestial Sanctuary. *That we might also ascend, and might be assured of our ascension*. Ioh. 14. 2. *I will prepare you a place. In my fathers house are many dwelling places*, that is, places to abide for ever. for he speaketh of cōtinuing. 3. *That he might send the holy ghost, & by him gather, comfort, & defend his church from the devill vnto the worlds end*. Ioh. 16. 7. *If I go not away, the comforter wil not come vnto you*. Obiection. *He gave the holy ghost both before, and after his resurrection. Wherfore he went not for that cause awaie, as to send the holie ghost*. Ans. He had giuē him indeed before, but not in such plentiful manner, as in the daies of Pentecost. Again, *that sending of the holie ghost, which was from the beginning of the world in the Church, was done in respect of Christ to come, who should at length raigne in humane nature, and give largely and in aboundant manner the holy ghost*. Before his ascension he gave him not in such plenty,

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because of the decree of god, who purposed to do both by mã glorified: And the sending of the holy ghost was the chiefe part of christs glory. Therefore it is said, *As yet was not the holy ghost*, that is, the wonderful & plentifull sending of the holie ghost, because christs was not as yet glorified. 4. *That he might promise for vs in the sight of god, that he would bring to passe, that we should no more offend.*

4. *What is the difference betweene christs Ascension and ours.*

CHrists ascension & ours agree, *both in that it is to the same place, & in that also it is, to be glorified.* But they differ. 1. *because christ ascended by his own power & vertue: we not by our own, but by his.* Ioh. 3. 13. *No mã hath ascended into heauẽ* (that is, by his own proper vertue) *but the son of man.* We shal ascend by and for him. *Ioh. 14. 2. I go to prepare you a place.* And Ioh. 17. 24. *I will that they which thou hast given me, be with me even where I am.* 2. *He ascẽded to be head: We to be his mẽbers.* He to glory agreeable for the head: & we shal ascend to glory fit for mẽbers. He ascended to sit at the right hand of the father; we, to sit indeed in his, & his fathers throne, but that only by a participation: not in the sãe degre & dignity with him. *Re. 3. 21. To him that ouercõmeth, will I grant to sit with me in my throne, euen as I ouercame, & sit with my father in his throne.* Christ therefore ascẽded as head of the church: we shal ascẽd as mẽbers of this head, that we may be partakers of his glory. 3. *Christs ascensiõ was the cause of our ascẽsiõ, but it is not so of the contrary.* 4. *Whole christ ascended, but not the whole of christ.* Because hee ascended as touching his humane nature only, & not as touching his divin, which also is on earth. *But the whole of vs shal ascend*, because we have only a finite nature: and that but one.

5. *What are the fruits of christs ascension.*

THe chiefe fruits of christs ascension are: first, *His intercessiõ*, which signifieth, 1. *the perpetual vertu & strẽgth of christs sacrifice.* 2. *Both wils in christ, both human & divine, propitious & favourable vnto vs*, wherby he wil that for his sacrifice we be received of his father. 3. *The assens of his father approving this his sons will, & accepting of the value of his sacrifice as a ransome for our sins:* & as the father receiveth vs, so doth he also. Obie. *But before christs ascẽsiõ, yea before his comming, there was intercession.* Ans. That depended of this, that is, it was made in respect of this intercession to come, as also the whol receiving into

into favor from the beginning of the world. For he, our mediator, made intercessiō before, with this cōditiō, that he accomplishing his sacrifice, should appeare for ever in the heavenly sanctuary. *He. 6. 57. Thou art a Priest for ever after the order of Melchisedech.* And further, that intercession in the olde testamēt was not such, as it is now in heavē. For now he wil have vs received for his ransome already paied, which then was afterwardes to be paied.

The second fruit is, *our glorification or ascension:* For seeing christ our head is ascended, we are certain that we also shall ascend into heaven, as being his members. *Ioh. 14. 2. I go to prepare a place for you. And though I go to prepare a place for you, I wil come again, & receive you vnto my selfe, that where I am, ther may ye be also.* Ob. *But Elias and Enoch ascended before christ. Therfore christ is not by his ascension the cause of our ascension.* An. They ascended in respect of Christes ascension, which was to come. Christs ascension & glorification, is the cause & example of our ascension & glorification, because except he were glorified, we should not be glorified. For the father hath decreed to give vs al things by the Messias, & hath put all thinges in his hands. And how should Christ have given vs a kingdom, except himself first, as being the first born, had take possession therof? But for this cause also hee ascended into heaven, that he might therfore raigne. Therfore he wil translate his citizens thither. And seeing we are his members, and he our head is already ascended, and glorified: therefore shal we also ascend, and be glorified. *Ioh. 12. 26. Where I am, there shal also my servant be.* And Ioh. 14. 3. *I wil receive you vnto my self, that where I am, there mais ye be also.*

The third fruit is, *The sending of the holie ghost, by whom he gathereth, comforteth, & defendeth his church to the worlds end. Hee was given also to the godlie which were vnder the law, before christs ascension & comming.* But that was, 1. *In respect of this ascensiō & glorification of christ, which was then to come* & wherof that sending and powring out of the holie Ghost is not a fruit onlie, but also a part: & so in respect also of this sending, which was now after christs ascension accomplished, the holie Ghost was given vnto the godly in the old testament. 2. *Now after Christs glorification is was given more abundantly, as in the daie of Pentecost.* That which also was foretold, *Act. 2. 17. And it shal be*

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in the last daies, saith god, I wil power out of my spirit vpon all flesh. Now, that Christ did not power out the holy ghost in such plēty before his ascēsion, that befel only, as before was saide, in respect of the decree of god. For god would that the holie ghost should be giv̄ by the Messias, as wel mā as god: wherfore man also was to be glorified, who should do this. *Joh. 16. 7. It is expedient for you that I go away: for if I go not awaie, the comforter will not come vnto you.*

There are other fruits also of christs ascension. For, 1. *It is a testimony, that our sins are fully pardoned vs who do believe.* For except he had suffered the punishment for sins, he coulde not have entred into the throne of god: For where sin is, there is death also. *Joh. 16. 10. He shal reprove the world of righteousnes, because I go to my father.* 2. *It is a testimonie that christ is indeede conquerour of death, sin, & the divel.* 3. *It is a testimony that we shal never be left destitut of cōfort:* because he therfore ascended, to send the holie ghost. *Joh. 16. 7. If I go not awaie, the comforter will not come.* Ep. 4. 8. *When he ascended vp on high, he led captivitie captive, & gave gifts vnto men.* 4. *It is a testimony that christ will for ever defend vs,* because we know that our heade is a glorious head, and placed above all principalities.

HE SITTETH AT THE RIGHT HAND of god the father almightie.

THis article differeth from the former. 1. *Because in this article is declared the end of his ascension.* For christ did therefore ascend into heaven, that he might sit at the right hand of the father. 2. *Because christ sitteth alwaies at the right hand of the father: but into heaven he ascended but once.* 3. *We shal also ascende into heaven, but yet we shal not sit at the right hande of god.* The questions *of christs sitting at the right hand of the father.*

1. *What the right hand of god signifieth.*
2. *What it is, to sit at gods right hand.*
3. *Whether christ did alwaies sit at gods right hand.*
4. *What are the fruites of christs sitting at the right hande of the father.*

1. WHAT THE RIGHT HAND of God signifieth.

THe right hand of god signifieth. 1. *The omnipotencie, or exceeding vertue of god.* Act. 5. 31. *Him hath god lift vp with his right hand, to be a Prince & a Savior.* 2. *It signifieth perfect glorie*

perfect dignity, and ful divine maiestie.

2. *What it is to sit at gods right hand.*

TO *sit at gods right hand, is to be a person equal to god in power & glorie, by whom the father worketh immediatlie.* They commonly define it to be, to raign in equal power & glory with the father. That is true indeed of christ: for he doth al things likewise as doth the father, & is indued with the same power with the father, which also he exerciseth. But the so hath alwaies so raigned: & the same agreeth also to the holy ghost, *who yet is not said in the scripture to sit, neither doth sit at the right hād of the father:* because the father doth not governal things especially his church, immediatly by the holy ghost, but by the son. Wherfore this definiō, which is cōmonly received, is not sufficient & perfect. Some cōfoūd his sitting, with his ascēsiō, & say, it is al one. But first it is absurd that in so short a confessiō should be an idle speaking of the sāe thing twise. 2. *This phrase of speech is takē frō the custō of kings, who have their assistant assessours, to whō they cōmit the power of governments:* So *christ is said to sit at the right hand of the father,* because the Father wil rule & govern by him immediatly al things both in heavē & in earth. 3. *We also shal ascend, neither yet shal we sit at the right hand of god the father,* He. 1. 13. *For vnto which of the angels said he at any time, sit at my right hād, til I make thine enimies thy footstoole?* Muchles will god speak this vnto mā. Ob. But it is said. *Re.* 3. 21. *To him that overcōmeth, will I grant to sit with me in my throne.* An. We shal sit there by participation; where this must be also grāted, that the sāe is the throne of the father & the son. In the sāe throne many maie sit: but not in the sāe dignity. And so christ will not give that chiefe dignity & glorie givē him of his father, vnto any other. Re. *But to sit at gods right hand, is also to live glorioūslie & blessedly: but this agreeth to christ. Therfore we shal sit ther.* An. This is not a ful & sufficiēt definition, because a blessed life agreeth both to vs & Angels, but *the sitting at gods right hand,* doth not. Wherupon these 2. Articles are wel adioined togither, *He ascended into heaven, he sitteth at the right hand of god the father.*

Now let vs in few words expound the definition which we broght of *christs sitting at the right hād of the father.* christ sitteth thē at the right hād of god the father, that is, he is that person omnipotent, by which the father governeth al things immedi-

mediatly: But especially, by which he defendeth the Church against her enemies. That this definition may be more full and cleare, let vs briefly sift every part thereof.

The Session therfore *of Christ at the right hand of the father*, is, 1. *The perfection of christs divin nature*, that is, the equality of the *Word* with the father, which he did not receive, but ever had.

2. *The perfection of Christs human nature.* This perfection or excellency of Christs humane nature compriseth, 1. *The personal union of the humane nature with the word*; col. 2. 9. *In him dwelleth all the fulnesse of the godhead bodily*, 2. *The collation or bestowing of gifts far greater and more in number, than are bestowed on al men or Angels*, and therfore in which he far excelleth both men and Angels. *Joh.* 1. 16. *Of his fulnes have al we received.* And cap. 3. 34. *God giveth him not the spirit by measure.*

3. *The perfection or excellency of the office of the Mediator, that is, the Prophetical, Priestly, and roial function, which christ, now, as the glorified head of his church, doth in his humane nature gloriously exercise in heaven.* This excellency of Christs office, is the verie exalting of Chist in his Prophetical, Priestly, & Princely function: that is, the laying down of the infirmity of Christs humane nature, & the perfection of glory, which was due vnto Christ, both in respect of his office, as being a Prophet, King, or Priest, and in respect of his person, as being God.

4. *The perfection of christs honor*, that is, the adoratiō, worship, & reverence, which is yelded vnto Christ both of men & Angels. He. 1. 6. *Let al the Angels of god worship him.* Phil. 2. 9. *He hath given him a name above everie name.* By these and the like speeches are signified the parts of Christes sitting at Gods right hand. But the name whereof is spoken in the words of the Apostle before alleadged, is the excellency of the person & office of Christ, & a declaration of both by his visible maiesty, that al may be forced to confesse, that this is the king, by whō god ruleth al things. *So alsō did Stephen see him* adorned with visible maiesty and glory. Christ had some parts also before of his excellency, both of his office, and of his person, but he then came to the ful perfection of al, when being taken vp into heaven, he was placed at the right hand of the father.

By these parts now *of Christs sitting at the right hand of the father, the definitiō of his sitting may be made more ful in this wise: whō christ is said to sit at the right hād of the father, he is said to have the*

same & equal power with the father; to excel al men & Angels in his humane nature, both in gifts bestowed on him more & greater thā on them, as also in visible glory & maiestie: to shew himselfe lord of men & Angels, & of al things that are created; in the name of the father, to rule and administer immediatly his kingdome in heaven, and the whol world, & chiefly to govern by his power immediatly the church; lastly to be acknowledged & magnified of al as chiefe lord and Head.

Many Obiections are by this definition refuted: As 1. *The holy ghost also is equal with god: Therfore we maie truly saie, that he also sitteth at the right hād of god.* Ans. It doth not follow: because the reason is grounded of an il definition. For although the holy ghost be aswel as the father and the son, Head and lord & ruler of the church, yet doth it not agree to the holy ghost, but *to Christ alone, to sit at the right hand of the father:* Because he alone tooke humane nature, was humbled, dead, buried, rose againe, ascended, and is Mediator. And further, the father worketh immediatly by the son onely: but by the holy ghost the father doth not worke immediatly, but through the son. For the same order is to be kept in their operation and working, which is in the persons. The father worketh by himselfe, and of himselfe, because he is of none: The son worketh by himself, not of himselfe, because he is begotten of the father: The holy ghost worketh by himselfe, but from the father and the son, from whom he doth proceed. Therefore the father worketh immediatly by the son: because the son is before the holy ghost, yet not in time, but in order: but mediatly the father worketh by the holy ghost: & therfore *the sonne is rightly saide to sit at the right hand of the father, but not the holie ghost.* 2. Obiect. *Christ before his ascension was alwaies the glorious head & King of the Church. Therfore he cannot now be first, after his ascension said to sit at gods right hand.* Ans. Againe, this reason also is grounded vpon a bad definition. Christ was alwaies glorious, but he was not alwaies advanced and exalted in the office of his Mediatorship, to wit, in his kingdome & Priesthood. Now first he began to have the consummation and perfection of glory, which before he had not: that is, gloriously to rule and administer his kingdome and Priesthood in the heavens.

Christ is called our head, 1. In respect of his perfectiō & excellēcy, both as god & mā. And as cōcerning his godhead, there is no doubt of it. And as concerning his human nature, it is true, because

Christs

Christs humanity is adorned with far greater gifts, thā is any creature; especially by reasō of the vniō therof with the *word*. 2. *In respect of his office, & that first in regard of his natvre, thē by reason of his power & efficacy.* For as the head is the seat of all the exterior & interior sēses, wherin are seated the vnderstāding & wil, & whence the vital spirits flow: So from Christ, as the head, flow down into vs the gifts & graces of the holy ghost.

3. *Whether Christ did alwaies sit at the right hand of god.*

THis Question should not be needful, except mens curiosity had made it such. To the explication therof is required the distinction first of natures, then of time.

Now as concerning *Christs divinity*, 1. *That alwaies sitteth at the right hand of the father, as sitting signifieth an equal power and honor, which Christ hath, evē the same with the father.* For Christs divine nature was from everlasting equall with the father in honor & power. Likewise, as *to sit at the right hand of the father, signifieth to be the head of the church.* For by the *word* the father did from the beginning alwaies preserve the Church, as also by him he created all things. In this sense Christ was placed by his eternal generation at the right hand of the father.

2. *Christ according to his divinity also doth so sit at the right hand of the father, as he was ordained to this his office from everlasting.*

3. *He doth alwaies sit, according to his divinity, at the right hand of god, in that he begun from the very beginning of the world, to execute, & hath executed this his office. And Christ according to his divinity, was in this respect after his ascensiō into heaven, placed at the right hand: in that his divinity then began to shew it selfe glorious in his bodie: which in the time of his humiliation had hid it self from being openlie manifested & declared.* For in the time of his humiliation, which was when Christ lived on earth, his godhed also had humbled it selfe, not by making it selfe weaker, but by hiding it selfe only, & not shewing it selfe abroad. Therefore thus Christ also according to his divin nature, was placed at his fathers right hand, namely, by laying downe that humility, which he tooke on him for our sake, and by shewing forth that *glorie, which he had with his father before the foundations of the world were laid* (but had hid the same in the time of his humiliation) not by adding any thing vnto it, which it hath not before, neither by making it more bright & powerful, neither by manifesting and declaring it before god, but vnto men, &

by vsing fully and freely his right & authority, which right & authority Christs divinity had as it were laid down in the taking vp and assumption of humane nature. Therfore he saith, *Joh. 17.5. Now glorifie me, thou father with thy own selfe, with the glorie, which I had with thee before the world was.* This glory he had not with men. Therefore he praieth, that as he had it alwaies with the father, so he might manifest it vnto mẽ. Wherfore this is not to bee taken, as if the Word received anie change or alteration of his godhead: but in that sense onely which hath been said.

Now as concerning Christs humane nature: according to it he was then first placed at the right hãd of the father, when he ascended into heaven: then he attained to his glorification, whẽ he received that, which before he had not. Ob. *He that sitteth at Gods right hand is every where. Christ sitteth at Gods right hand. Therfore he is every where.* Ans. This reason we grant in respect of the cõmunicating of the properties to the person. But if it be further cõcluded, that according to the flesh he is everywhere, there wil be more in the conclusion, than was in the premisses. Again, we deny the consequence of the whole reason: because, *the right hand of god, & to sit at the right hãd of god,* is not al one. Neither yet is it simply tru, that he which sitteth at gods right hand, sitteth every where. For *a part of the sitting at gods right hand* is also that visible glory & maiesty, wherwith Christs human nature was endowed, & wherwith Stephen beheld him endued in heaven. This is not every where, but onely in that place, where his body is seated and remaineth.

Ob. *He ascended into heaven, to fill all things, that is, with the presence of his flesh.* Aunsw. It is a fallacie in misconstring the word. *He ascended to fill al things,* that is, with his gifts and graces, not with his flesh, bones and skinne. These are the monsters and dotings, whereby the Devill carrieth gods glory into derision. Reply. *That nature which hath received omnipotency, is every where: christs humanity hath received omnipotency. Therfore it is every where.* Ans. The nature which hath received omnipotency by a reall transfusion and communication of the properties, is every where, but not that which hath received it by personall vnion onely, as the humane nature of Christ. But yet notwithstanding many things have bin bestowed by real transfusion on Christs humanity: to wit, other qualities,

than

than which he had on the crosse, & in his humiliation. Likewise, far more & greater gifts, thā those which are bestowed either on Angels, or on mē, & in respect of those gifts bestowed on him, christ is placed, according to his humane nature at the right hand of his father; but according to his divinity he is placed at the right hand of the father, as he being glorified, & taken vp into heaven, hath shewed forth the same, & hath attained vnto the perfection of glory, or to the highest degree of glorification, as touching his humanity.

4. *What are the fruites of Christs sitting at the right hand of the Father.*

THe fruits of christs sitting at the fathers right hand, are al the benefits of the kingdom & Priesthood of Christ glorified. As, 1. His intercession for vs. 2. The gathering, governing, and garding of his church by the Word and spirit. 3. His defending of the church against her enemies. 4. The abiection & destruction of the churches enemies. 5. The glorificatiō of the church. The fruits or benefits of the kingdome of chriſt glorified, are, that he ruleth vs by the ministerie of the Word, & the holy ghost, that he preserveth his ministery, that he giveth his church resting places, & is forcible by doctrine in converting the chosen: that hee wil at length raise vp from the dead his chosen & elect, abolish al their infirmities, glorifie them, wipe away all teares from them, enthronize them in his throne, & make them Priests & kings vnto his father. *The fruit of the Priesthood of christ glorified is,* that he appeareth, presenteth himselfe, & maketh request & intercession for vs in heaven, & that forcibly, so that the father denieth vs nothing through the vertue & force of his intercession. Hence ariseth that consolation & cōfort, Because our head, our flesh, & our brother sitteth at the right hand of the father; he shal at length glorifie & quickē vs, & that both in respect of his brotherly love, as also in regarde of his office, who is our head. Because also we have such a High Priest which is set down at the right hand of the father, there is no cause why we should doubt at al of our salvatiō: he shal keep it safe for vs, & at length most assuredly & certainely bestow it vpon vs. *Iob.* 10.28. *No man shal plucke my sheep out of my hād.* And ca. 17.24. *I wil that they which thou hast given me, bee with me even where I am.*

FROM THENCE SHAL HE COME *to iudge the quicke and the dead.*

IN this Article three common places fal in one, & meet together, which are diuerse in themselues namely, *of christs second comming. of the end of the world, & of the last iudgement.* Of these places we wil speak iointly, as which are linked betweē thēselues: yet so, that the chiefe of thē is that *of the last iudgment.* For to little purpose were it for vs to think of christs second comming, except we did further consider, to what end he should come. *I beleue in christ who shal cōe to iudge the quick & the dead:* that is, I beleeve, 1. *That at the secōd cōming of christ shal follow the renuing of heaven and earth.* 2. *That the selfe-same christ shall come, who for vs was born, suffered, & rose again.* 3. *That he shal come gloriously to deliuer his church, whereof I am a member.* 4. *That he shal come to abiect & cast away the wicked.* By these we receive great & sound comfort also & consolation. For *seeing there shal be a renouation, or renuing of heaven & earth, we have a confidence & trust that our state also shal be at length other, & better than it now is: seeing christ shal come, we shal have a fauourable iudge:* for he shal come to iudge, who hath merited righteousnes for vs, who is our Brother, Redeemer, Patron, & defēder: seeing *he shal come gloriously, he shal also giue a iust sentēce & iudgment, & shal be mightie enough to deliuer vs: seeing he shall come to deliuer his church, great cause, why we should cheerfullie expect him: seeing he shal abiect & cast awaie the wicked into euerlasting torments, let vs suffer patientlie their tyranny.* To conclude, *seeing he shal deliuer the godly, & cast away the wicked, he wil also either deliuer or cast away vs: & therfore it is necessary that we repent,* & be thankful in this life, & flie fleshly security, that we maie be in the number of them, whom he shal deliuer.

The chiefe questions of the last iudgement.

1. *Whether there shal be any iudgement.*
2. *What that iudgement is.*
3. *Who shal be iudge.*
4. *Whence, and whither he shal come to iudge.*
5. *How he shall come.*
6. *Whom he shal iudge.*
7. *What shal be the sentence & execution of this iudgement.*
8. *For what cause this iudgement shal be.*
9. *When is shal be.*

10. *Why*

10. *Why god will have vs certaine of the last iudgement.*
11. *Why he would not have vs certaine of the time.*
12. *Why god differreth that iudgement.*
13. *Whether it is to be wished for.*

1. WHETHER THERE SHAL BE *anie iudgement.*

This questiō is necessary. For the scripture also hath foretold that *there shal come in latter times mockers, who shal account this article for a fable.* The last iudgment cannot indeede be demonstrated out of Philosophie: but neither is ther anie thing in Philosophy against it. But the whole certainty therof is grouded on divin prophecies, or on the doctrin of the church. For although the Philosopher perhaps would saie somwhat, as seing a litle through a mist: as, *that it is not likely that man was born to this miserie:* yet by reason that man hath lost the knowledge of the righteousnes, goodnes, & truth of god, we cānot know out of Philosophy, that any iudgmēt shal be: muchles with what circūstāces it shal be. The argumēts, which Philosophy yeeldeth, are forcible indeed in thēselvs, but are not made known, but in divinity: & therefore the arguments themselves are only made forcible & of strēgth in divinity. Wherfore, we wil draw reasons & proofs out of divinitie, or the doctrin of the gospel, by which it maie appeare that there is a last iudgment.

The first proofe is drawn *from expresse & plain testimonies of sacred scripture:* As out of the Prophecy of Dan. Likewise out of the prophecy of Enoch, alledged by the Apostle *Iude, verse* 14. & 15. *Behold the Lord commeth with thousands of his saints, to give iudgment against al men.* Moreover out of the sermons of christ, especiallie in Mat. 24. ve. 25 Likewise out of the sermōs of the Apostles, Act. 17. 31. *He hath appointed a daie, in the which he wil iudge the world in righteousnes by that man, whom hee hath appointed.* 1. Thess. 4. 16. *The Lord himselfe shal descende from heaven with a shout, & with the voice of the Archangel, & with the trumpes of god.* Neither is the certainty of the last iudgement apparant only by these & the like plain testimonies of scripture, but is deduced also out of other places by good consequence: & hence are made those forcible arguments, which the Philosophers saw but by a glimse.

The second proofe is drawn *from the end, whereunto mankind*

was

was created. god necessarily obtaineth his end, but to this end did he creat mãkind, that mã should be the image of god, & the everlasting tẽple of god, wherin he should be worshiped: to whõ he would communicat himself, perfect wisdõ, righteousnes, & goodnes, & wold impart his blessednes. This blessednes is a part of gods image: but this the divel hath destroied therfore god shal restore it, who is mightier than the divell. And although the end, for which mã was created, is hindred divers waies in this life: yet god will at some time obtaine it. Wherfore *it is not onely* (as the Philosophers reasõ) *likely and probable, that man vvas not made for these miseries*: but it is also most certaine, that the most excellent of al creatures was made to a better end. Wherfore ther must needs be at lẽgth a chãge. By this argumẽt is cõfirmed the happines of our bodies: according to that of S. Paul, 1. *Cor.* 6, 19. *Know you not that your bodie is the temple of the holie ghost, which is in you?*

The third proofe is taken *from the iustice, goodnes, & truth of god, which requireth, that it may go ful wel with the good, & with the evil ful il.* Philosophy knoweth not that god is so iust, good & true, that he wil have the righteous to enioy ful and perfect blessednes. But this commeth not to passe in this life: nay rather it goeth wel with the wicked & evil in this life. Therfore there must remain another life, wherin this shalbe. The holy scripture vseth this argument, as in S. Paul, 2. *Thes.* 1. 6. *It is a righteous thing with god, to recompence tribulation to them that trouble you.* Luc. 16. 25. *Remember that thou in thy life time receivedst thy pleasures, & likewise Lazarus pain: now therfore is he cõforted, & thou art tormented.* Al other proofes & argumentes maie be referred vnto these.

2. *What is the last iudgement.*

IN everie iudgment are, the *Accused*, the *Accuser*, the *iudge*, the *cause*, *examination & hearing of the cause*, *the law*, according to which *iudgment is given*, *the sentence of absolution*, & *condẽnatiõ*, & *the execution therof according to the laws*. Iudgment thẽ in general, *is an inquisition or examination of a cause by an ordinary & lawful iudge, according to iust laws, & a pronouncing of sentence, & the exequtiõ therof according to iust laws.* Now it is easie to define this iudgment of God. This iudge hath no need of inquisition or examination of the cause, or of witnesses and accusers seeing he is himselfe *the searcher of hearts.* Therefore there shall

shall be only the iudge, and men, of whom sentence shall be given, the lawe, according to which sentence shall bee given, and execution.

The definition of it is this, 1. *The last iudgement, is a iudgment which God shall exercise in the ende of the world by Christ, who shal then visibly descend from heauen in a cloud, in the glorie & maiestie of his father and Angels, by whom also then shall be raised from the dead all men, which haue died since the beginning of the world, vnto the end therof: but the rest, who are then living, shalbe sodainly chãged, & al presented before the tribunal seat of Christ, who shall give sentence of al, and shall cast the wicked with the devils into everlasting torments, but shal receive vp the godly vnto himselfe, that they may with him and blessed Angels, anioie eternall happinesse & glory in heaven:* It may be defined more briefly on this wise: *The last iudgment shal be a manifestation, or declaration, & seperation of the iust & vniust, who ever have lived, or shal live, from the beginning of the world, vnto the end, proceeding from god by Christ: and a pronouncing of sentence on these men, and an execution therof, according to the doctrine of the law and gospell.*

The parts of this definition we will now in few words confirme. 1. *The iudgement shall be a manifestation of the iust and vniust.* For Rev. 20. 12. *The bookes shall be opened, that the secrets of harts may be laid open.* 2. *There shalbe a seperation of the iust & vniust.* For Ma. 25. 32. *Christ shal place the sheep on his right hand, but the goats on his left hand.* 3. *This manifestation and seperation shal be wrought of God by Christ.* If of God, then shal it be a most divine and iust iudgment. Ro. 3. 6. *If God be vnrighteous, how shall he iudge the world? It shal be made and wrought by Christ:* because Ioh 5. 22. *The Father hath committed all iudgments to the son.* And Act. 17. 31. *God hath appointed to iudge the world by a man.* 4. *It shal be a pronoūcing of sentence:* Mat. 25. 34. *Come ye blessed of my father.* We are blessed of god, not in Adam, but in his seed, and therfore *the sentence shal be given according to the gospell.* For by nature we are subiect vnto the wrath of god, therefore also shall the godly say: *when saw we thee hungering, or thirsting?* they shall confesse that the retribution of rewards cõmeth not by their merit, but by his grace. Further, after this maner *the wicked & the godly shal be iudged according to the law and gospel: Absolution shal be* principally according to the gospel, but shal be confirmed by the law: *condemnation shal be* principally by the Law:

but

but ſhal be confirmed of the goſpel. *Sentence ſhalbe giuē on the wicked*, according to their own merit: *Sētence ſhalbe giuē on the godly*, according to Chriſt merit applied vnto them by faith: a teſtimony & witnes of which faith ſhal be their works. Now *to be iudged, is*, to be declared iuſt before the tribunal of chriſt and to enter into euerlaſting life, and that with a reſpect and condition of faith, which is required in the Goſpel.

Ob. *But vnto everie man ſhal be given according to his workes. Therfore iudgement ſhal be given to al, according to the doctrine of the law.* Anſ. In this ſenſe, ſhal be given alſo vnto the elect according to their works: not that their works are merits, but in that they ar the effects of faith. Wherfore, vnto the elect ſhal be given according to their works, that is, they ſhal be iudged according to faith: and to be iudged according to faith, is, to be iudged according to the goſpel. But *the iudge maketh mention of our works, and not of faith.* Firſt, *becauſe he wil have it known to others why he ſo iudgeth*: leaſt the vngodly and condemned perſons might obiect, that he giveth vs eternal life vniuſtlie. Wherfore he wil ſhew them our workes, and wil bring them forth as teſtimonies to refute them, that we have in this life applied vnto vs Chriſts merit. Secondly, *That we may have comfort in this life, that we ſhall hereafter according to our workes ſtand at his right hand.*

3. *Who ſhal be iudge.*

Chriſt ſhal be the iudge. Ioh. 5. 22. *He hath committed al iudgement vnto the ſon.* Neither yet are the father and the holy ghoſt removed from this iudgment: But Chriſt immediatly ſhal ſpeake and give ſentence, and that in his humane nature. And when he ſpeaketh, god ſhal ſpeak; not only becauſe he himſelfe is god, but becauſe the father ſhal ſpeake by him. *The iudgment then ſhal belong vnto al three perſons of the godhead*, as concerning their conſent and authority: but *vnto Chriſt*, as touching the publiſhing and exequuting of the iudgement. For Chriſt ſhall viſibly give ſentence of all, which ſentence he ſhall alſo together execute. *The church alſo ſhall iudge*, as touching the approbation and allowing of his iudgement: as Chriſt ſaith, *Luk.* 22. 30. *That the Apoſtles ſhall ſit on twelve ſeates, and ſhall iudge the twelve tribes of Iſraell*, that is, that they ſhal ſubſcribe vnto Chriſts iudgement, and approve his ſentence.

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The causes, why Christ, man, shal be iudge, are these, 1. Because *the church is to be glorified by the same Mediator, by whom, & for whom it was iustified.* Act. 17.31. *God wil iudge the world in righteousnesse, by that man, whom he hath appointed.* Mar. 24.30. *They shal see the son of man come in the clouds of heaven, with power and great glorie.* Ioh. 5.27. *The father hath given power to the son to execute iudgement, in that he is the son of man.* 2. *That we may have cōfort, knowing him to be our iudge, who hath purchased vs with his bloud,* who maketh vs his brethren, yea, his parts and members.

For he is, 1. *Our brother, & our flesh.* 2. *He hath promised & said,* Ioh. 3.36. *He that beleveth in the son, hath eternall life.* & ca. 6.24. *Verily, verilie, I say vnto you, He that heareth my word, & beleveth in him that sent me, hath everlasting life, & shal not come into condemnation, but hath passed from death vnto life.* The third cause why he commeth, is, *to deliver his church, & to cast away the wicked.* A threefold consolation therfore have we by the second comming and iudgment of Christ. 1. *From the person.* 2. *From his promise.* 3. *From the final cause and end.* The fourth cause why he cōmeth to iudge, is, *the iustice of God:* because they have dealt contumeliously with the son of man. Zac. 12.10. *They shall looke vpō him whom they have pierced.* Ob. *Christ saith,* Ioh. 12.37. *That he came not to iudge:* Ans. In his first comming he came not to iudge the world, but in his second comming he commeth to that end. *For a man must be iudge,* 1. *Because he must iudge men; therfore he must be beheld of al. But god is invisible.* 2. *That he may the more confound the wicked his enemies, who shall be forced to behold him their iudge, whom they have so much withstood.*

4. *Whence and whither Christ shal come.*

WE look for our iudge Christ from heaven. *For whither the Apostles saw him ascend, from thence shal he come.* 1. Thes. 1.7. *The Lord Iesus shal shew himself from heaven with his mighty Angels.* Mat. 26.64. *Hereafter shal ye see the sonne of man sitting at the right hand of the power of god, and come in the clouds of the heaven.* From heaven then, where he sitteth at Gods right hand (not out of the aire, or the sea, or the earth: *For as ye have seene him go into heaven, so shal he come.* Act. 1.11.) shall he descend into the clouds: that is, he shal descend from heaven visiblie into this region of the aire, as he did indeed visibly ascend. These things are necessarily proposed, that the Church may knowe whence to expect their iudge. For as he wil have known whither

ther he is ascended, so also wil he have it knowen whence he shal come againe: that he might therby signifie, that he hath not laid away that humane nature which he tooke.

5. How Christ shall come to iudgement.

1. THe dead shall be raised, & the living changed. 2. The world shal be dissolved by fier. 3. He shal come sodainly, to comfort his. And he shal come, 1. Truly, visibly, & locally, not imaginarily. Ma. 24. 30. They shal see the son of man comming in the clouds of the heaven: and so shal know him to be god by his visible maiesty. Zac. 12. 10. They shall looke vpon him, whom they have pearced. 2. He shall come furnished & prepared with glory & divine maiesty, with al the Angels, with the voice & trumpe of the Archangel, with divine power, to raise the dead, and to seperate the godly from the wicked, and to cast these into everlasting tormentes, but to glorifie them for ever. *Mat. 16, 27. The son of man shall come in the glorie of the father*, that is, he shall come furnished with a heavenly multitude of Angels, and full of maiesty: and that not by necessity, but by his power and authority, shewing himself to be Lord over al creatures: & that with such glory, as only agreeeth, and is proper vnto the father. Whereupon withall is gathered, that Christ is not a secondary god, but the second person of the godhead eqeal with the father. *For God wil not give his glorie to another.*

6. Whom Christ shal iudge.

HE *shal iudge al men, both quick & dead, & also the wicked Angels. Now men are called quick or dead*, in respect of the state which goeth before this iudgement: As, they which shall remaine alive vntil the day of iudgement, are called the quicke & living: Al the rest, except these, are called the dead: & *these at the date of iudgement shal rise, the other which remain then alive shal be changed.* Which change shall be vnto them insteede of death: and so *we shal al appeare before the iudgment seat of Christ.* Ob. *But he that beleveth in the son, shal not come into iudgment, & so it followeth, that all shall not be iudged.* Ans. He that beleveth, shal not come into the iudgement of condemnation, but shal come into the iudgement of absolution. Wherfore we shal be iudged, as the word iudgment is more largely taken for both condēnation, & absolution. The Devils shal not thē be iudged, that is, condēned: but they shal be iudged, in respect of the publishing of the iudgment already passed on them, as also in respect

respect of the aggravating of the iudgment. *The prince of this world (saith christ, Ioh. 16. 11.) is already iudged & condēned. Therfore he shal not then be iudged.* Aunf. The divel is already iudged, but that only, 1. *By the decree of god.* 2. *In the word of god.* 3. *In his own conscience,* 4. *As touching the beginning of his condemnation.* But then he shal be so iudged, having the sentence proclamed publickly on him, that he shal not be able to attēpt anie thing more against god and the Church.

7. *What shal be the sentence and execution of iudgements.*

SEntence *shal be givē* (which also we did touch before in the Second question) *on the wicked principallie according to the law*; yet so, as it shal be with the approbation of the gospel. *Sentence shal be given on the godlie principallie according to the gospel*: yet so, that the law shal allow & like of it. The elect shall hear the sentence out of the gospell, according to the merit of christ apprehended of them by faith, the testimonies of which faith shal be good workes.

The execution of the sentence given shal be; 1. *By the vertue & divin power of christ.* For the dead shal be raised at the hearing of christs voice: the living shal be chaunged, & their mortall bodies shal be made immortal, & shal be gathered from the fower costes of the world. 2. *By the ministerie of Angels.* For by them christ shal gather the godlie & the wicked, as by those reapers, by whom also he shall seperate the godlie from the wicked: and this, not, as if he had need of the Angels ministery, but thereby to shew himselfe to be Lorde of the Angels. But this no impotēcy or want of power, but a part of christs glorie, before whose tribunal al we being so gathered by the Angels, and severed, shal stād. 1. *The world, heaven, & earth shall be dissolved by fier at the execution of this iudgment*: there shal be a change of this present state, and a purifying of the creatures: but nor anie consuming of them. 4. *This change* (as also the comming & iudgement of the Lord) *shal come sodainelie, the wicked standing still, where they shal saie, Peace, Peace.* 5. *There shal be a casting of the wicked into everlasting paines, & an advācing of the godly to everlasting happinesse and glorie.* For thē shal Christ perfectlie glorifie vs, and shall take vs vnto himselfe. *Ioh. 14. 3. I wil come again, and receive you vnto my self.* 1. Thc. 4. 17

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We shal be caught vp with them also in the clouds to meet the Lord in the aire, & so shal we ever be with the Lord. The wicked shalbe cast a part from the godly, with the devils, & shall be adiudged to eternal paines: not as if the wicked were not already cõdened: For, as we said, the divels were alreadie iudged, so also *are the wicked already iudged & condemned*, namely, 1. *In the decree of god.* 2. *In his word.* 3. *In their own consciences.* 4. *As concerning the beginning of their iudgment.* But then the wicked togither with the divels shall be iudged by proclaiming & publishing of that iudgment. For the shal be. 1. *a manifestation of gods iudgment*, that they perish iustly, who perish. 2. *The wicked shall further also suffer punishments & torments of body*, which now is buried. 3. *The wicked & the divels shal be so sharpely looke vnto, and kept vnder*, that they shal not bee able, anie more to hurt the godlie, or to despite god & his Church. A great gulfe placed between vs & them shall shut vp al passage from thẽ, so that they shal cease to harme vs.

8. *For what causes that iudgement shal be.*

The chiefe & principal cause is the decree of god. For therfore shal the last iudgment be, because god hath said, & decreed that it shal be. Wherfore it must needes bee so, that so god maie have his end, that is, that he maie shew & declare perfectlie & wholie his goodnes & love towards vs, that he maie be worshipped in his tẽple, which is, in his chosen, that the son of god maie have his kingdome, & his citizens glorious, & such as beseeme him. 2. *A lesse principall & subordinate cause is, both the salvation of the Elect, who are here vexed, & the damnatiõ of the wicked, who here do florish.* For therfore also shal the last iudgment be, that it maie go wel with the good, and ill with the bad. And of this shall the godlie take matter to magnifie & praise god. 3. *The last iudgmẽt shal be because of gods iustice.* Here is not a ful & perfect execution of Gods iustice. For the wicked must be in perfect & ful evil state both in bodie and soule.

9. *When this iudgement shall be.*

This iudgment shal be in the ende of the vvorlde, in the ende of daies. For there are three parts of the during & continuance of the world, 1. *Before the Law*, 2. *Vnder the Law*, 3. *Vnder Christ. That part of the during of the world, which is vnder christ, is called the end of the world, the end of daies, the last time.* Wherfore ther shal not be

be so long space between christs first comming & his second as was frō the beginning of the world vnto his first cōming. But the *year, the day, the mōth of his iudgmēt is not known of christ himself.* 1. *As touching his human nature.* 2. *As touching his office & Mediatorship.* Mar. 13. 32. *Of that day & hour knoweth no mā, no not the Angels which are in heaven, neither the son himselfe, save the father.*

10. *Wherefore God would have vs certaine of the last iudgement.*

THe time of the iudgment to come is vnknown to vs: but as it is most certain, that that iudgmēt shal come, so god also would have vs know the same. First. *In respect of his glories* that we might be able to refute Epicures, who account this heavenly doctrin of the divin iudgment to come, for a fable, *It should go wel, say they, with the righteous. But it doth not so, Therfore god either cannes perform it, or standeth not to his promises, or there is no providence.* Vnto which their cavil we answer. That because in this life it goeth not wel with the godly, it shall go wel with them at length after this life. Secondly, *God will have vs know it for our comfort:* that we may comfort our selves amidst our evils & miseries with this, that at length shall cōe a time when we shal be delivered out of this corruption and rottennes. Thirdly, *that we may retain & keep our selves in the fear of god, & our duty, & thus others also may be reclaimed from evil,* this iudgmēt shalbe let vs endevor therfore that we may be able to stand in this iudgment, the scripture vseth this argument both waies, both to comfort vs, & to hold & keep vs in our duty. Christ shal at length iudge the wicked & our enimies: suffer we therfore patiently persecutions: Ro. 14. 10. *We shal al appear before the iudgment seat of christ:* therfore live we godly. Fourthly, *that the wicked may be left excuseles.* For *they ar warned* sufficiently, *that they should be ready at every season,* least they should say, they were oppressed vnawares.

11. *For what cause god would not have vs certaine of the time of iudgement.*

ALbeit it be most certain, that the last iudgment shall at length be: yet the day of that iudgmēt is altogether vncertaine. *Mar* 13. 32. *Of that day, & hour, no man knoweth, no not the Angels which are in heaven: nor the son himselfe, save the father.* Wherefore the year, mōth, day, houre, of the last iudgment christ himself also knoweth not, not only as concerning his

humā nature, but also in respect of his preſēt office. The preſēt office of christ, to wit, in that he is our mediator, doth not require, that he ſhould declare that to vs. *Now the cauſes why god would have it hid frō vs.* at theſe, 1. *That he might exerciſe our faith & patience,* & ſo we ſhould ſhew that we would beleeve god, albeit we knowe not the time of our delivery. 2. *That hee might bridle our curioſitie.* 3. *that he might keepe vs in his feare, in godlines, & in executing of our duty:* & ſo we ſhould be ready every momēt. [a] *If the good man of the houſe knew.* [b] *Occupy til I come.*

[a] Mat. 24. 43.
[b] Luk. 12. 43.

12. *For what cauſe god differreth that iudgement.*

He differreth it, 1. *to exerciſe faith, patiēce, hope, & prayer in the godly.* 2. *that al the elect may be gathered to the church. For in reſpect of thē, & not in reſpect of the wicked, doth the world cōtinue.* For the creatures were made for the children of the houſe: the wicked vſe thē as theeves & robbers. Now god will have the elect gathered by ordinary meās: he wil have thē in this life to hear the word, & by it be renued & cōverted, to which is required ſome tract of time. 3. *He differreth it, that hee might grāt vnto al a time & ſpace of repētance, as at this time, & that his differring might leave the wicked & obſtinat without excuſe.* [c] *Deſpiſeſt thou the riches of his bountifulnes, & patiēce, & long ſufferāce not knowing that the bountifulnes of god leadeth thee to repentāce?*

[c] Rom. 2. 4.

13. *Whether the laſt iudgement be to be wiſhed for.*

We are doubtles to wiſh for the day of iudgmēt, becauſe it is an vndoubted ſign & tokē of that differēce wherby the elect are diſcerned frō the reprobate: which declaration the godly do earneſtly deſire. Moreover it ſhal be a delivery out of thoſe miſeries, in which we are. *Ro. 7. 24. O wretched mā that I am, who ſhal deliver me from the body of this death?* Re. 22. 17. *The ſpirit & the bride ſaie, come Lord Ieſu:* which they ſaie not, who are not ready to receive the Lorde. For the wicked tremble and ſhake at the mention of that iudgement.

THE THIRD PART OF THE CREED.

Of the holie ghoſt the ſanctifier.

IN this laſt part of the Apoſtolick confeſſiō are cōteined ſix Articles: whereof the firſt ſpeketh *of the perſō of the holy ghoſt:* the next *of the Church,* which is gathered, confirmed & preſerved by the holie ghoſt: the foure articles following are *of the benefites beſtowed by the holie Ghoſt on the Church,* and firſt,

of the communion of Saints; Secondly, *of remission of sins*; Thirdly, *of the resurrection of the flesh*; Lastly, *of everlasting life.*

The chiefe questions of the holy ghost, or holy spirit.

1. *What the name, spirit, signifieth.*
2. *Who, and what the holie ghost, or spirit is.*
3. *What is the holy ghosts office.*
4. *Of whom the holie ghost is given, and wherefore.*
5. *To whom he is given.*
6. *How he is given, and received.*
7. *How he is retained, and kept.*
8. *Whether he may be lost, and how.*
9. *Wherefore he is necessarie.*
10. *How we may knowe that he dwelleth in vs.*

1. *WHAT THE NAME SPIRITE, SIGNIFIETH.

THe name, *spirit*, is taken somtimes *for the cause*, somtimes *for the effect. When it is taken for the cause, it signifieth a nature incorporeal, and living, of a spirituall essence, willing, moving, and stirring some thing.*

So, first, *God essentiallie & personally, is a spirit*, that is, incorporeal, without any bodily dimensions or quantity, invisible: Secondly, *The Angels also*, whether good or bad, are in this sense spirits. Thirdly, after the same maner *the soules of men are called spirits.* Gen. 2. 7. *He breathed in his face breath of life*, that is, he sent in a spirit or soule into him.

When the word, spirit, is taken for an effect, it signifieth, 1. *The aire moved.* 2. *The moving it selfe, & motion of the aire.* 3. *The winde & moving vapours.* 4. *Spirituall effects or motions good or bad.* So is it said, *The spirit of fear.* And contrary, *The spirit of Princes*, that is, courage: likewise, *The spirit of fornication.* 5. *New spirits signifieth the gifts of the holie spirit.*

In this doctrine, which we have in hand, *Spirit signifieth the cause, stirring and moving: namely, the third person of the godhead*, which is forcible in the mindes & wils of men. And this third person of the godhead is called *a spirit.* 1. *Because he is a spirituall essence*, or substãce incorporeal & invisible. 2. *Because he is inspired of the father & the son*: that is, because he is the immediat stirrer & mover of divine workes. The father & the son move, but by this spirit. 3. *Because himself inspireth, & immediatly worketh motiõs in the harts of the elect, whence he is called*, Luk. 1. 35. *The*

* It is here to be noted that this Question serveth more properly for the latine, which vseth this name, Spiritus, only, when as wee in English vse as much, or more rather, the worde ghost, than Spirit, when we speake of the third person.

power of the most high. 4. Because he is god equal and the same with the father and the son. And god is a spirit.

This third person of the godhead is called, *Holy, 1. Because he in himselfe, by himselfe, and of his own nature is Holy. 2. Because he is the hallower or sanctifier,* that is, he immediatly halloweth, or sanctifieth, and maketh holy others. The father and the son sanctifie by him, and therefore immediatly.

2. *Who, and what the holy ghost is.*

The holy Ghost is the third person of the true and onely godhead, proceeding from the father & the son, & coeternal, coequal, & consubstantial with the father & the son: and is sent from both into the harts of the Elect, to sanctifie them unto eternal life. Here are we to say the same things of the godhead of the holy Ghost, which have beene spoken before of the godhead of the son. For this definition is also to be proved, and confirmed by the proofes of the same foure parts.

1. *That the holie ghost is a person.*
2. *That he is the third person, or that he is other and distinct fro the father and the son.*
3. *That he is true God with the father and the son, or that he is equal to the father and the son.*
4. *That he is of the same godhead with the father and the son, or that he is consubstantial unto both.*

First therfore, *that the holy ghost is a person,* is proved, 1. *By his apparitions.* Because he hath appeared visibly. Luk. 3. 22. *The holy ghost came downe in a bodilie shape like a Dove.* Act. 2. 3. *And there appeared unto them cloven tongues like fire, & it (that is, the fire, or the holy ghost) sate upon each of them.* Seing then the holy ghost descended in bodily shape pō Christ. & sate vpon the Apostles, it followeth that he is *subsisting.* For no quality or created motion of minds or harts is able to do in like maner. For an accidēt doth not only not take vpon it any shape, but standeth in neede of some thing else in which it selfe should consist and be. Neither is the aire the place or subiect of holinesse, godlinesse, love of God, and other spirituall motions, but the mindes of men. 2. He is proved *to be a person, because he is called God.* 1. Cor. 3. 16. *Know ye not that ye are the temple of god, and that the spirit of God dwelleth in you?* Act. 5. 3. *Why hath Satan filled thine hart, that thou shouldest lie unto the holy Ghost?* And in the next verse, he saith: *thou hast not lied unto men, but unto god.*

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See also *Isa.* 40.7.13. *Act.* 28.25. *Eph.* 4.4.30. Howsoever then the adversaries of this doctrine graunt the holy Ghost to be god, yet this cannot be, but he must be a subsistent or person, seeing god is a being: but our godlines, goodnesse, godly motions, and other divine affections cannot be called God. 3. *He is a person, because he is the author of our Baptisme, and we are baptized in his name*, that is, by his commandemẽt and wil. But we are not baptized by the commandement and will of a dead thing, or of a thing not existing, neither are we baptized in the name of the graces or gifts of God. 4. *Because the properties of a person are attributed vnto him, as that he teacheth, that he distributeth gifts euenas he will, that he comforteth, confirmeth, ruleth, raigneth: likewise, that he sendeth Apostles, that he speaketh in the Apostles.* Luk. 12.12. *The holy ghost shal teach you in the same houre what you ought to say.* So also he declareth the things to come. *Ioh.* 16.13. *The spirit of truth wil shew you the things to come. He giveth prophecies: he commandeth and willeth: that the Apostles be seperated: and lastly he appointeth teachers in the Church.* All these things are proper vnto a person, existing, intelligent, enduced with a will, working and living. 5. *Because he is plainly distinguished from the gifts and graces of God.* 1. Cor. 12.11. *All these things worketh the selfe same spirit; distributing to euerie man severallie as he will.* And again, 1. *Cor.* 12.4. *There are diversities of gifts, but the same spirit.* Wherfore the gifts differ much from the spirit it selfe. Ob. *The gift of god is not a person, the holie ghost is called the gift of god.* Act. 2.38. *therfore he is not a person.* Ans. The maior is false. For the son being given, is the gift of god, and yet is a person. The holy ghost is called *the gift of god*, because hee is sent from the father and the son. *Ioh.* 15.26. *I will send the comforter vnto you from the father.* Or we may answer, he is called a gift in respect that he was sent and dwelleth in the harts of the saints, to whom he is given, and is such a gift as worketh by his vertue & power the rest of the gifts and graces. Now, that, *to proceed*, signifieth *to exist or to be from both*, I proove. *Because Paul calleth him the spirit of god which is of god, and in god. Of god.* Because the spirit floweth from the father and the son; *In god*, therfore he is somewhat of god himselfe. Other spirits are not in god, that is, in the substaunce of god. And what is in god, that is, the very essence of God.

Secondly, *That the holy ghost is other*, that is, distinct frō the

Father and the son, we prove against those, who say he is the subsistent of the father. Which we prove, 1. *From his very appellation*, in that he is called the spirit. For none is his own spirit: As none is his own father; and none is his own son: Therfore he is other from both. Ob. *That which is commō to al the persons, ought not to be distinguished and severed. The name spirit is common to al three persons: Therfore it ought not to be distinguished.* An. This whol reason we grant: If it be vnderstood of the essence of the persons, and not of their order of being and working. For as he that breatheth, and the breath it selfe differ: so he that enspireth, & the spirit, are different: he that proceedeth is one, and he another, from whom he proceedeth. The third person of the godhead is one: and the first or second another. But the holy Ghost is said to be the third person of the godhead, and this not in that respect, as if there were in god any first or last in time, but in respect of the order or maner of being. Because the holy ghost hath his essence from the father and the son, from both which he proceeded from everlasting, as also he is the spirit of both. In like manner the son is called the second person, because he is of the father. The father the first person, because he is of none. 2. *The holie ghost is in expresse words called another.* Iohn. 14. 16. *I will praie the father, and he shall give you another comforter.* 1. Iohn. 5. 7. *There are three which beare record in heaven, the father, the word, and the holie ghost: and these three are one.* 3. *He is sent of the father and the son.* Therefore he is another from both. For none is sent of himselfe. One may come of his own wil, or of himselfe. But none can be sent of himselfe. *Iohn. 15. 26. I will send him vnto you from the father.* Iohn. 14. 26. *The father sendeth him in my name.* 4. *The holie ghost hath distinct attributes or properties personall from them.* The holy ghost only proceeded from the father and the son. He alone appeared in the shape of a Dove, in the likenesse of fire; not the father or the sonne. Christ also is said to have beene conceived not by the father or the sonne, but by the holy Ghost, that is, by the immediate vertue and efficacy of the holy Ghost. Wherefore he is another from the father and the son; which is diligently to be observed. For the adversaries hereof, being convicted of the person of the holy ghost, grant that he is a *subsistent, but of the father.* Obiect. *The vertue and power of the father is the father himselfe: the holy ghost is called*

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the vertue & power of the father: therfore the holie ghost is the father himself. and This reason is sophisticall, because vertue is not take for the same in the maior, for which it is take in the Minor. *For in the Maior it is taken for the power of the father, in the Minor for the person by who the father sheweth forth his power.*

Thirdly, *that the holie ghost is equal with the father & the son, these arguments do prove. 1. The essence of the father & the son is cō municated vnto him:* because he proceedeth frō both, & is the spirit of both. But there is nothing in god which is not his essence. Seeing then that is indivisible, it must needs be whol & the same communicated vnto him, which is in the Father & the son. As the spirite of man, which is in man, is of the essence of man: so the spirit of god which is in god, is of the essence of god. By this it appeareth, *what is the proceeding of the holie ghost, namelie, the communicating of the divine essence, whereby the third person of the godhead alone receiveth the same & whol or entire essence from the father & the son, as from him whose spirit he is.* And *that the holie ghost proceedeth from the son also,* is proved by certaine reasons. First, *because he is called the sons spirit.* Ro. 8. 9. *If anie man hath not the spirit of christ, the same is not his.* Gal. 4. 6. *He hath sent forth the spirit of his son into your hearts.* *The spirit of his son,* that is, not given vnto the son of the Father, but existing and proceeding, as of the father, so of the sons substance, seeing the son is equal & consubstantial with the father. Secondly, *because the son together with the father giveth him.* Iohn. 15. 26. And Iohn. 20. 22. *Receive the holie ghost.* Thirdly, *Because the holie ghost receiveth the wisedome of the son, which he revealeth vnto vs.* Ioh. 16. 14. *He shal receive of mine, and shal shew it vnto you.* But seeing the holy ghost is true god, consubstantial with the father & the son, he cannot receive anie thing but of him, of whose substance he is. Wherfore he proceedeth of the substāce of the son, because he receiveth that of him, which is the sons.

2. *The holie ghosts equalitie with the father and the sonne is proved by those divine attributes and properties which are attributed & cōmunicated vnto the holie ghost:* as *eternitie,* because he created heaven & earth, & because God was never without his spirit. Likewise, *omnipotencie,* and *omnisciencie,* that is, the knowing of al things. 1. *Corinth.* 2. 10. *The spirit searcheth all things, yea, the deepe things of God.* Likewise, *immensitie* or vnmeasurablenes,

rablenes, as who dwelleth whol & entirely in al the elect.

3. *The same divine woorkes, which are attributed to the father and the son, are also attributed to the holie ghost*, & in these both the generall & vniversal works, & also those miraculous workes, which cõsist in instituting & informing the church. So in *Iob.* 33.4. creation is attributed vnto him: *The spirit of god hath made me, & the breath of the almightie hath given me life.* Other works are attributed to him also in other places: especiallie, that he quickneth, regenerateth, illuminateth, and woorketh miracles.

4. *Equal, & the same honor is given to the holy ghost, which is givẽ both to the father & the son.* To no creature, but to god alone, is to be given divin honor, that is, honor proper to god onlie: But this is givẽ to the holy ghost: therefore he is god, equall with the father & the son. 1. *Iob.* 5.7. *There are three which beare witnes in heavẽ: the father, the word, & the holy ghost, & these three are one.* The holy ghost therfore is the same true god with the father & the son. *Mat.* 28.19. *Go and teach al nations baptising them in the name of the father, & the son, & the holy ghost.* By this testimony we are taught, First, *that we are baptised also into the name, faith, worship, & religion of the holy ghost.* Secondly, *that the holy ghost is author also of baptisme & the ministerie.* In like sort also we beleeve in him. That sin which is committed against him, is not remitted. We are his temple.

5. *Those things which are spokẽ in the old testament of god, or Iehova, ar applied in the new testament to the holy ghost.* Ob. *He that is sent, is not equal with him that sendeth: the holy ghost is sent, & the father and the son send him: therfore the holy ghost is not equal with the father and the son.* An. We denie the Maior: For christ that is sent, maie be equal with him that sendeth. For christ also being sent of the father, yet is he equal with the father. This sending doth not betoken any servile subiectiõ. Ob. 2. *He that receiveth of another, is not equal with him that giveth: the holie ghost receiveth of the father & the son: therfore he is not equal with both.* Anſ. The Maior is true of one that receiveth of another but a part, & not the whole; but the holy ghost receiveth the same and whole essence of the father & the son. Againe, It is true of him that receiveth in time or successively; but the holie ghost receiveth before al time. Thirdly, to the Minor we say, that he received, as touching the ordeining &tẽ-

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ding of him to vs, to teach vs immediatly: but this sending establisheth & confirmeth his equality, because it is a divine work: & the ordeining of him to teach vs immediatly doeth not lessen, but strengthen his equality.

Fourthly & lastly, *that the holy ghost is one & the same true god with the father & the son*, is proved by these reasons. 1. *Because he is the fathers & the sons spirit.* But the divine essence cānot be multiplied, as neither can another be created: not the same divided. Therfore the selfsame & that whol, must needes be cōmunicated to the holie ghost, which is the effēce of the father & the son. Frō both which the holy ghost proceedeth, as the spirit of god in god, & of god. 2. *There is but one true god* The holy ghost is true god: therefore the holie ghost is that one & the same true god with the father & the son, consubstātial with both. 3. *There is but one Iehova*, that is, one divine essence or being, one essentially: who alone is of none, but him self communicateth his being to al things, & preserveth it in them. The holy ghost is Iehova: therfore he is the same with the father & the son, god consubstantial with both. Ob. *He that is of another, is not consubstantial with him, or is not the same with him, of, or from whom he is: the holy ghost is of the father & the son. Therfore he is not the same with them, or consubstantial.* Ans. The Maior is true in creatures, but not in god. 2. There is an ambiguity in this term: *to be of another.* He that is of another, & hath not the same or whol essence, is not consubstantial: but the holy ghost hath the same & whole essence, & therfore it followeth only that he is not the same person: therfore by inverting the argumēt we answer, that he who is of the father, & from the father is consubstantial with him, as likwise with the son, of, and from whom he also is.

3. *What is the office of the holie Ghost.*

THe office of the holy ghost is sanctification: In which name his sanctification are cōprehended al his benefits. Whereof we may put these as the general heads. 1. *To teach & illuminate.* Herof he is called the teacher of truth. Likwise, *the spirit of wisdom gladnes, faith, fear, boldnes.* Ioh. 14. 26. *The holie ghost whom the father will send in my name, he shall teach you all things: and bring all things to your remembrance, which I have told you.* Iohn. 16. 13. *The spirit of trueth will leade you into all trueth.* And he

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taught the Apostles at Whitsontide, when they were rawbe fore of christs death & his kingdom. He powred into the the miracalous knowledge of tongues, & fulfilled the testimonie and recorde of Ioell. 2. *To regenerate*, that is, to wootke faith and conversion in the hearres of the chosen. *John. 3. 5. Except a man be borne of water, and of the spirit, he cannot enter into the kingdome of god.* Matth. 3. 11. *I baptize you with water to amendment of life, but hee that commeth after me, hee with baptize you with the holie ghost, and with fire.* This baptisme, which is wrought of Christ by the holy ghost, is the very regeneration or renning it selfe, the same which was signified by the outward baptisme of Iohn, and of other ministers. 3. *To conioine vs with Christ and God*, and to make vs partakers of all Christs benefites. 1. *Cor. 6. 11. But yee are washed, but yee are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our god.* 1. Cor. 12. 3. 4. *No man can saie, that Iesus is the Lorde, but by the Holie Ghost. There are diversities of gifts, but the same spirite.* And verse. 13. *By one spirit are we al baptised into one spirit.* 1. Cor. 6. 19. *Knowye yee not that your bodie is the temple of the holie Ghost, which is in you, whom yee have of God? So then the spirit of Christ is in vs.* Therfore we are vnited to him by his Spirit. 4. *To rule and governe.* Roman. 8. 14. *As many as are ledde by the spirit of god, they are the Sonnes of god.* Acts. 2. 4. *And they began to speake with other tongues, as the spirit gave them vtterance.* To be ruled and guided by the holie ghost, is, to be instructed with wisedome and counsell in the actions of our life, & vocation, and to be inclined to follow those thinges which are right and good, and to performe the duties of love & charitie towards God and our neighbour. 5. *To comfort.* Hee comforteth the Apostles amiddest their afflictions. The Apostles who were first flying awaie for feare of the Iewes, now being erected by the comforte and solace of the holie ghost, come forth into open place, & reioice, when they are to suffer for the confession of the Gospell. [a] *He will give you another comforter. 6.* To *confirme.* He maketh the Apostles courageous & bold, who were before timorous, & wrapped, & entangled with many doubtes. These things we may plainly see, if we compare that sermon, which Peter made at Whitsontide, with their speech, who went to Emaus, who saie, [b] *We trusted that it had bin he, that should have delivered Israel.* the holy ghost

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then is the spirit of comfort and ioy. *Ioh.16.22. Your ioie shal no man take from you.* These are the chiefe and principal parts of the holy ghosts office, vnto which may be referred al the gifts of the holy ghost, as well those which are properly bestowed on the godly, as also those which are common to them with the reprobate. Al those gifts we may briefly comprise in this division. *The gifts of the holy ghost either are common to the godlie, and vngodlie, or proper to the godly only. Those which are common to the godly & vngodly, are given either to certain men, & at certaine times, or at al times, & to al the members of the Church. Those which are given at certaine times & to certaine men,* are these: The gift of miracles, & of tongues, prophecies, the faith of miracles; & these were necessary for the Apostles & the primitive church, when the gospel was first to be dispersed. *Those which are given at al times, & to al the members of the church,* are these: the gifts of tongues, and of knowledge, and the gift of interpretation. These are alwaies necessary for the Church, & belong to the maintenance & preservation of the ministery, & are now also given to every member of the church, according to the measure of Christs gift, as the calling & vocation of every member needeth. *The gifts of the holy ghost proper vnto the godly,* are, iustifying faith, praier, love, & other gifts profitable to salvation. Ob. *Many out of the Church have had tongues & sciences: the tongues therfore and sciences are not the gifts of the holy ghost.* Ans. The tongues & sciences out of the Church are also the gifts of the holy ghost, but by a generall working of God, which is without the true knowledge of him. But in the Church, the tongues and sciences are the gifts of the holy ghost, ioyned with the true knowledge of god.

Moreover *al those gifts* (as we said) *are fitlie referred to those six principal parts before alibred of the holy ghosts office: as the knowledg of tongues, & of sciences to his function of teaching: & that miraculous & extraordinary gift of tongue partly to his function of ruling* (for the holy ghost did rule & govern their tongues) *partly to his function of teaching and confirming.* So also *the gift of Prophecie and interpretation belongeth to his office of teaching.* For he teacheth both by illightning the minds within by his vertue & by instructing them without by the word. *The institution & ordinance of the Sacraments, appertaineth to his office of teaching, but chiefly to his office of confirming. Faith and conversion belong to*

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his office of regenerating & conioining vs with Christ. That he is the spirit of prayer, instructing vs how to pray, belongeth to his office of ruling and governing. In like sort the rest of the gifts may be referred to certaine parts of the holy ghosts office.

Furthermore, the holy ghost, in respect of this his office, hath divers titles of cõmendation in the scripture. For herof he is called, 1. *The spirit of adoption*; because he assureth vs of the fathetly good-wil of god towards vs, & is a witnes vnto vs of that free goodnes and mercy, wherwith the father embraceth vs in his only begotten son. Therefore, *Rom. 8. 15. By this spirit we crie Abba, Father.* 2. *He is called the earnest and seale of our inheritance*, because he assureth vs of our salvatiõ. 2. *Cor. 1. 21. It is god which stablisheth vs with you in Christ & hath annointed vs: who hath also sealed vs, and hath given the earnest of the spirit in our harts.* Eph. 1. 13. 14. *In which gospel also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance.* 3. He is called *Life*, because he quickneth vs: or (as the Apostle saith) *The spirit of Life*, who mortifieth the old mã, & quickneth the new. *Rom. 8. 2. The law of the spirit of life which is in Christ Jesus, hath freed me from the law of sin and of death.*

4. He is called *Water*, wherby he refresheth vs being almost dead in sin, and maketh vs fruitfull, that we may bring foorth fruit. 5. He is called *Fire*, because he doth daily burn vp & consume concupiscences and vices in vs, and kindleth our harts with the love of god, & our neighbour. 6. He is called *the Fountaine*, because all celestiall riches do flow vnto vs from him. 7. He is called *the spirit of prayer*. 8. *The Oile of gladnes*, He. 1. 9. *Wherfore god, even thy god hath annointed thee with the Oile of gladnesse.* 9. He is called *the comforter*, because he worketh faith in vs, and purifieth our consciences, and so comforteth vs, that we exult and reioice in afflictions. 10. He is called *Intercessour*, because Ro. 8. 26. *The spirit maketh request or Intercession for vs with sighes, which cãnot be expressed.* 11. He is called lastly, *the spirit of truth, of wisedom, of loue, of gladnes, of the fear of god, of boldnes, and the like.*

Ob. *Is was said before that the holy ghost is the earnest of our inheritance; But Saul & Iudas had the holy ghost, neither yet obtained they the inheritance, but were reprobate: Therefore the holy ghost is not the earnest of our inheritance.* Anſ. Saul & Iudas had the holy ghost, as concerning some gifts of the holy ghost; But they had not the spirit of adoption. Rep. *But it is the same spirit.* It is

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the same spirit indeed, but doth not worke the same things in all. For he worketh adoption & conversion in the Elect only. Ob. 2. *Those parts of the spirits office before specified are not proper to the holy ghost, but belong also to the father and the son. Therefore they are not wel assigned to the holy ghost as proper.* Answ. They belong also to the father and the son, but mediatly by the holie ghost. But vnto the holy ghost, they belong immediatly. Rep. *But after the same manner also it seemeth, that the preservation of things, the invention of arts and sciences, & the like, are to be attributed as proper functions vnto the holie ghost. For those also doth the father & the son worke by the holy ghost, according as it is said.* Wis. 1.7. *The spirit of the lord filleth al the world.* Ans. To the assigning of a work as proper vnto the holy ghost, is required, not only that it be immediatly done by him, but in such wise also, as that he be acknowledged and worshipped therin. Now there doth the holy ghost work properly, where he sanctifieth and halloweth; for therefore also is he called holy.

4. *Of whom the holy ghost is given, and wherefore.*

HE *is given of the father & the sonne, and also by the son of the father, but not by the father.* For the father giveth the holy ghost from no other, but from himselfe, as who is of no other but of himself, neither worketh from any other, but from himselfe: The sonne giveth the holy ghost from the father, from whom also himselfe both worketh and is. That he is given of and from the father, these testimonies doe confirme. Act. 1.4. *He commanded them to wait for the promise of the father.* Act. 2.17. *I wil power out of my spirit vpon al flesh.* Io. 14.16. vet. 26. *I wil pray the father, and he shal give you another cõforter. The father wil send him in my name.* That the holy ghost is given of the son, these testimonies doe prove. Iob. 15.26. *I wil send you from the father the spirit of truth.* Iohn. 16.7. *If I depart, I will send him vnto you.* Act. 2.33. *Since he by the right hand of god hath bin exalted, and hath received of his father the promise of the holie Ghost, he hath sheadde forth this which ye now see and heare.* Wherfore the sonne also giveth him, but in this order that the sonne sendeth him from the father; whence is gathered a strong argument for proofe of Christs godhead. For who giveth the spirit of God & who hath any right, or title vnto him, but god? For the humane

mane nature of Christ, so far off is it that it should have this right and power to send the holy ghost, that contrarily it selfe was hallowed and sanctified by the holy ghost.

Now we are so to vnderstand *this giving of the holy ghost*, as that the father is effectual & forcible by him, & that because the holy ghost wil, the fathers wil going before, worke & effectuate this. Here is then to be observed *the order of operation, which is here kept in working*. The fathers wil goeth before, the wil of the son and the holy ghost followeth.

The cause, wherfore he giveth vs the holy ghost, is none other, but only of his free Election through the intercession of his son. *Eph. 1.4. Which hath blessed vs with al spiritual blessings in heavenly things in christ: as he hath chosen vs in him before the foundation of the world.* Ioh. 14.16. *I wil pray the father, & he shall give you another comforter.* The son giveth vs him, or he is given by the son, because he hath obtained for vs by his merit, that he should be given vnto vs.

5. *Vnto whom the holie ghost is given.*

THe *spirit of sanctification is given to the Elect only.* Ioh. 14.17. *The world cannot receive him, because it seeth him not, neither knoweth him. Or, the holy ghost is given to the whole church, or assembly of those, that are called, both to the Elect, & to hypocrits:* and further, he is not otherwise given vnto them, thã as themselves also be willing, and desirous of him: & then is augmented and encreased in them, if they persevere. *To the elect he is given, not* only as cõcerning the knowledge of gods doctrin, but also as concerning regeneration, faith, & conversiõ: because besides that he kindleth in them the knowledge of gods truth & wil, he doth further also regenerat them, & endow them with true faith & conversion. But *to Hypocrits* the holy ghost *is given* only, as touching the knowledge of doctrine, which is not profitable vnto salvatiõ to them, as it is vnto the elect and chosen. For vnto the Elect the holy ghost is so given, that he worketh & effectuateth in them his gifts of their salvation, and themselves also may know and feele by those gifts imparted vnto them, the holy ghost dwelling in them.

Hence it is apparant, *how the knowledge of tongues, sciences, & the like gifts bestowed on the Heathen, differ from those which are bestowed on the church.* For they, who amongst the Heathẽ excelled

led in the knowlege of tongues & good arts, & things profitable, had indeed the gifts of god, but not the holy ghost: whō none are said to have, but they, whom he hath sanctified and who acknowledge him to be the autor of the gifts received. We must observe here, *that the holy ghost is given, either visibly*, when he bestoweth his gifts, adioining outward signes & tokens; or *invisibly*, whē he bestoweth his gifts without signs or tokēs. He was givē *visiblie* vnto the Apostles & others in the primitive church. *Act.* 2.3. *There appeared vnto thē cleavē tongues like fire, & it sate vpon each of them.* Acts. 10.44. *The holie Ghost fel on al them which heard the word.* And these & other like speeches are so to be expoūded, as that the signe taketh the nāe of the thing it selfe: & therfore that is affirmed of the thing, which agreeth vnto the signe: by which signe the holy ghost witnesseth his presence & efficacie. So also Iohn *saw the holie ghost descending on christ in bodilie shape like a Dove.* He saw thē the shape of a Dove, vnder which god sheweth the presence of his spirit: wherfore we must not thinke that there is locall motion in god, but his presence & operation, which he sheweth & exerciseth in the church. For the holy Ghost is spread abroad everywhere, & filleth both heaven & earth: In which respect *he is said to be given, sent, powred out*, whē by his effectual & forcible presence he doth creat, stir vp, & by little and little perfect his gifts in the members of the Church.

6. How the holie ghost is given and received.

HE *is given after an ordinarie waie by the ministerie of the word & by the vse of the sacraments*: & first, in manifesting himself vnto vs through the studying & meditatiō of the doctrin of the gospel. For when he is known of vs, he wil communicate himselfe vnto vs; and when he sheweth himselfe to bee knowen of vs; hee doth also renue and reforme our harts. So did he woorke in the Elect by Peters Sermon in the daie of Penticost, *Act.* 2.37. Likewise he wrought in Cornelius & the rest there present, by the same Peter speaking, *Act.* 10.44. *But yet notwithstanding he doth so worke by the woorde and sacramentes, as that hee is not tied to these meanes.* For hee converted Paul in his iourney: he furnished Iohn Baptist with his gifts while he was yet in the wōb. Secondly he is givē *by working a desire of him in the elect*. For he is given to them that desire him, *Luk.* 11.13. Hence is drawn a forcible argument, to prove

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the godhead of the holy ghost. For to work effectually by the the ministery is proper to god only. 1. Cor. 3. 7. *neither is he that plaieth any thing, neither he that watereth, but god that giveth the increase.* Mat. 3. 11. *I baptize you with water to amendment of life, but he that cometh after me, will baptize you with the holie ghost & with fire.* Ro. 1. 16. *The gospel is the power of god, because the holy ghost is forcible in working by it: wher vpō also the gospel is called the ministration of the spirit.* 2. Cor. 3. 8. Now the holy ghost is received by faith. Ep. 1. 13. *Wherein also after that ye believed, ye were sealed with the holie spirit of promise.* The world cānot receive *the spirit of truth, because it neither seeth him, nor knoweth him.* Ob. *But faith is the gift & fruit of the holy ghost.* Ep. 2. 8. *By grace are ye saved through faith, and that not of your selves: it is the gift of god.* 1. Cor. 12. 3. *No man can saie that Jesus is the Lord but by the holie ghost.* Anſ. 1. The working of the spirit is in order of nature before faith, but in time both are togither: because the first beginning of faith is the receiving of the holy ghost 2. Faith being once begun, the holy ghost is more & more received, who worketh afterwards other things in vs by faith. As it is said, *Gal. 5. 6. Faith worketh by love.* Acts. 15. 9. *By faith mens hearts are purified.*

7. How the holie ghost is reteined.

THe holy ghost is reteined & kept, 1. *By meditation in the doctrin of the gospel, & by studying to profit therin.* Ps. 1. 2. *He that doth meditate in the law of the Lord day & night, shal be like a tree planted by the rivers of waters, that wil bring forth her fruit in due season.* Col. 3. 16. *Let the word of christ dwel in you plentiouslie in al wisdom, teaching and admonishing your selves.* 2. He is kept *by encrease and continuance, and amendment of life:* that is, by a desire of be waring to offende against our conscience. *Mat. 13. 12. Vnto him that hath, shal be given.* Revelat. 22. 11. *He that is righteous, let him be righteous still.* Ephesians. 4. 30. *Grieve not the holie spirite of God, by whom yee are sealed vnto the daie of redemption.* Hither may be referred a desire of avoiding euill companie & sin. For he that will avoide sinne, must avoid al occasion of sinning. 3. He is reteined *by dailie & earnest praier & invocation.* Luk. 11. 13. *How much more shal your heavenly father give the holy ghost to them that desire him.* The same may we

see in that panoplie or cõplet harnes, which the Apostle describeth, *Ep.6.* 14. Likewise, it is confirmed by the example of David, who praieth, *Ps.*51.12. *That god will not take his holy spirit from him.* 4. He is reteined *by applying gods gifts to their right vse*, that is, to his glorie, & to the safety of our neighbour, *Lu.* 22.32. *And when thou art converted, confirme thy brethren.* Matth. 25.29. *Vnto everie man that hath, it shal be given; and from him that hath not, even that he hath, shal be taken awaie.*

8. *Whether and how the holie ghost maie be lost.*

HE maie be lost of Hipocrits, *& reprobates. Of the elect he is never wholy lost, but only as touching manie gifts:* because they alwaies reteine some gifts. Neither is he finally lost of the Elect, because at length they returne to repentance. But of the reprobate he is altogither or wholy lost, & finally, so that they never receive him. Ob. *But the holie ghost departed from Saul, therfore he maie also depart from the Elect.* An. He departed from Saul; but not the spirite of regeneratiõ, for he never had him. Re. *Yea but the regenerating spirit also departeth: because Dauid praieth*, Ps 51.12. *Restore to me the ioy of thy salvation.* An. He is lost of tentimes as concerning some gifts of regeneration, but not wholy. For it cãnot possibly be, that the godly should reteine no remnants, seeing they do not sin to death. *A man* (saith Barnard) *never abideth in the same state: either he goeth backeward, or forward.* For this difference is to be obteived and held, for the assoiling of that question; *How namelie the perseverance of the elect maie be notwithstanding certaine, albeit theese the holie ghost, which is*, because they are never wholy and finally destitute of the holie ghost. *Now the holy ghost maie bee lost fowre waies*, & those contrary to those other means, wherby he is reteined. 1. *By neglecting the Word & doctrine.* For Paul willeth Timothie *to stir vp the gift of God which was in him*: & also teacheth him how that may be done. 1. Tim. 4 15 *By giving attendance to his reading, to exhortation & doctrine.* 2. He is lost *by carnal securitie*, & by giving over our selves to commit wickednes against our cõscience. 3 *By neglect of praier.* 4. *By abusing the gifts of the holy ghost*; as when they are not imploied to his glory, & to the safety of our neighbour. *Luk.* 8.18. *Vnto him that hath, shal be given: from him that hath not, even that he hath, shal be taken away.*

9. Wherefore the holie ghost is necessarie.

HOw necessarie & needful the holy ghost is, & for what causes, doth clearly appear by these places of scripture. *Joh. 3. 5. Except that a man be born of water & of the spirit, he cannot enter into the kingdom of heaven.* 1. Cor. 15. 50. *Flesh and blood cannot inherit the kingdō of god.* 2. Cor. 3. 5. *We are not sufficient of our selves to thinke any thing, as of our selves; but our sufficiency is of god.* Hence we may thus conclud; without whom we cānot think, muchles do ought, that is good, & without whō we cā neither be regenerated, nor know god, neither attaine vnto the inheritance of the celestial kingdom: without him we cā not be saved. But without the holy ghost these things cānot be done, by reason of the corruption & blindnes of our nature. Therfore without the holy ghost it cannot be, that wee should be saved, & so it followeth that he is altogither necessarie for vs vnto salvation.

10. How we may know that the holy ghost dwelleth in vs.

WE know that we have him, *by the effects, or by his benefits & blessings in vs*, as by the true knowledge of God, by regeneratiō, faith, & the inchoatiō or beginning of new obedience, or by a readines & willingnes to obey god, Ro. 5. 1. *Being iustified by faith, we have peace towards god. The love of god is shed in our harts.* againe, we knowe it by the testimony & witnesse *which he beareth vnto our spirit, that we are the sons of god.* Moreover most certain testimonies & tokēs of the holy ghost dwelling in vs. are, comfort in the midst of death, ioy in afflictiōs, a purpose to persevere in faith, sighes, & ardent praiers, a sincere professing of christianity. 1. *Cor.* 12. 3. *No man can say that Iesus is the Lord, but the holy ghost.* In a word, by faith & repentance, we know that the holie ghost dwelleth in vs.

OF THE CHVRCH.

THE questions to be observed.

1. *What the church is.*
2. *How many waies it is taken.*
3. *What are the marks thereof.*
4. *Wherfore it is called holy and Catholick.*
5. *What is the differēce between the church and the common weale, or civil state.*
6. *Whence it is, that the church differeth frō the rest of mākind*
7. *Whether any may be saved out of the Church.*

1. WHAT

1. WHAT THE CHVRCH IS.

WHen the queſtion is, *what the Church is*, it is preſuppoſed that there is a Church, ſo that it is not neceſſarie to make a queſtion, *Whether there be a Church*. Now as concerning the name, *Eccleſia* (which we cal the church) it is natively a greek word, and commeth from a word which ſignifieth, *to call forth*. For the cuſtome was in Athens, that a companie of the citizens were called forth by the voice of the crier frō the reſt of the multitude, as it were namely, and by their hundreds to an aſſembly, wherin ſome publique ſpeech was had, or to heare relation made of ſome ſentence or iudgement of the Senat. And thus differeth the word *Eccleſia*, from *Synagoga*, or Synagog. For *Synagoga* ſignifieth any maner of congregation, be it never ſo common and inordinat. But *Eccleſia* betokeneth an ordained congregation, and ſuch as is called together for ſome cauſe. From hence the Apoſtles tranſlated the name, *Eccleſia*, to their purpoſe, tearming the Church by it; for reſemblance and likeneſſe ſake. *For the Church is Gods congregation, neither comming together by chance without cauſe, nor being inordinate: but called forth by the voice of the Lord, and the crie of the word, that is, by the miniſters of the goſpel, from the kingdome of ſatan, to heare or embrace gods word.* This congregation or company of thoſe which are called *of God* to the knowledge of the goſpel, the Latins keeping ſtil the Greeke word, cal *Eccleſia*. But it ſhal be requiſite that we a little more fully define what the Church is. *The church of god, is a congregation, or compenie of men, choſen from everlaſting of god to eternall life, which from the beginning of the world vnto the end therof, is gathered of the ſons of god out of al mankind by the holy ghoſt, & the word conſenting in true faith, & whith the ſon of god defendeth, preſerveth, & at length glorifieth with glorie & life everlaſting.* Thus is the true Church of god defined, wherof the creed doth properly ſpeake. Ob. 1. *They which are in the church, periſh not, as the definition affirmeth: many hypocrits are in the church. Therfore either hypocrits ſhall not periſh or it is falſe, that they which are in the church periſh not.* An. They which are in the inviſible Church periſh not; and of this was our definition. But the Minor propoſitiō ſpeaketh of the viſible church, in which are many hypocrits. Ob. 2. *Where the inviſible church is not, neither is the viſible. In the time of poperie was not the inviſible church: therefore there was not the viſible.*

ἐκκλησία.

The definition of the Church.

Aunsl. I deny the Minor: For there also were remnaunts, that is, there were alwaies some mingled with those dregges, who held the foundation, some more purely, some lesse. In some the Church was oppressed, but not extinguished.

2. *How many waies the Church is taken.*

The false Church.

THe *Church is taken either for the true Church, or for the false.* *The false Church* is vnproperly called the church, and is a company, arrogating vnto theselvs the title of christs church but which do not follow the same, but rather persecute it. *The true Church* is either *visible*, or *invisible*. *The visible Church*, is a company among men, embracing and professing the true & vncorrupt doctrine of the law & the gospel, and vsing the sacraments aright according to Christs institution, and professing obedience vnto the doctrin: in which company are many vnregenerated, or hypocrits, consenting notwithstanding and agreeing to the doctrine: in which also the son of god is forcible to regenerat some by the vertue of his spirit vnto everlasting life. Hither appertain the parables *of the seed & the tares*. *The invisible church* is a company of those which are elected to eternal life, in whom a new life is begun here by the holy ghost, & is perfected in the world to come. They which are in this visible church, never perish, neither are any hypocrits therein, but the Elect only, of whom it is said, *Ioh.* 10. 28. *No man shal plucke my sheepe out of my hands.*

The true Church is either visible or invisible.

In the visible Church are some vngenerate, & hypocrits, & such as perish.

They which are in the invisible church never perish.

Moreover, *both these parts* of the true church, both visible & invisible, ar either vniversal or particular. *The vniversal visible church*, is the company of al those which profesle the doctrin, whersoever in the world they be. *The particular visible church*, is also a company of those which professe the doctrine, but in some certaine place. *The visible church is vniversal* in respect of the profession of one faith in Christ, and of one doctrin & worship. But *it is particular*, in respect of place and habitation, and of diversity of rites & customes. *So also the invisible church is vniversall*, as al the elect, in whatsoever place they be, & at whatsoever time they lived, have one faith: *again it is particular*, as either in this or that place they have the same faith. Now al particular churches are parts of the vniversall, & the visible are parts of the vniversal church invisible. And *of this vniversal invisible church* doth the article of our creed speake properly, *I believe the holy Catholike church*. For besides that vniversall

The vniversal visible Church, The particular visible.

The vniversal invisible. The particular invisible.

vniuersall inuisible church is a Catholique, it is also nobilitated with this title, that it is *Holie*. Further, in this is the true communion of saints betweene Christ and all his members. *It is called inuisible*, not that the men are inuisible: but because their faith and godlinesse is inuisible, neither is known of any, but of themselues, in whom it is: neither can wee indeede discerne certainlie the godly from the hypocrites in the Church. *The parts of this vniuersall inuisible church* maie these two not vnfitly be accoũted: *The Church militant, & Triumphant. The militant*, is in this world, fighting, and warring vnder the banner of Christ, against the Deuill, the world, and our flesh. *The Triumphant*, which both now triumpheth with the blessed Angels in heaven, and shall after the resurrection enioie a full triumph. Now although the Militant church is that vniuersal inuisible Church, which remaineth as yet in the fielde, and is fighting on earth, yet it is, and lieth hid in the visible Church. And therefore there is almost the same difference betweene the vniuersall visible Church, and this Militant, which is betweene the whole and a part. Obiection. *If the whole be visible, the part also is visible.* Aunsw. *That part is also visible*, as concerning the men elected, or as they are men, & as they professe the doctrine of the visible church *but it is not visible*, as concerning the godlinesse or faith of men, or as concerning faith and repentaunce in men. *That this inuisible church militant here on earth is a part of the visible church*, is apparent even out of this place of Paul, Rom. 8. 30. *Whom the lord predestinated, them also he called. This calling*, whereby the Lord calleth vs, *is of two sorts, inward, and outward: the inward* S. Paul saith, *was wrought according to the purpose of saving men*, and the elect are called by both. Hypocrits are called only *by the inward calling*. And *in respect of this outward calling is the church called visible, and the church of the called*, wherein are hypocrits also. *But the inuisible* is called *the company or church of the elect and chosen.*

The Triumphant & Militant, parts of the vniuersal inuisible.

There is also another diuision of the church, into *the church of the old testament, & of the new*. *The church of the old testament* is a company or congregation, embracing the doctrin of Moses and the Prophets, and making profession, that they will embrace in Iurie the Mosaical ceremonies, and keepe them, and as well in Iurie, as also out of Iurie, embrace the things,

The Church of the old testament and the newe.

signified by those ceremonies, that is, beleving in the Messias which was to be exhibited. *The church of the new testament* hath not these differences, because al beleve in the Messias already exhibited. This church is a cõpany embracing the doctrin of the gospell, vsing the sacraments instituted by Iesus Christ and beleeving in him being exhibited the true Messias.

3. *What are the tokens and marks of the Church.*

1. Profession of the true dochine.

THe marks of the true church are, 1. *Professiõ of the true vncorrupt, & rightly vnderstood doctrin of the law & gospel*, that is, of the doctrine of the Prophets & Apostles. There concur withal oftentimes errors; but yet notwithstãding this mark is sure, if the foundation be kept, albeit stubble be builded theron: yet so, that those errours or stubble be not maintained. 2. *The right & lawful vse of the sacraments.* 3. *Profession of obedience to the doctrin, or ministery.* Ob. *In many churches, which profesle tru doctrin, this third marke is not seene: therefore they are no churches.* Ans. 1. There are many in them, who indeed yeeld, & endevor to yeeld obedience. 2. Al obey, acknowledging by their profession, that sins ought not to be maintained. *but it is necessary that this third marke should be added:* because they should mock god, who would say that they received this doctrin of Christ, and would not frame their lives according vnto it. *Ma.* 28 19. *Go & teach al natiõs, baptizing them in the name of the father, & the son, & the holy ghost; teaching them to observe al things, whatsoever I have commaunded you.* In these words of Christ are al those 3. marks of the church contained. Ob. 2. *But those which al Schismatiques & heretiques do challenge vnto them, are not the marks of the true church. But al of them do challenge these vnto them: therfore they are not the markes of the true church.* Ans. I deny the Maior. For we are not to see whether they chalenge them, but whether they have thẽ. So also would it follow, that the heavenly blessings, which ar proper to the tru church, ar theirs also, because they challẽge thẽ. Ob. *Without which the church cãnot be, that is a mark therof. But without the ordinary succession of Bishops the church cannot be. Therfore it is a marke therof.* An. By ordinary succession in the ministery, is meant the succession of ministers in the same tru doctrin & administratiõ of sacramẽts. And if the propositiõ be so vnderstood, it is tru: for such a succession is nothing else, than those notes which we have put. But in the conclusion of this obiection, is vnderstood, that there should

2. The right vse of the sacraments.

3. Profession of obedience to the doctrin

Not al, that challenge these marks, ar the church because all have them not, though they chalẽge them.

The ordinary succesion of Bishops no necessary marke of the Church.

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be an ordinary succession into the same place, whether they teach the same doctrin, or a divers frō it. And so also it should be a tying of the church to a certain citie, region, & so forth. S. Augustine against Manichæus his Epistle, c. 5. sheweth how he was brought to the faith of the catholicke church. For he saith, *That he obeied the catholicks, when they said, Believe the gospel:* & there he bringeth forth that common saying: *I would not beleeve the gospel, except the authoritie of the catholicke church moved me thervnto.* By the testimony therfore of the Church he was moved to read the gospel, & to beleeve that heavenly doctrin was conteined therin. But doth he, after he beleeved the gospel, promise that he would beleeve the Church more thā the gospel, if the church determin or proprounde any thing, which is either contrary to the gospell, or can bee proved by no testimony of scripture? Thus doubtles Augustine never meant. Nay, elswhere he denounceth *Anathema, & biddeth a curse to come to thē, who declare anie thing besides that which we have received in the writings of the law & gospel.* And in the self-same place he witnesseth, *that he, because he beleeveth the gospel cannot beleeue Manichæus, for that he readeth nothing in the gospel of Manichæus Apostleship.* Therfore traditions or ordinances of the church, bring vs vnto the scripture, and tie vs to that voice, which foundeth in the Scripture.

The Papistes wrangling about Traditions.

But here it must be observed, how honestly & fairely the Papists deal. For whersoever they meet with the word, *Traditiō*, that by & by they wrest to their traditions, which cānot bee proved out of the word of god. As when Paul saith. 1. Cor. 15 3. *I delivered vnto you that which I received?* Straightwaies they cry out, *hear you traditiōs*, I hear; but read on ther in the words following Paul himself by writing declaring what those traditions are, *I delivered vnto you how that Christ died for our sins, according to the scriptures: And that he was buried, & that he arose the third daie, according to the scriptures.* Here you hear Paules traditions to be double things written. For first they were taken out of the scripture of the old testament. Secondly, they were committed to writing by S. Paul himself. So Paul saith of the lords supper, 1. Cor. 11. 23. *I have received of the Lord, that which also I have delivered vnto you. But this tradition,* after the Evangelistes, himselfe also hath set down in writing. The Iesuites cite the saying of Paul 2. Thessal. 3. 6 *Withdrawe your*

Pauls traditions written verities, & registred scriptures.

selves from everie brother that walketh inordinately, & not after the traditions which he received of vs. But a little after in the same chapter he describeth what traditiō he meaneth, as it is manifest to him that looketh on the place. And yet wil they thēce prove that many things are to be beleeved, which cānot be proved by any testimony of scripture. The like impudencies they shew in another testimony taken out of Luke, *Act. 16.4. They delivered them the decrees to keep, ordained of the Apostles & Elders, which were at Ierusalem:* When a little before *ca. 15.23.* he witnesseth, that those decrees were set downe in letters written by the Apostles.

But we are to keep & hold the notes & markes before set down: First, *in respect of gods glorie, that enemies may be discerned from sons.* Secondly, *In respect of our own salvation, that wee maie ioin our selves to the true church.* For there are three sortes of mē. 1. *They, who openlie professe & declare themselves to be enemies.* 2. *Hypocrits.* 3. *The companie of the elect and chosen.*

Why the Church is called holie and Catholicke.

The Church holy in respect of christs holines imputed, & their own begun. Catholike in respect of place & time

THe church is called *Holie.* 1. *Because christs sanctification is imputed vnto it.* 2. *Because al his members have begun all the parts of obedience.* It is called *Catholicke.* 1. *In respect of places,* because it is spred through the whol world. For there is one vniversal church of al places, & degrees of life, nether is it tied to a certain place & kingdom, or to a certain succession. 2. *In respect of times:* because there is but one true church of all times, which also is at al times so catholicke, as that it is dispersed through the whol world, neither is it at any time tied to any certaine place. *It is not called catholicke,* because it possesseth many kingdomes. For *Catholicke* is a title given vnto the church in the Apostles time: for before time the church was limited within narrow bounds. Now, *that there is but one church of al times & ages from the beginning of the world vnto the end,* it is out of doubt. For, 1. *It is manifest that the church hath ever bin. Neither can Abrahams daies be obiected, as if before he was called, there had bin no worship of the true god in his familie, & him selfe had bin after his calling alone without anie others.* For before his calling he held the foundations & grounds of doctrine of the true god, though it were darckned with superstitions mingled therwith. Again, *Melchisedeck* lived at the same time *who was the Priest of the most high god;* & therfore neither was

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Abrahã after his calling alone, but there were others besids him, worshippers of the true god, whose Priest was Melchise deck. 2. *That the church, as it hath bin ever, so shal it also continue ever*, appeareth by these testimonies. *Isa.* 59. 21. *My words shal not depart out of thy mouth, nor out of the mouth of thy seed.* Ie. 33. 20. *If the night & daie maie be changed, thẽ shal my covenãt also be chãged.* Mat. 28. 20. *I am with you alway until the end of the world.* Moreover christ was ever, & ever shal be King, Head, & Priest of the church. Wherfore the church was ever, & ever shal be And hence also it is manifest, *that the church of both testamẽts*, is one & the same: that which is cõfirmed also by the article following. For christ is the sanctifier of his church, who is cõmon to men of both testaments. Hither appertaineth the question *of the auctoritie of the church*, which I omit. In this we wil consider here only that opinion or saying, *the church doth not erre*. Which is true after this sort. First, *the whole* doth not erre, though some mẽbers therof do erre. Secondly, it doeth not erre *Vniversally*, although in some pointes of doctrine it may. Thirdly, *It erreth not in the foundation.*

How the church may be said not to erre.

5. *In what the Church differeth from the common weale.*

THe church differeth from the common-weal. 1. *Because common-weals are distinct, & kingdoms of the world, in divers places & times. The church is alwaies one & the same at al times, & with al mẽ.* 2. *The kingdoms & states of the world have many heads, or one chiefe Head, & manie other inferiour heads besides, & that on earth. The church hath but one, & that in heaven.* 3. *The common-wealth is governed by certain laws made for the maintenance of outward peace & tranquillitie. The church is ruled by the holie ghost, & the word of god.* 4. *The cõmon wealth or civill state requireth outward obediẽce onlie. The church requireth both, as wel inward obedience, as outward.* 5. *In civil states & common weals there is power & libertie to make new laws positive by the auctoritie of the magistrate, the violating of which laws bindeth mens consciences, & deserveth corporal punishments: the church is tied to the word of god, to which it is not lawful to ad ought, or to detract ought frõ it.* 6. *The civill state hath corporal power, wherwith it is armed against the obstinate & disobedient. For he may & ought by force to curb these, & so punish thẽ by the sword. The church punisheth by denouncing of gods wrath out of the word of god.* 7. *In the church are alwaies some elect and holie, but not alwaies in the common-wealth.*

7. Differences between the Church and cõmonweal,

6. Whence

6. Whence ariſeth the difference of the church from the reſt of mankinde.

Election putteth the difference betweē the church and others.

THe cauſe of the difference is the election of god. *Act.14.16. In times paſt god ſuffered all the Gentiles to walke in their own waies.* Ro.9 18. *God hath mercy on whom he will, and whom hee will, he hardneth.* Ioh.6.37. *Al that the father giveth me, ſhall come to me.* Ro.8.29.30. *Thoſe which he knew before, he alſo predeſtinate, to be made like to the image of his ſon, & whom he predeſtinate, thē alſo he called.* By theſe words we are alſo taught, that the promiſe of grace is general in reſpect of the elect, or beleevers.

Rom.11.7.

God verilie would have all be ſaved. & that, 1. *In reſpect that he loveth the ſalvation of all. But the Elect onlie have attained to that ſalvation.* 2. *In reſpect that he inviteth al to ſalvation. But the reſt have beene hardened.* The efficient cauſe then of this differēce is the election of god, willing to gather vnto himſelfe a Church in earth. Secondly, *The ſon is a mediate executor of his wil and purpoſe: the holie ghoſt immediat.* Thirdly, *The word of god is the inſtrumental cauſe.*

Three ſortes of men.

Now the cauſe of the difference being known, let vs in a word ſee, what that difference is. We are to obſerve therfore *that ther are three ſorts of mē very much differēt one from another. For ſome men are even in profeſſion eſtranged & aliants from the church*, as who deny faith or repentāce, & therfore are openlie enemies of the church: *others are called, but not effectuallie, which are al hypocrits. Others laſtly are called effectually, which are the elect*, who are but a little portion, according to that of Chriſt. *Mat.20.16. Manie are called, but fewe are choſen.*

7. Whether anie one maie be ſaved out of the church.

None ſaved out of the Church.

NO mā can be ſaved out of the church. For whomſoever god hath choſen & elected to the end, which is eternall life, them he hath choſen to the means, which is the inward and outward calling. Ob. *Therefore Election is not free.* Anſ. It is free becauſe god choſe freely, both to the end, & to the meanes. But after he hath once deſtined & ordeined men to means, he never changeth. We here alſo are to hold againſt the Anabaptiſts, that infants, which are born in the church, are alſo of the Church.

OF

OF PREDESTINATION.



THIS common place *of predestination*, or election and reprobation, ariseth out of the former place of the church, and is joined with it.

The special questions are.

1. *Whether there be predestination.*
2. *What it is.*
3. *What is the cause thereof.*
4. *What are the effects thereof.*
5. *Whether it be unchangeable.*
6. *How far it is known unto us.*
7. *Whether the elect be alwaies members of the church, and the reprobate never.*
8. *Whether the elect fal from the church, and the reprobate remaine ever in the church.*
9. *What use there is of this doctrine.*

1. WHETHER THERE BE PREDESTINATION.

THat there is predestination, testimonies of scripture doe confirm, Mat. 20. 16. *Many are called, but few are chosen.* Ioh. 15. 16. *Ye have not chosen me, but I have chosen you.* Ioh. 10. 16. *Other sheep have I also, which are not of this fould.* Ep. 1. 5. *Predestinat according to the good pleasure of his will.* Act. 18. 10. *I have much people in the citie.* Eph. 1. 4. *He that hath chosen us in him.* Rom. 8. 30. *Whom he predestinate, them also he called.* But these and the like places we learne that some are elected, some not, & therefore there is predestination. Predestination proved by testimony of scripture.

When the Question is, *whether there be predestination*, then this is in Question: *Whether there be any such counsel of god, which hath severed some to be saved, and others to be reprobat.* Some say, *that election*, when mention is made therof in scripture, *is taken for some excellency, for which a man is worthy to be elected or chosen* as we may say, A choice and gallant horse. So also they interpret *reprobation*, but fallely: for it is the eternall counsell and purpose of God.

That there is reprobation, is apparant by divers places. Saint Paul saith, Rom. 9. 22. *That god doth shew his inflice on the vessels of wrath.* Mat. 13. 11. *It is given unto you to know the secrets of the kingdome of heaven: but to them it is not given.* Iud. ver. 4. Reprobation proved by Scripture.

who

who were before of olde ordained to this condemnation. Mat.14.25. *Thou hast hid these things from the wise.* Ioh.10.26. *Ye are not of my sheep.* Pro.16.4. *He hath made al things for his owne sake: even the wicked for the daie of evill.*

1. Ob. *But the promise of grace is universal.* Ans. *It is universal,* in respect of the faithful, that is, it belongeth to al those, who beleeve. But *it is particular,* in respect of al men. Our adversaries say, *that those which are converted may fal away.* Which is, to weaken and diminish the general promise. Rep. *But it is said,* 1.Tim.2.4 *That God wil that al men be saved. But contrarie,* Mat. 20.16. *Many are called, but fe w chosen.* Mat.13.15. *This peoples heart is waxed fat, saith the Lord, least they should returne that I might heale them. And here it is said, that God wil that some be not saved. Therfore these testimonies are contrarie one to another.* Ans.1. God wil that al be saved, *as he is delighted with the salvation of al.* Albeit elsewhere it is said, *That he reioiceth at the destruction of the wicked,* Pro.1.26. yet he reioiceth not thereat, as it is a vexation or destruction of his creature, but as it is an execution of his iustice. 2. He wil that al be saved, *in as much as he inviteth al to repentance:* But he will not have all saved, in respect of the force and efficacy of calling. *Act.17.27. He doth good to all, if so be they might have groped after him, & found him.* Ro.11.7. *The Elect obtaine it, the rest are hardned.* He saith verily vnto al: Honesty of life pleaseth me: ye owe it vnto me. But he saith not to all, I wil worke it in you, but to the elect only, because from everlasting it hath so pleased him.

Places of scripture reconciled, concerning gods wil to save, and not to save men.

2. Obiection. *He that giveth vnequally to those that are equal, is an accepter of persons.* Answere. It is true. First, *if he giveth to those which are equal, vnequally, for any outward causes or respects,* that is, for such causes as are not that condition, in respect of which equal rewards or punishments were to be given, or not to be given: that is, when the cause which is common to both is neglected, and other things regarded, which are not the cause, as riches, honours, & the like. But here god respecteth the receiving of this benefit, and conversion, and giveth eternal life to them which have these. Secondly, *he that giveth vnto those, which are equal, vnequally,* being bound to any, were an accepter of persons. But God giveth most freely, of his meere mercy and grace. He is bound to no man: because we were his enemies, therfore he might most iustly have excluded

ded al. And if vniustice should any waie fall into God (which God forbid that we should thinke) he should be vniust, and an acceptour of persons, in that he giveth anie thing at all. But if thou, being mooved with pitty and compassion, shouldest give a farthing to one begger, and a penny to another, thou art not therefore an acceptour of persons. *Mat.* 20, 15. *Is it not lawfull for me* (saith Christ) *to do as I will with mine own? Is thine eie evill, because I am good?* Rom. 11. 35. *Who hath given first vnto the Lord?* To know this is behovefull for the glorie of God.

3. Ob. *It is meet and iust, that he who hath taken a sufficient ransome of al sins, should receive al men into favor. God hath received a sufficient ransome for the sins of the whole world. Therefore he should receive al man into favour.* Aunſ. It must not only be a sufficient ransome for all, but must be also applied vnto all receiving it by faith: but it is not applied vnto all: because it is said, *Ioh.* 17. 9. *I praie not for the world, but for them which thou hast given me.* Rep. *A sufficient ransome ought to be applied vnto al.* That a sufficient ransome ought to be applied vnto al is prooved, *because this is a propertie of infinit mercie, to do good vnto al.* Aunſ. We deny that infinit mercy consisteth herein. It consisteth not in the number of those that are saved, but in the manner howe they are saved. Moreover, he wil not give this benefit vnto all: because he is with al most wise and iust. He may together exercise both his mercy and his iustice. *Joh.* 3. 16. *God so loved the world, that he hath given his only begotten son, that whosoever beleveth in him, should not perish, but have eternal life. He that beleveth not, is condemned already.*

Christs ransome, though sufficient for al, yet not applied to al, doth not save all.

4. Obiection. *He that taketh a sufficient ransome for all, and yet doth not save al, is vniust: because he taketh more than inequity he should. God taketh a sufficient ransome for al; & yet doth not save al. Therefore he is vniust.* Aunswere. He is vniust, *except himselfe give that ransome.* But God gave it. Therefore he taketh of his owne, not of ours. Secondly, *The sufficiencie of the ransome doth not binde god to the receiving of all, but the applying of it.* But he hath not entered into any bonde, that he wil apply that ransome to all.

5. Obiection. *He that afflicteth some for his own glories sake, is an vniust God.* Aunswere. This propositon is false being generally taken. For although it be true in creatures; *yet is it false in*

God not vniust, though he

afflicteth some for his glories sake.

in God. Because God is the chiefe good, and greateſt regard ought to be had of the chief good. Now the chiefe good, that is, Gods glory, did require, that not onely his mercy, but his iuſtice alſo ſhould be manifeſted. Secondly, We anſwere: that *he is vniuſt, who afflicteth ſome, and that without any treſpaſſe or fault of their owne*. For God for his glories ſake doth ſuffer ſome to periſh, while themſelves willingly periſh and fall away. Thirdly, *God is bound to none, to ſave them*, as neither he was to create them. *He ſuffereth men to fall into ſinne*. But, 1. *Themſelves willinglie falling*. 2. *Himſelfe not being bound to ſave them*. 3. *Being bound to have more regard of his own glory, than of mens ſalvation*.

6. Ob. *He that deſtineth to the ende, deſtineth alſo to the meanes, whereby we come to the end. God deſtineth ſome to the end, that is, damnation. Therfore he deſtineth them to the meanes alſo, which are ſins. For, that ſins are the meanes to come to damnation, is proved, becauſe that is a mean, without which we cannot come to the end as none can come to damnation without ſin*. Anſw. Meanes are of two ſorts. Some, which go howſoever before the ende, that is which he vſeth, who tendeth to the end, & by the help whereof he obtaineth & accõpliſheth the end which he intendeth. Other meanes there are which come indeed vnto the end, but are not done by him, which intended the end. Thoſe he may ſuffer or admit, but it followeth not, that he wil them. Wherfore I anſwere vnto the Maior: He that wil the ende, will alſo the means which himſelfe worketh, and by which he worketh to obtaine that end, which he intendeth: but not al meanes otherwiſe there ſhall be more in the concluſion, than in the premiſſes. Neither wil he alſo thoſe things, which he permitteth, that is, he hindereth them not from being done, if they hinder not his end.

God in calling al, & yet ſaving but ſome, doth not diſſẽble.

7. Obiect. *He that calleth all, and yet will ſave but ſome only, diſſembleth: God doth ſo: Therefore he diſſembleth*. Anſw. Of meere particulars nought followeth. Or, there is a fallacy in putting that which is no cauſe, for a cauſe. Wherfore to the Maior we anſwere: He doth not do it, to illude men: but either to leave al without excuſe, or to invite them to repentance. And further, if you vnderſtand the Maior generally, it is to be denied: becauſe there may be another cauſe; and if it be ſo taken, it is thus to be diſtinguiſhed. He that calleth all, and yet will ſave

but

but some onlie, to illude men, or to deceive them, he dissembleth: if he cal thē indefinitly, or with a mind not willing to work in them to obey. but god never promised, that he would work this in al. Wherfore there is no contradiction in these propositions: al ought to do it, &, I wil work in some to do it: because the same thing is not denied in the one, which is affirmed in the other: but a diverse thing.

the secret counsell of god, as touching our salvation is revealed vnto vs.

8. Ob. *They, whose salvation dependeth on the secret counsel of god, cannot have comfort. Our salvation dependeth on the secret counsel of god. Therfore we cannot have comfort.* An. We cannot have comfort, before it is reveiled vnto vs. But that secret counsell of god is opened vnto vs by the son & the holie ghost. Likwise, by the effects. *Rom. 5. 1. Being iustified by faith, we have peace towards god. 2. Cor. 1. 22. & 5. 5. He hath sealed vs, & hath given the earnest of the spirit in our hearts. Hee that hath created vs for this thing is god, who also hath giv̄ vnto vs the earnest of the spirit.* Ro 8. 16. *The same spirit beareth witnes with our spirit, that we are the children of god. 1. Ioh. 3. 24. Hereby we know that hee dwelleth in vs, and we in him, even by the spirit which he hath given vs.*

9. Ob. *That which is done in vaine, no man should endevor. But the reprobate do in vaine repent, because it is impossible that they should be saved.* Ans. This is true, if anie knewe that they were reprobate. But God will have no man so to determine of himselfe. 2. It is a contradiction, to be a reprobate and to shew repentance: for if they did repent, then were they not now reprobates. Therefore there commeth no daunger by this absurdity.

The Elect are therfore with out danger, because they are warie, and circumspect.

10. Ob. *That danger which is not, need not be taken heede of. But vnto the Elect there is no daunger of condemnation. Therefore they need not take heed therof.* An. The Maior is true, if there should be no danger, whether heed be taken, or not taken. But there is no danger vnto the elect, that is, being hee defull and bewaring of any danger that may come. But all the elect are heedful, circumspect & warie: and those who are not heedefull, are not elected. For from whom god averteth & turneth away this danger, he worketh also in them to be warie, and to take heed thereof. Rom. 8. 3. *Whom he predestinate them hee iustified.* They therfore do amisse, who thinke to receive comfort, without any desire of a good conscience. Rep. *But if they must take heed and beware, they are vncertaine.* Aunswere. No, because

because they have this as a spur to go forwarde & persevere. But, to be certain, &, not to have a desire of repentance & a mēdmēt of life, implieth a contradiction: as if thou shouldst say, I am certain of my reward, therefore I will not run: for a reward is not given but to him that runneth. These propositions do mutually one follow another, to be certain of salvation, and to have a desire of conversion and amendment of life.

2. *What Predestination is.*

The differēce between predestination & providēce.

Predestination differeth from providence, as a special from the general. For providence is the eternal cōsel of god concerning al creatures: but predestination is the eternall counsell of god concerning the saving of men & Angels. Wherefore *Predestination is the eternal, most iust, & vnchangeable counsell of god, of creating men, of permitting their fal into sin & eternal death of sending his son into flesh, that he might be a sacrifice, & of converting some by the word & the holie ghost, for the Mediators sake, & saving them in true faith & conversion, & of leaving the rest in sin & eternal death, & raising them vp to iudgment, & casting thē into eternal paines.* Here is spoken of men which shal be saved, & not saved: therfore to them only, & not to Angels doeth this definition of Predestination agree.

Election. Reprobation.

The parts of Predestination are, Election & reprobation. Election is the eternal, vnchangeable, free, & most iust decree of god, whereby he hath decreed to convert some to christ, to preserve & keepe them in faith & repentance, & by him to give them eternal life. Reprobation is such a decree of god, as wherby he hath decreed to leave some according to his most iust iudgment in their sins, to punish thē with blindnes, and damnation, & condemne them, being not made partakers of christ, everlastingly. That Electiō likewise, as also Reprobation are both the decree of god, these & the like sayinges do prove. *Iob.* 13.18. I know whō I have chosen. 2. *Tim.* 1.9. His grace was given to vs before the world was. *Ro.* 9.18. He hath mercy on whom he wil. Both therfore election & reprobation, were made by counsel; & therfore both are a decree, and that eternal: because there is no new thing in god, but al frō everlasting, and the scripture doth manifestlie saie, *Eph.* 1.4. That God hath chosen vs before the foundation of the worlde. Seeing then hee hath chosen vs, he hath therefore reiected the rest. That which the very word of chosing doth shew

shew. For, whatsoever is chosē, the sāe is chosē, other things being reiected. This election is of grace and free, that is, not in respect of anie good foreseene in vs. *He hath mercie on whō he will*, that is, he giveth freelie what he giveth. *Joh.* 15. 16. *Ye have not chosen me.*

3. *What are the causes of Predestination, or election, & reprobatiō.*

The efficient cause of our election gods good pleasure, not any thing in vs.

THe *efficient & motive cause*, is the good pleasure of god. *Mat.* 11. 26. *It is so, O father, because thy good pleasure was such* God hath not foreseen any thing in vs, for which he should choose vs, for ther cā be no good in vs, as of our selves. For if any good be foūd in vs, that he doth work wholy in vs: & he worketh nothing in vs, which he hath not decreed to worke frō everlasting. Wherfore the alōe gracious & most fre good pleasure of god, or the alone free mercie of god is the efficient & motive cause of our electiō. *Ep.* 1. 5. *God hath predestinate vs to be adopted through Jesus Christ vnto himself, according to the good pleasure of his wil.* See further, *Ro.* 9. 11. *Col* 1. 12. 2. *Tim.* 1. 9. 10

The cause of reprobation in God.

In like maner also *the efficient cause of reprobation is the most free good pleasure of God.* For *we being al by nature the childrē of wrath* had al perished, if sin were the cause of reprobatiō. *Wherfore the cause of reprobation is not in men thēselves*, but that is in god his wil of shewing forth his iustice. Therfore of particular mē why this mā is elected, & he reprobated, ther cā be no other reason givē, but the good pleasure of god only. But the cause of damnation is altogither in men, which is sin. *The supreme final cause of Predestination is gods glorie: and the last and proper final cause of election, is the manifestation of gods goodnes & mercie in freelie saving the elect.* The next & neerest final cause of our election, is our Iustification, when god doth in his son freely account vs for righteous. Both which finall causes the Apostle cōprileth in these words. *Ep.* 1. 6. *He hath predestinated vs to the praise of his glorie of his grace, wherwith he hath made vs freely accepted in his beloved.* Likewise of the contrary: *The first final cause of reprobation is the declaration of gods iustice, severitie, and hatred against sin in the reprobate.*

The cause of damnation in men.

1. Ob. *God did foreknow our workes: therfore he chose vs for our workes.* Aunswer. He did foreknowe those good thinges which he purposed to worke in vs, as also he foreknewe the persons: otherwise he coulde not have foreknown any good works. So could he not have foreseene any evill, except hee

had purposed to permit the same.

2. Ob. *Christs merit applied vnto vs by faith, is the cause of our election. Therfore not the good pleasure of god.* Ans. Christs merit is not the cause of election, but is reckoned among the effects thereof.

3. Ob. *Evil works are the cause of reprobation, therfore good works are the cause of election.* An. Evil works are not the cause of reprobation, but of that which followeth reprobation, that is, of dānation. good works go not before in him that is to bee iustified, muchles are they the cause of election, but they follow in a man being iustified, & draw their original and their perpetual efficacy and vertue from gods meere grace.

4. *What are the effects of Predestination.*

The effects of Reprobation.

The effect of election is the whole work of our salvation, & al the degrees of our redemptiō. 1. *The creation & gathering of the church.* 2. *The sending & giving of christ the Mediator, & his sacrifice.* 3. *Effectual calling of mē to his knowlege,* which is the cōversion of the elect by the holy ghost & the word. 4. *Faith, iustification, regeneration.* 5. *Good works* 6. *Final perseverance.* 7. *Raising vnto glorie.* 8. *Glorification & eternal life. The effects of reprobation are, the creation of the reprobat, privation of gods grace, blinding, hardening, perseverance in sin, raising to iudgement, and casting into eternal tormentes.*

Ob. *Diverse or contrarie causes have contrary effectes. The effects of election are good workes. Therefore evill workes are the effectes of reprobation.* Ans. The Maior is not alwaies true, in voluntarie causes. For there is a dissimilitude: Because god purposed onlie to permit evil works, but to work good in vs. But the proper cause of evil work is the Divel, & evil men. Reply. *But god hardneth and blindeth men. Blindnes is an effect of reprobation, & a sin: therfore sin is an effect of reprobation.* Ans. Blindnes is a sin in respect of men who admit it, & as it is received of them, and purchased by their own demerit: but as it is inflicted of god, it is a iust punishment. And, that god doth deliver some from that blindnes, is of his mercie.

Ob. *Hardnes, or induration, is an effect of reprobation, and is a sin. God is author of reprobation: therefore of hardnes also, & so of sinne.* An. Hardnes is an effect of reprobation, but so, that it is done according to reprobation, but commeth not from it.

Hardnes, & blindnes, or excecation, ar according to reprobation

bation, or according to predeſtination, as they are ſins. But they are effects of reprobation or predeſtination, as they are moſt iuſt puniſhments.

5. Whether predeſtination be vnchangeable.

Predeſtination vnchangeable.

PRedeſtination *is firm, ſure, & vnchãgeable:* which may appear even by this general reaſon: Becauſe god is vnchãgeable, & doth not depend on the interchangeable courſe of things, but the ſame rather dependeth on his decree. What therfore he hath from everlaſting decreed, of ſaving the elect, & condemning the reprobat, that hath he vnchangeably decreed. And therfore both electiõ & reprobation is firm & vnchãgeable. For whom he would, and hath decreed from everlahing ſhould be ſaved, them alſo he now wil, and ſo hereafter perpetually. The ſame alſo we are to think concerning reprobatiõ. Neither are there wanting teſtimonies of ſcripture, whereby the ſame is confirmed. *Ioh. 6. 39. This is the fathers wil, that of all which he hath given me, I ſhould loſe nothing.* Iſa. 46. 10. *My counſel ſhal ſtand, & I wil do whatſoever I wil.* Mal. 3. 6. *I am the Lord, I change not.* Ioh. 10. 28. *None ſhal plucke my ſheepe out of mine hand.* Ioh. 10. 26. *Ye beleve not, for ye are not of my ſheep.* 2. Tim. 2. 19. *The foundation of god remaineth ſure, and hath this ſeal, The Lord knoweth who are his.* The foundation which Paul ſo calleth, is the decree of ſaving the elect. 1. *Becauſe it is the beginning & welſpring of our ſalvation, and the end therof, and of al the means tending to ſalvation.* 2. It is called the foundation, *for the ſurenes & firmnes therof,* becauſe the ſame is never ſhakẽ. Theſe things are needful for vs to know, that we may have firm comfort, & conſolation, that we may beleve eternal life, and ſo al other Articles of chriſtian faith. The reaſon is often repeated, and therefore often to be meditated of: becauſe he denieth himſelfe to be certaine of the grace to come, is vncertain alſo of the preſent grace of god. For god is vnchangeable.

6. How far forth Predeſtination, or Election, and Reprobation is known vnto vs.

IT *is known vnto vs in general;* as, That ſome are elect, & ſome Reprobate: *but not in ſpecial,* whether this or that man be. But of our owne election every of vs not only may, but alſo ought to be in ſpecial certain & aſſured. And verily therof we ſhal be certain by the effects, namely, by converſion, that is, by true faith and repentance. For that we may beleeve and

Everie man ought to be aſſured of his own.

Election in speciall.

know that we are certainly chosen to eternal life, we ar boũd to beleve in Christ, & to beleeve also eternal life. But this we cannot beleve, except we have true faith & repentãce. And as every one ought to have both these: So also every one ought certainly to hold, that he is of the number of the elect. Other wise they shal accuse god of lying. *Ro.5.2. We reioice vnder the hope of the glory of god.* Christ is our intercessor, working our everlasting salvatiõ *I beleve everlasting life*, that is, not spiritual life only, but everlasting also, which being here begvn, I carry hence with me out of this life. Neither onely in speciall doth every one know his own election by faith & conversion, but it is in general also known, that some are elect. And in general thou oughtest not only to hope, but also certainly to beleeve that there are other besides thee elected. For thou art bound to beleeve the article of the church, because that hath bin at all times and now is. But thou alone by thy selfe art not the Church, and therefore thou must not say with Elias: *I am left alone.* But to discern of particulars, and of every single man, is not thine to do. Thou art notwithstanding wel to hope of the election of others, even as concerning every particular man. In generall, is the whol election of all in special, there is a divers consideration of himselfe, and of others.

The Election of others isto be beleeved in generall.

No certainty of reprobation either cõcerning ourselves or others.

Of reprobation, no mã ought to indge or determin any thing certainly either as touching his own, or as touching anothers reprobatiõ, before the ẽd of his life. For he that is not yet cõverted, may be herafter converted before he die. No mã therfore ought to iudge of others that they are reprobats, but to hope wel of thẽ: & of himself every mã ought certainly to beleve that he is an elect. For we have a general commãdemẽt.

7. Whether the elect be alwaies members of the Church, and the reprobate never.

The Elect are then first mẽbers of the church, when they are regenerated.

THE *Elect are not alwaies members of the Church*, but then first, when they are converted & regenerated by the holy ghost. For it is said, *Rom.8.9. If any man hath not the spirit of Christ, the same is not his.* Likewise, *the Church is called holie:* But then first are the elect holy, when they are converted. For S. Paul expresly saith, *1.Cor.6.11. And such were some of you; but yet are washed.* Againe, Col.1.13. *He hath translated vs into the kingdome of his deare son.* Nowe some are born, live, and die in the church: others are not born in it, but are called, either soone,

or

or late, vnto the visible church: some both to the visible & invisible church: as the theefe on the crosse. As also those of the Gentils, of whō Christ spake. *Ioh.10.16. I have other sheep.* Some either are born in the visible church, or come vnto it, who nevertheless are not mēbers of the invisible, & who somtimes depart from the visible. Such are the reprobate, who are not alwaies enstranged from the church, but are somtimes made members of the visible church, though somtimes they depart from it. *1. John.2.19. They went out from vs.* Act.20.29. *Grievous wolves shal enter in among you.*

Ob. *These terms are mutually affirmed one of the other. To be saved, elected, To believe: For al believers are elected, & to be saved. And all who are to be saved & are elected, do believe.* Ans. These termes indeed are mutually one affirmed of another, but yet with a certain limitation: Al true believers, & al that are to be saved, are elected, and that alwaies & at al times: but al that are elected are both believers, & to be saved, but yet not alwais: The elect are to be saved alwaies, but are not both believers, & to be saved alwaies: For at one time they may be said that they are to be saved, and at another that they are beleevers, at another that they are saved. Thus far then are these termes mutually affirmed each of other, as that al the elect do beleeve, or shall beleeve before the end of their life. For nowe is the time of grace: then shal be the time of iudgement.

Obiect. *Christ notwithstanding calleth those which were not as yet converted of the gentils, his sheepe. I have, saith he, other sheep, which are not of this fold, that is, of this part of the church, which is to be gathered out of the Iewes. Wherfore those other sheepe seeme to be of the generall flocke.* An. They were then sheep, according to the providence & counsel of god, but they were not sheep, as concerning the fulfilling of his decree: that is, they were predestinated sheep. In sum: The elect are not alwaies members of the Church, but yet it is required of necessity that in this life they be brought vnto the church, though it be somtimes even at the very point of death. This is it, which is said, that al the elect muſt in this life begin eternal life. The reprobat are indeede somtimes members of the church, neither are they alwaies estranged from it, but their comming is no true comming to the holy church: neither are they ever members of the invisible Church, that is, of the Church and company of

Saints. For from this they are ever aliens.

8. *Whether the elect may fal from the Church, and the reprobat abide alwaies in the Church.*

The Elect cannot fall wholy and finally from the Church.

THis question is cleared & laid open by those things which are spoken of the vnchangeablenes of election, & of the perseverance of the saints, & godly. *The elect when they are once indeed come vnto the church of the saints, they may sometimes fal frō it, but wholy & finally forsake it they never cā. Not wholy:* because they never so defect or fal, that they become enemies of god & the church. *Not finally*; because they persist not in this Apostasie, but at length return to repentance. [a] *They went out from vs, but they were not of vs: for if they had bin of vs, they would have continued with vs.* [b] *A brused reede shal he not breake; and the smoking flax shall he not quench.* [c] *No man shall plucke my sheepe out of mine hād.* Al the reprobat & hypocrits do at length finally depart from the church, & togither with those gifts, which they had, they lose also those gifts, which they seemed to have.

[a] 1. Ioh. 2. 19.

[b] Isa. 42. 3.

[c] Ioh. 10. 28.

The reprobate at the length fall finally from it.

Ob. *The godly also oftētimes fal away, as David & Peter.* An. They fal: but neither wholy, nor finally: which also befel vnto Peter. For he retained stil in his minde the love of christ, although for feare of danger he denied him. He acknowledged also afterwards his offence, & did truly repent him therof, David also did not wholy fall away, but being rebuked of the Lord by the Prophet, he truly repented, & shewed that his faith was not quite dead, but in a slumber rather for a season. But hypocrits & the reprobat, do at length wholy and finally revolt and fal away. For they doe so at last fal away, that they never returne to repentance. And because the true love of god was never in them, & so neither themselves ever were of the number of gods elect Saints, therefore at length they wholy altogether depart and fal away from the church.

9. *What is the vse of this doctrine.*

THe vse of this doctrin is, 1. *That the glory of our salvation be in whole ascribed & givē to god. What hast thou that thou hast not received?* 2. *That we may have sure & certain comfort.* This we shal have, whē as we shal not doubt of those things, which are here taught, & that especially, if every of vs be certainly perswaded that the decre of god, of saving his elect, is altogether vnchangeable; and further, that himselfe also is of the nūber of the elect, evē a member of the invisible church, & therfore shal

shal never depart frō the church & cōmunion of Saints: because it is sanctified of god, & therfore is holy & conformed vnto god, not in perfection, but is holy first by imputation, by reason of the holines of christ imputed to it: next by inchoation, because the holy ghost doth by little & little renue it, & repurge it frō the filth of sin: & lastly it is holy, because it is dedicated to a holy, sacred & divine vse, & severed from the wicked, which ar without the church. *To beleve* therfore *the holy church*, is, to beleeve, that in this visible cōpany & societie are some true repentāts, & truely converted, & my selfe to be a lively member of the invisible and visible church.

Of the communion of Saints.

The communion of christs members with him, & among themselves.

THe Articles following are concerning the benefites of christ bestowed on the church by the holy ghost. *The cōmuniō of saints* signifieth, 1. *The vniō of the church with christ, & of his mēbers among thēselves.* 2. *The cōmunion, or participatiō of al christs benefits.* For al the saints have the same reconciliation redēption, righteousnes, salvation, sanctification, by and for christ. Al the saints have the sāe benefits cōmō, which ar necessary to salvatiō. *Ep. 4. 4. There is one body, & one spirit, even as ye are called in one hope of your vocatiō: one Lord, one faith, one baptisme.* 3. *It signifieth the distributiō of special gifts*, these particular gifts also are cōmō to the whol church, as which are bestowed on sōe mēbers of the church, for the salvation of the whol body, even. *For the gathering togither of the saints, for the werke of the ministery & for the edification of the body of christ.* But they are so distributed vnto every mēber, as that some excel & go before other some in gifts & graces in the church. For the gifts of the holy ghost are divers, *& to every one of vs is given grace, according to the measure of the gift of christ.* 4. It signifieth *an obliging or binding of al the mēbers*, to imploy & refer al their gifts to the glory of christ their head, & to the salvation of the whole bodie, and of every member mutuallie.

Eph. 4. 12.

Eph. 4. 7.

Why the faithful are called Saints.

The faithful ar called *Saints* in three respects. 1. *Imputatively* that is, in respect that christs sanctity & holines is imputed vnto thē. 2. *Inchoatively*, that is, in respect that conformity & agreeablenes with the law is inchoated, or begun in thē. 3. In respect of their seperation: *because they are selected & seperated from al other men.* By this then, which hath bin spoken, it appeareth, what is to beleeve *the communion of Saints*, namelie,

to beleeve that the Saints (of which nũber I muſt needs certainly be aſſured my ſelfe to be one) are vnited by the ſpirite vnto Chriſt their head, & that from the head, gifts are poured down vnto them, both thoſe which are the ſame in al neceſſary to ſalvation, as alſo thoſe which being divers, and diverſly beſtowed vppon every one, are requiſite for the edification and building of the church.

Now muſt we a little more at large expound the firſt and *chiefe part of the communion of Saints.* That is, *the vnion, or coherẽce of al the ſaints*, that is, the wholbody of the church with chriſt the head, & of his members among thẽſelvs, which is wrought by the holy ghoſt, evẽ by the ſame ſpirit, who dwelleth in chriſt the head, & in al his members. And by this vnion chriſt conformeth his ſaints, & maketh them like vnto himſelf, by the ſame ſpirit which is common to both, & worketh the like in both, reſerving ſtil a differẽce in working: for in the head he worketh al gifts & graces, & thoſe moſt perfectly: in the members he worketh thoſe gifts which are convenient for every one, & ſo much as is for every one requiſite & neceſſarie. This vnion of chriſt with his members, and of his members mutually among themſelvs, is confirmed & declared by theſe places of ſcripture. *Ioh. 15. 5. I am the vine, ye are the braunches: He that abideth in me, & I in him, the ſame bringeth forth much fruit.* 1. Cor. 12, 13. *By one ſpirit are we al baptiſed into one bodie.* 1. Cor. 6. 17. *He that is ioined vnto the Lord, is one ſpirit.* 1. Ioh. 4, 13. *Herby know we, that we dwel in him, & he in vs: becauſe he hath given vs of his ſpirit.* Hence it is clear, how abſurd their fancy is, who contend that this cõmuniõ is a ſubſiſtence or perſonal being of chriſts body amõg our bodies, or of our bodies blended & mingled with his. The ſame is refuted by that often alleadged compariſon of the head & members. For thoſe are coherent & grow togither, but are not in a mixture, or mingled one with another. Whẽce alſo we may eaſily iudge *of that cõmunion, which is in the ſacraments.* For the ſacramẽts ſeal nothing els, but that which the word promiſeth. But to let this paſſe, the ſame is alſo herby refuted, that this communion muſt be continued for ever. For this ende doth chriſt communicate himſelfe to vs, that he maie dwell in vs: Wherfore ſuch as is his abiding & dwelling, ſuch is his cõmunion: But chriſts abiding & dwelling is perpetual: ther-

fore

fore his communion also is perpetual. This argumēt is most strong & firme, & therefore for the assoiling it, they have bin faine to devise their Vbiquity. For to obtaine that other communion which they would have, they must needes affirme, that Christ dwelleth alwaies bodilie in al his Saintes.

OF REMISSION OF SINNES.

THE chiefe questions.

1. *What remission of sinnes is.*
2. *Who giveth it.*
3. *For What.*
4. *Whether it agreeth with Gods iustice.*
5. *Whether it be freely given.*
6. *To whom it is given.*
7. *How it is given.*

1. WHAT REMISSION OF SINNES IS.

Remission of sin, is gods wil not imputing vnto vs our sin, and imputing Christes righteousnes.

REmission of sins is the purpose of god not to punish the sinner of the faithful, vē as if they had ne ver sinned: which purpose of not punishing their sins, god doth withal declare vnto vs. Ro. 5.5. *For the love of god is shed abroad in our harts by the holy ghost, which is givē vnto vs. It maie be also defined thus. Remission of sins is the pardoning of deserved punishment, & the giving or imputing of anothers righteousnes, to wit, the righteousnes of Christ. But more fullie it is defined on this wise. Remission of sinnes is the wil of God, which to the faithful & elect imputeth not anie sin, & therfore doth in like sort love them, as if they had never sinned, & delivereth them from al punishment of sin, & giveth them eternal life freelie for the intercession & merit of Iesus Christ the son of God our Mediatour.* Now albeit god for the merit of his son remitteth our sins to vs, yet he afflicteth vs as yet in this life, not therby to punish vs, but fatherly to chastise vs. Nether yet because god doeth not punish vs for our sins, must we therfore thinke that he is not displeased with them. For he is highly displeased & offended with the sins also of his Saints and chosen.

2. *Who giveth remission of sinnes.*

Remission of sinnes is the worke of all three persons

REmission of sins is given of god only, who (as the Prophet Isaiah saith, ca. 43.25.) *putteth awaie our iniquities.* And this is done both of the father, & the son, and the holie Ghost. For we are baptised in the name of al three. Now *baptisme*, as also it is said of Iohns Baptism, is wrought *for remission of sins:* &

of

of the Son the ſcripture affirmeth plainly; *That the ſon of mā hath power to remit ſins.* Likwiſe it is ſaid of the holy ghoſt, *that he was tēpted: that he was offended & grieved.* Wherefore he alſo hath power to remit ſins. For none can remit ſins, but he, againſt whō ſin is committed, & who is offended by ſin. And Chriſt alſo in plain words in the Evangeliſts ſpeaketh of the ſin againſt the holy ghoſt. Now the cauſe, *that god only*, that is the father, the ſon, & the holy ghoſt, onlie *remit ſins*, is this: *becauſe none but the party offended can remit ſins*: but only god, the father, the ſon, & the holie ghoſt is offended by our ſins. Wherefore god onlie can remit thē, & conſequently no creature is able to grāt ought of this right of god. Whervpon alſo David ſaith: *Pſ.* 51.4. *Againſt thee only have I ſinned, & done evil in thy ſight.*

How the miniſters, & the church are ſaid to remit ſinnes.

Ob. *But the Apoſtles alſo & the church remit ſins, becauſe it is ſaid* Mat. 18.18. *Whatſoever ye bind on earth, ſhal be bound in heaven, & whatſoever ye looſe on earth, ſhal be looſed in heaven* & Ioh. 20 23. *Whoſe ſoevers ſins ye remit, they are remitted vnto thē: & whoſe ſoevers ſins ye retain, they are retained. Therfore not only god remitteth ſins.* An. The Apoſtles remit ſins; in that they are the ſignifiers & declarers of gods remiſſion. Likewiſe alſo the church remitteth ſins, when according to the commaundement of god, ſhe denounceth remiſſion of ſins to the repētār. Again, one neighbour remitteth ſins & treſpaſſes vnto another, as concerning the pardoning of the offence. But god only freeth vs from the gilt of ſin, by his own autority: god only waſheth vs clean frō ſin. In a word, god only remitteth vnto vs al ſins, that is, original, & actual, whether they be omiſſiō, or of ignorance. Pſ. 103.3. *Which healeth al thine infirmities.* Ro. 8. 1. *There is no condemnation to them that are in Chriſt Jeſus.*

3. *For what, remiſſion of ſinnes is granted.*

Remiſſion of ſins graunted for Chriſts interceſſion & merite,

Remiſſion of ſins is granted, not verily of any lenity, which is repugnant to iuſtice, but *of the free mercy of God*, of meere grace, & gods free love, for the interceſſion & merit of chriſt applied by faith. 1. Pet. 3.18. *Chriſt hath once ſuffered for ſins, the iuſt for the vniuſt, that he might bring vs to god.* 1. Io. 1.7. *The blood of Ieſus Chriſt cleanſeth vs from al ſin.* Col. 1.19. *It pleaſed the Father, that in Chriſt ſhould al fulnes dwell: & by him to reconcile all things to himſelfe, & to ſet an peace through the blood of his croſſe, both*

both the things in earth, & the things in heaven. Heb.12.24. *Ye are come to Jesus the Mediator of the new Testament, & to the bloud of sprinkling, that speaketh better things, than that of Abel.* Eph.1.7. *By Christ we have redempeion through his bloud, even forgiveness of sinnes, according to his rich grace.* For entreaty cannot be made without satisfaction: because that were to desire, that God would yeeld somewhat of his iustice.

4. *Whether remission of sins agreeth with gods iustice.*

Gods iustice satisfied for by Christ, though it be remitted vnto vs.

IT is true indeed, that it behoveth god, as a iust iudge, not to leave sin vnpunished, and therefore not to remit it, except some satisfaction be interpoled. But neither doth god leave it vnpunished; for he punisheth sins in Christ, or in the sinners themselvs most sufficiently. God pronounceth vs in such sort iust, as hee pronounceth vs not to be obnoxious to punishment, because of the most perfect satisfaction of Christ: and this doth not contrary or crosse the iustice and truth of God. Obiection. *The iustice of god requireth, that they be punished, who sinne. Therefore, such a remission of sins, as is granted without sufficient punishment of the party sinning, is vnpossible, or doth contrarie & crosse the iustice of god.* Ans. It is contrary to gods iustice, not to punish sin at all, that is, neither in him that sinneth, nor in any other, who vndergoeth the punishment for him that sinneth. Rep. *To punish one that is innocent, in place of him that hath offended, is repugnant also to gods iustice.* Aunsw. True, if the innocent party be such a one, *who, 1. Wil not vndergo the punishment, 2. Is not of the same nature with the offender, 3. Is not able to suffer sufficient punishment, 4. Is not able to recover out of it:* for god will not have him, that is, innocent to perish for an offender, *5. Is not able to restore & convert the offender, that he may thrce forward cease to offend*, and further to give him faith, which may embrace & receive this his benefit. But al these conditions are in Christ, as clearly appeareth by the testimonies following. *Eph.5.2. Christ hath loved vs, & hath given himselfe for vs, to be an offering & a sacrifice of a swees smelling savour to god.* Ioh.10.15. *I lay downe my life for my sheepe.* Isai. 53.5. *He was wounded for our transgression.* 2. Cor.5.15. *Christ died for all, that they which live, should not henceforth live vnto themselves, but vnto him, which died for them, & rose again.* Ioh.2.19. *Destroy this temple, and in three daies I will raise it vp againe.* Ioh.10.17. *I lay down my life, that I might take it again.* Ep.5.25. *Christ loved the church, and gave himselfe*

selfe for it, that he might sanctifie it. Tit. 2. 14. *He gave himselfe for vs, that he might redeeme vs from al iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good works.*

5. Whether remission of sins be freely given.

Our sins remitted freely in respect of vs, though they cost Christ full dearely.

ALbeit God remitteth not our sins vnto vs, except a most sufficient punishment be first paied for thē: yet he remitteth them freely vnto vs for christs sake, whom our dept cost inough. Ob. *If he pardoneth them for Christs satisfaction, then doth he not remit them freely.* An. He remitteth them freely in respect of vs, that is, without any satisfaction of ours, and pardoneth them for the satisfaction made by another. Rep. *And he that after this sort pardoneth, doth not freely pardō: for this is a rule, what a man doth by another, that he seemeth to doe by himself. Wherefore we our selves paie it, in paying it by Christ.* Ans. God also giveth vs freely this price & ransome, that is, this satisfier, & Mediator Christ, who is not bought of vs. *Ioh. 3. 16. So god loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have life everlasting.* It is al one, to have remission of sins, and to be iust. Rep. *The law doth not only require vs to avoid sin, but to do good also. Therfore it is not enough, that our sin be forgiven: but also good works are needful and necessary, that we may be iust.* Ans. The omission of good is also sin. But this also is remitted. He that can doe good, & doth it not, is a sinner & accursed. But god doth not hate vs, neither hath he a will to punish vs for those sins, for which Christ hath sufficiently satisfied, in whom also we have perfect remission of al our sins, so that by his only merit we are reputed iust before god.

6. To whom remission of sinnes is given.

Remission of sins given vnto al the Elect, and to them only.

REmission of sins it given to al the elect, and them alone, because it is given to them al & alone, who beleeve, and none beleeve, but the elect onely: for the reprobate never have true faith and beliefe. Yet al the elect have not alwaies remission of sinnes, but al beleevers have it alwaies; because they only have remission of sins, who beleeve that they have it. But this the elect do not alwaies beleeve: but then first, when they are converted, and endued with faith: yet in respect of the secret and fore-determined purpose of god, they have alwaies remission of sins. Now, Infants have remission of sins, because they have faith and conversion, in aptitude and inclination, though not actually.

7. How

7. *How remiſſion of ſins is given.*

Remiſſion of ſins given by faith, through the working of the holie Ghoſt.

REmiſſion of ſins is given by faith, by which, being wrought & kindled in vs by the holy ghoſt, we receive the ſame. Therefore the purpoſe and decree of god, of remitting ſins, is everlaſting: but the executing & performance thereof, is, when by faith we apply remiſſion of ſins vnto vs. So alſo God doth alwaies love his elect, but that love is not powred out in their harts before their repentance. For they have that certain teſtimony of conſcience by the gift of the holy ghoſt, that they are loved of god; and ſo have their ſins remitted, who truely convert and repent.

OF THE RESVRRECTION OF THE FLESH.

THE chiefe queſtions.

1. *What the reſurrection is.*
2. *The Errours concerning the reſurrection.*
3. *Whence it may appeare that the reſurrection ſhal certainly be.*
4. *For what end the reſurrection ſhal be.*
5. *By whom.*
6. *How.*
7. *When.*
8. *What bodies ſhall riſe.*
9. *Whether the ſoule be immortal.*

1. WHAT THE RESVRRECTION IS.

THE Word reſurrection ſignifieth ſometime preſervation. *The reſurrection of the fleſh is a reſtoring of the ſubſtance of our bodies after death euē of the ſame matter wherof they now conſiſt, & a reviving & quickning of the ſame bodies with life immortal & incorruptible, by the ſame immortal ſoule, whereby they now live, which god wil worke by Chriſt in the end of the world, by his divine vertue and power: which reſtoring alſo ſhall be of the elect vnto the eternall glorie of god, but of the reprobate vnto eternal paines.* That is, 1. *There ſhal be a reſtoring of the ſame body*, which is, a recollecting and gathering together of the ſame matter, which was ſcatered & ſevered into al the Elements. 2. *An vniting of it with the ſame ſoule & a reviving of it by the ſame ſoul, which alſo is had before.* 3. *A putting off of al infirmities, & a putting on of immortality.*

2. The

2. *The errours concerning the Resurrection.*

THe Errours helde of the resurrection, are of three sortes. *Some have vtterly denied it, & have avouched the soules to die together with the bodies. 2. Some have grãted the immortality of the soule, but have constred the resurrection, to be a resurrection in this life: but the bodies they denied to rise at al, although the soules of the godlie have fruition, after death, of everlasting happines. 3. Some, as Anabaptists, deny that the very selfsame bodies, which we now have, shall rise againe, but they say, that Christ at his second comming, will make new bodies.*

3. *Whence it may appeare that the Resurrection shal certainlie be.*

Probable proofs of the Resurrection yeelded by philosophy, but no necessarie demonstrance.

IT may be verily collected probably out of Philosophy, that there shal be some time a Resurrection: but no necessarie demonstration can be yeelded thence, that the resurrection shall certainely be. For in Philosophie are many principles, which accord not with the sacred writings of Gods spirit. Again, in philosophie, the knowledge which it hath of gods iustice and truth is but a maimed reason. But in the holy writ of God, the reasons are firm and true. Hence alone therefore is demonstration given for the most certaine accomplishment of the resurrection. And this first by testimonies of scripture: then by reasons drawn out of scripture.

The testimonies of scripture for demonstrance of the Resurrection.

The testimonies of scripture, which confirm the certainty of the resurrection hereafter to come, are most evident, and those taken both out of the old and new testament. *Iob. 16. 25. I am sure that my redeemer liveth, and he shal stand the last on the earth: and though after my skin, wormes destroy this body, yet shall I see God in my flesh.* Ioh. 5. 28. *The howre shall come, in the which all that are in the grave, shal hear his voice: And they shal come forth that have done good, vnto the resurrection of life, but they that have done evill, vnto the resurrection of condemnation.* Ioh. 6. 40. *I will raise him vp at the last daie.* 1. Cor. 15. 13. *If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.* The reasons which are drawen also out of scripture, are divers. 1. *God promiseth eternal life, not to the soule onely, but also to the body of the godly: and contrary, to the vngodly he threatneth eternal punishmens & pains both of body and soule: & these promises & threatnings of god must be fulfilled.* For the certainty of them is vnchãgeable: but they

Reasons drawen out of the scripture, for proofe thereof.

they shal not be fulfilled, if the dead shal not rise. Seeing therefore god doth most certainly in his good time accõplish that which he promiseth to the godly, & menaceth to the wicked it followeth of necessity, that the dead must rise again. 2. *The mercy of god is perfect, as which extendeth it selfe to the whole man, & which wil have vs wholy saved therfore our bodies also shal rise again.* 3. *The mercy & love of god towards the godly is perpetual & unchangeable: so that what he once wil, of his fatherly love towards them, performe vnto them, the same he ever wil. But he wil have the godly saved both in soul & body: therfore they must be both in soule & body, even whol saved:* & therfore that they may be whol saved, they must needs rise again. 4. *The perfect iustice of god requireth, that the sãe wholy, wherby they sin, should be punished with eternal pains. But they sin both in their whol body, & in their soule. Therfore their bodies must be raised again,* because they ought no lesse in body, thã in soul, to suffer eternal paines. 5. *Christ is risen therfore we al shal rise.* This sequele is most sure. For first, *Christ therfore rose again, that he might raise vs.* Secondly, *Christ is our head, & we be his members.* Seeing thẽ christ our head is risen, we also his members doubtles shal rise. For the glory of the head requireth this, that he have his mẽbers sutable, and in like cõditiõ with him. Wherfore, if the mẽbers should continue rottẽ, the head should not be glorious. Thirdly, *The same spirit is in vs, which is in christ raised: he ioineth & uniteth vs with christ, & worketh the same in vs, which he doth in christ, neither is at any time not like himself. But he hath raised christ: therfore also he wil raise vs.* 6. *It is said that christ shal have an everlasting kingdom, but this he should not have, if our bodies should alwaies continue in death: for neither would it suffice that our soules are immortal, or eternal, without our bodies.* For that Christes kingdome may be eternal, he must have eternal subiects, & those wholy eternal. Therfore our bodies also shal rise, that so we whole may be subiect eternally vnto christ our king. 7. *Christ is a perfect saviour, because he hath saved & reconciled to god whole man. Therfore our corrupt bodies also shal be raised by christ, & rise again* 8. *Christ is not of lesse force to save, than Adam to lese.* Nay, christ hath restored vnto vs al that which Adam lost and destroied by sinning, yea and far more and greater thinges by his merite. *Adam had lost from vs, among other gifts, the eternal life also of our bodies. Therfore Christ hath restored it vnto vs,* and consequent-

sequentlie, we shal certainly rise again. 9. *God is the god of whol mã.* This reasõ christ also vseth against the Sadduces. *Ma.* 22: 31. *Have ye not read, what is spoken vnto you of god saying: I am the god of Abraham, & the God of Isaac, & the God of Jacob? God is not the god of the dead, but of the living:* And so god is the God of whol man, not of a part only. For if he were god of a part, that is, of the soule only, he were not perfectly & fullie our God. 10. *He published his law vnto mã, after the fal: therfore he wil have man once keep it.* But that is not done in this life. Therefore it shal be done in the life to come, & therfore men shal rise again. 11. *The wages of sin is death. Therfore sin being abolished, death shal be abolished: & so death being abolished, we shall rise againe vnto everlasting life.* To this end also our bodies were made, that in them, as temples, the holie Ghost might dwel for ever.

4. *For what end the Resurrection shall be.*

The endes of the resurrection.

1, Gods glory

2, The salvation and glorie of the elect, and the damnation of the reprobate.

THe last end of the Resurrection is gods glorie. For to this ende shal the Resurrection be, that god maie manifest, & togither fullie & perfectlie exercise both his mercie towards the faithfull & his iustice towards the reprobate: and so may declare the vnvtterable certaintie of his promises. *The next and subordinate ende to the former, is the salvation and the glorie of the Elect: and of the contrarie, the damnation and punishment of the reprobate.* For the Elect, or *Saintes of God shall rise to everlasting life.* Re. 3. 21. *To him wil I grãt to sit with me in my throne.* Re. 7. 13 *They shal be araied in long white vober.* Dan. 12. 3, *They shal shine as the Sunne. But the wicked shal rise to be drawen to everlasting paines and torments.* Mat. 25. 41. *Depart from me ye cursed, into everlasting fire, which is prepared for the Devil and his Angels:* And a little after, *And these shal go into everlasting paine, and the righteous into life eternal.* Ob. *Christs resurrection is the cause of our resurrection: and also the benefit of Christs resurrection is our resurrection: But this cause, and this benefit belongeth not to vnbelevers and Infidels. Therfore they shal not rise.* An. This whole reason is granted, namely, that the wicked shal not rise, because of christs resurrection; but hence it followeth not, that they shall not rise: because they shall rise in respect of another cause, which is, that they maie be punished. There is but one end indeede of our resurrection in respect of God, which is his glorie: but the manner of comming to this end is divers.

5. By

5. By whom the resurrection shal be.

The resurrectiō by christ.

THe Resurrection shal be *by Christ*: for by the force & vertue of christ our Saviour we shal rise. *Ioh.6.44. I will raise him vp in the last daie.* Which speech of christ is to be vnderstood of the body. For he doth not raise vp the souls, because they die not. Now christ, man, shal raise vs, though by the vertue of his godhead. *Ioh.5.28. The hour shal come, in the which all that are in the graues, shal heare the voice of the son of man.* Act.17 31. *God hath appointed a daie, in which he will iudge the worlde in righteousnes, by that man whom he hath appointed, whereof he hath given assurance vnto al men, in that he hath raised him from the dead.* And héere ariseth vnto vs great consolation & comfort. Because he is true man who shal raise vs, he will not neglect his owne flesh, & members, but wil raise them, even vs will he raise to eternal life, for which cause he took our flesh, and redeemed vs. Ob. *But the father is said to raise vs, yea to raise christ himself.* Ro.8.11. *He that raised vp christ from the dead, shal also quicken your mortal bodies, because that his spirit dwelleth in you. Therefore we shal not be raised by Christ, nor by the power of christ.* An. The father shal raise vs by his son mediatly. But the son shal immediatlie raise vs with his spirit, as being our onlie Redeemer. *Phil.3.21. We looke for our saviour from heaven, even the Lord Iesus Christ, who shal change our vile body, that is maie be fashioned like vnto his glorious body, according to the working, wherby he is able even to subdue al things vnto himself.* But the spirit shal immediatlie raise vs by himselfe.

6. How the resurrection shall be.

At the resurrection. 1. The dead shal be raised.

1. THe dead *shal be raised with a shout, & with the voice of the Archangel, and with the trumpes of God:* & shal be presented before the high & most iust iudge, Iesus Christ. The resurrection therfore shal be in glorious maner, & openlie, not fearefullie, nor in secret: & shal be far other, than that which was wrought in some men at the resurrection of christ. For it shal be done, al beholding it, yea with the exceeding ioie of al the godlie, & with the exceeding feare & trembling of the wicked. 2. *They who then shall remain alive, shal bee in a moments of time changed, and be made of mortal, immortal.* Read cap. 15. of the former to the Corinthians, & cap.4. of the former to the Thessalonians.

2. The living shallbee changed.

b. When the resurrection shall bee.

THE Resurrection shall be in the end of the world. In the last day. *Ioh. 6.40. I will raise him vp at the last day.* This question is to be held & proposed of vs, that our faith bee not troubled, while we are forced to expect and tarry for that we may not imagine to our selues any certaine time, when wee thinke these things will happen: and so begin to doubt, and think our selues to be deluded, when those thinges fal not out, nor come to passe at the time appointed by vs. This question maketh for the increase of hope and faith in vs.

8. What bodies shall rise.

The same bodies shall rise. Iob. 19.26. Ephes. 6.8. 2. Cor. 5.10.

THese selfe same bodies *shall rise, and not others created of Christ* as the Anabaptists wil haue it. For Iob saith, *In this flesh I shal see my lord.* And the Apostle saith, *Every man shal receiue in his bodie, according to that he hath don.* If the bodies which haue sinned, shal receiue accordingly, not other bodies, but the same shal rise. And the very word it selfe of rising enforceth as much: for nothing can rise, but that which is fallen. Wherefore, seeing our bodies shal rise, no other bodies shall rise or bee quickned, than those which haue fallen, and are dead, or no other, than those which doe fal and die. Ob. *But saint Paul saith that flesh and blood cannot inherit the kingdome of god. Therfore our bodies cannot possesse the kingdome of god because they are flesh and blood.* Ans. The flesh, oftentimes signifieth soe quality, or the substance, in respect of some certaine qualitie. So flesh, that is, being sinful & corruptible, shal not possesse that kingdom of god: but our flesh the shal no more be able to sin, neither shal it be corruptible. Ob. 2. *Our bodies shal be spiritual.* 1. Cor. 15.44. *It is sowen a natural bodie, and is raised a spiritual bodie. Therfore our bodies shal not then haue the properties of our flesh.* Answere. They shal be indeed spirituall, but shal not haue al the properties of a spirit, but some only, because they shal be agile and quicke, mighty, and vncorrupt, and in deede *are therfore chiefly called spiritual,* because they shal be guided by the spirit, neither shal any more the naturall life remaine in them. That this is true, is apparant by these reasons. 1. The Apostle himselfe addeth; *this corruptible must put on incorruption.* 2. He calleth it *a spiritual bodie:* but a spirit is no bodie. 3. *If any body after the resurrection should be so spiritual, as not retaining at al any bodily properties: then surelie*

How flesh & blood is denied the heavenly inheritaunce.

In what sense our bodies shal be spirituall.

Christ

Christs body should haue bin so: but now he saith to the Apostles, *Luk.*24.39, *Handle me, & see, for a spirit hath not flesh & bões as ye see me haue.* Ob.3. *How are we said to beleeue the resurrection, whē as yet we are said to hope for the resurrectiō to come?* An. We are said to hope for the resurrection, as it is an effect of gods coūsel: we are said to beleue it, as it is the counsell it selfe & purpose of God.

9. *Whether the soule be immortall.*

The causes for which this question is to be moued. Mat.22.23. 2.Tim.2.17.

BEsides that this question belongeth to the Article of the resurrection, the explication also thereof in it selfe shall not be altogether vnprofitable or fruitlesse. For *not now only do they begin to dispute against the immortalitie of the soule, but the Saduces also denied it; as they likewise, that said the resurrectiō was past already vnto him that beleeued, neither made any other resurrection, besides that spiritual resurrection of the regenerate:* Likewise also *some Anabaptists deny the immortality of the soule.* Moreover, Paul the third, Pope of Rome, whē he was breathing out his soule, & ready to die, said, *that now at length he should trie & know three things, wherof in his whole time he had much doubted.* 1. *Whether there were a god.* 2. *Whether soules were immortal.* 3. *Whether there were any hel.* Wherfore it ought not to seeme strāge, if this question be moved, neither shal it be altogither vaine & needles: both because it serveth for the controuling, and refuting especially of Epicures: and also because it maketh for the better vnderstanding of some places of holy scripture But because ther haue bin, & even now are, who haue taught *that the soul of man, like as of bruit beasts, is nothing else, but life, or the vital power, arising of the temperature & perfection of the bodie & therfore dieth and is extinguished together with the body,* & (as some of them speak, who wil seem to beleeue the resurrection of the dead) *doeth sleepe when the body dieth,* that is, is without motion or sense, vntil the raising of the body, which indeed is nothing else, than that the soule is mortall, that is, a meere quality only in the body, and when the body is dissolved becommeth nothing, because if it were an incorporeal substāce, it could not be without sense & motion: against these we are to hold the records of gods word and writ, *concerning the spiritual and immortall substance of mans soule. That the soul of man is not only a form, or perfection, or temperament, or force & power, or an agitation, arising out of the temperature of the body,* but a substance

The soul an incorporeal substance.

incorporeal, living, vnderstanding, dwelling in the body, & sustaining and moving it: these places following of holy scripture do shew. *Ps 48. His soul shal be blessed in life.* Heb. 12. God is called *the father of spirits.* And it is said of the faithful: *Ye are come to the celestiall Jerusalem, and to the companie of innumerable Angels, & to the spirits of iust & perfect men.* 1. Cor. 2. 11. *No man knoweth the things of a man, save the spirit of a mã, which is in him.* In these & the like places of Scripture, both the soule of man is called *a spirit*, & the properties of a living & vnderstanding substance are attributed vnto it. Wherfore to no purpose doe the adversaries of this doctrin oppose those places, in which the name *of the soul is taken for the life, & will of man:* as Ma. 12. 6. *The soul is more worth than meat.* Iob. 13. 14. *I put my soules in my hãd.* For by the forealleadged places it is manifest, that this is not general, but is vsed by a * figure of speech, wherby we cal the effect by the name of this cause.

* Metalepsis.

The soule immortall.

Nowe the immortality of the soule is proved by manifest places of holy scripture. 1. *Luk.* 23. 43. *Christ hanging on the crosse said to the theefe, This day shalt thou be with me in paradise.* But he could not be there in body: because that was dead & buried. Therfore his soule was gathered with Christs into Paradise, & so consequently the soul liveth. 2. Paul saith. *Phil.* 1. 23. *I desire to be loosed, & to with be Christ*, he speaketh of the rest & ioy, which he should enioy with christ. But they, who feel nothing what can their ioy or happines be? Wherfore they also are refuted in this place, who say, mens souls sleep, & so withal deny the immortality of the soul. 2. *Wisd.* 3. 1. *The soules of the iust are said to be in the hands of god.* 4. Mat. 22. 32. *God is not the god of the dead, but of the living:* Therfore the souls live. 5. *Luk.* 23. 46. *Into thy hands I commend my spirit.* 6. 2. Cor. 5. 8. *When we remove out of the body, we make go vnto the Lord.* Wherfore the souls sleep not, as some Anabaptists wil have them: but enioy immortal life, and celestiall glory with the Lord. 7. In the Rev. ca. 6. 10. *The soules of the godlie, that were killed, are said to crie with a loud voice vnder the altar, saying, How long Lord, holie, & true, dost not thou iudge and avenge our blood on them that dwell on the earth.* Wherfore the soules live. 8. *Luk.* 16. 21. *Lazarus is said to be carried into Abrahams bosome:* & out of the same place also it is apparent concerning the souls of the wicked. For *the rich glutton is also of the contrarie to be carried downe to hell.* These testimonies there-

therfore of ſcripture teach and confirme moſt evidently, that not only in the body before death, & after the reſurrection of the body, but alſo in the whole ſpace and time comming between, the ſoules are, live, feele, underſtand, out of the bodie, though the manner of their operations be to vs vnknowen. Wherfore alſo this gift of immortality, hath ſome ſimilitude with god, who alone, as the only fountain and author of life, hath immortality, 1. *Tim.* 6.

But furthermore, *that man ſhould have lead a bleſſed life immortally & for ever, not in ſoule only, but alſo in body, if he had not purchaſed death & mortality vnto himſelfe by ſin*: is firſt hereby proved, *becauſe by ſin death entered into the world*, as the wages of ſin. Ro. 5. & 6. Next, *becauſe we being freed from ſin by Chriſt, are alſo freed from death.* And laſtly, *becauſe god himſelf did withdraw from man, being made by ſin ſubiect vnto death, the ſigne or ſacrament of immortality, which was the fruit of the tree of life.* Ge. 3. Wherfore their obiections are nought wrought, *who imagin the ſoule after death to ſleepe or vaniſh away.* For Ge. 1. & Col. 1. 3. *Adam is ſaid to have bin made a living ſoule, not ſimply, as theſe will have it, like as other living creatures are reputed in the ſame place living ſoules*, but as being made to the image and ſimilitude of god, which he hath not in common with other creatures.

Man ſhould have lived immortally, if he had not ſinned.

Gen. 2. When god ſaith, *In the day that thou eatteſt of the tree of knowledge of good and evil, Thou ſhalt die the death*: he doth not threaten vnto man the deſtruction or diſtinguiſhing of his ſoule, but eternal death, that is, the horrible feeling & terrors of gods wrath and iudgement, and to live forſaken and caſt from God, ſubiect to all miſeries and torments, an adioint of which death is the ſeperation of the ſoule and body, which at that time, through the mercy of god, that mankind might be ſaved, was differred. For ſo was Adam dead while yet he lived in Paradiſe according to gods denouncement, even as ſoone as he had eaten of the forbidd fruit. So in eternal death live al the damned and reprobat. *Whoſe fire ſhal not be put out, and their worm not die.* So, Eph. 2. *They are ſaid to be dead through ſin*, who live in ſin, without repentance. And Eph. 5. he is willed to riſe from the dead, who is reclaimed from ſin to god. And Ro. 7. 9. Paul ſaith that he was dead through the knowledge of his ſin, and the wrath of God.

Many places of Scripture, (alleadged againſt the immortality of the ſoule) interpreted according to their right ſence and meaning.

Iob. 11. Act. 7. 1. Cor. 11. 2. Theſſ. 4. *The dead are ſaid to ſleepe:*

*Synecdoche

but this is by a *figure of speech, trãslating that which is proper vnto the body, to the whol man. For that this belongeth to the body, which is to be recalled from death to life, as it were from sleepe to wake again, many places declare, as *Iob. 7. Behold now, I sleepe in the dust.* For not the soule, but the body only sleepeth in the dust and grave.

Eccles. 3.19. The Preacher saith, *The condition of the children of men, and the condition of beasts, are even as one condition vnto them. Therfore there is no immortality of the soule.* An. It is a fallacy, concluding that which is in some respect so, to be simply so. 1. *Men die as beasts*, in that men must needs once die, and depart out of this life; because men are not here to continue for ever, nor have here a setled place. 2. *Men die as beasts*, that is, in the sense and judgement of the wicked.

Blessednes & the kingdome promised to the godly is said then first to fal vnto them at the last day. Mat. 24. 25. Mar. 13. Dan. 12. But these places shew not, that the soules of the godly do not presently when they depart frõ their bodies, enioy celestial blessednes and ioy; but that at the last day, when their bodies are raised again, their felicity and glory shal be consummated & made absolute. For so we pray, *thy kingdom come*, when yet god now also raigneth in vs.

Of that which is said, 1. *Cor. 15. If in this life only we have hope we are of al men most miserable*, they thus reason. *He that is blessed & happy before the resurrection, is not without the resurrection most miserable: but we without the resurrection should be of all men most miserable: Therfore we are not before the resurrectiõ blessed & happy.* But to the Maior we answ. He is not miserable without the resurrectiõ, who cãnot only before it, but without it also be blessed: But we are in such wise blessed before it, that notwithstanding without & following & ensuing, we cãnot enioy that former blessednes: because god hath ioined with so vnseperable a knot, the beginning, & proceeding, & finishing or perfectiõ of the elects blessednes, that none can have the beginning, who must not come to the end & consummatiõ thereof. Wherfore either we must rise again, or we must want also that celestial blessednesse before the resurrection. *Rom. 8. 11. If the spirit of him that raised vp Iesus from the dead, dwel in you: he that raised vp Christ from the dead, shal also quicken your mortal bodies.*

Heb. 11. 39. *These al through faith are dead, and received not*

promise. Therfore they received not their countrie. We answer first although they dying had not found their countrey yet it would it not follow of these wordes, that they are not at all, or have no sense after death. For he that is not on earth no sense, seeketh not his country. Secondly, The autor of the Epistle, doth not speake of the life after death, which is lead in the celestial country, 2. *Cor.* 5. But of this life, in which the faithful walking their pilgrimage sought for the celestiall countrie, not finding their country on earth.

Psal. 78. 39. *They are flesh, a wind that passeth away, & commeth not again*: by these & the like speeches, the brevity of mans life, & the frailty & perishing of al humā affairs without god, is described & noted. For as here they are compared to a wind, & soones vanishing away, so Psa. 103. they are compared to dust, grasse, & flowers of the field. Like wise *Job.* 14. *He shooteth forth as a flower, & is cut down, & vanisheth as a shadow.* Isai. 40. 6. *All flesh is grasse*, but if they mark the verye words in these speeches, it will follow, that not only after death there is nothing remaining, but that there is no any resurrection, when he saith, *a wind that passeth, & commeth not again*: as also flowers & shadows, wherevnto man is compared, doe so perish, that they are not recovered.

Psa. 88. 5. *I am counted as the slaine lying in the grave, whome thou remembrest not more.* In these words the Prophet doth not bewaile, either himself, or the dead to be exempted frō gods providence: but he complaineth, that he is forsaken of god, even as the dead seem to men, not to be cared for of him: so therfore he speaketh not according to the sense of faith, but of his own opinion, & weakness, & misery, who judgeth those to be forsaken & neglected of god whose delivery for a while he doth differ. But what faith in the mean season suggesteth & telleth the godly, even when they wrestle with temptation, he sheweth, *Psalm.* 112. when he saith: *the iust shal be in everlasting memorie.*

Psal. 146. 4. *His spirit departeth, & he returneth to his earth: the same day his thoughts perish.* Here he saith not the spirit or soul of mā perisheth, or vanisheth, or dieth, or it is bereaved of sense, but that it departeth, to wit, from the body, wherin it dwelleth: & that not the spirit, but the mā returneth to his earth, that is, as concerning his body, which was made of earth, as it is writē, Ge-

3. and

& *Eccl.*12. And lastly he saith, *that his thoughts perish*, which is not, that the soule is after this life bereaved of reason, iudgment, & sense of the mercy or wrath of god, but that his purposes & counsels are made frustrate, which man in this life had setled with himselfe to bring to passe: in which sense it is said, *Psal.* 112.10. *The desire of the wicked shall perish.*

They gather also other sayings, which take away al praising & worshipping of god from the dead: As *Psa.* 88.10. *Wilt thou shew a miracle vnto the dead? Or shall the dead rise & praise thee?* But in such speeches death & hel, or the grave, have 2. significations. They who are spiritually dead, whether before or after the death of the body, that is, they who are deprived of gods grace, & forsaken & reiected of god, & are in hell, that is, in the place & torments of the damned; or else in this life despairing & destitute of comfort, shall not praise god at all, neither in this life, nor in the life to come. But they who are dead, not spiritually, but corporally only, albeit they shal not praise god in this life while their bodies are in hel, that is, in the grave, yet in soule they shal not cease to acknowledge & praise god in the other life, vntil whē receiving their bodies again, they shal magnifie him in both, in the celestial eternitie. But in the mean season, because god wil also be agnised & magnified of mē in this life, therfore both the whol church, & every one of the faithful, not only pray that they may not fal into that forsaking, & into that sense of gods wrath, wher with the wicked are oppressed, but also desire that they may be in this mortal life preserved & defēded, vntil the end ther of by god appointed be expired. For the Saints do not simply stand in fear of the bodily death & grave; but that they maie not be forsakē of god, neither fal into desperation & destruction, or their enemies insult against god, when they are overthrowen: this with dailie & ardent prayers and petitions they beg and crave continuallie.

Now that which the adversaries adde further out of the Ps. 146.2. *I will praise the Lord during my life: as long as I have my being, I will sing vnto my god*: this maketh nothing with them: for he restraineth not the praising of god to the time of his mortal life, but onlie he saith that he will spende all that time in gods praises, which notwithstanding in manie other places he extēdeth to cōtinu al eternity; as *Ps.* 34. *I will praise the lord* cōti-

continually, But oftetimes this particle, *vntil*, or, *as long as*, signifieth a continuance of the time going before some event, without any excluding of the time following: as 1. Cor. 15. 25. *He must raigne, vntil he hath put all his enemies vnder his feete.*

Iob. 10. 20. *Let him cease & leaue off from me, that I may take a little comfort, before I go, & shal not returne.* He denieth in these words that he shal return into this mortal life, & to conuerse among men in this world: but he denieth not that he in the mean season hath his being, & doth liue, vntill againe he see god in his flesh, euē the same Iob, who then was afflicted: As himselfe saith, ca. 19. 26. Iob. 3. 11. *Why died I not, when I came out of the wombe?* Here also Iob doth not denie, the soules after death to be, liue, feele, & vnderstand, but onlie hee saith, the miseries of this present life are not such: if they vrge, *that neither the euils of the life to come are feit: because then Iob should wish for a bad change:* we answere, that Iob wisheth not for the death of the wicked, but of the godly. But if they ad further, *That Iob doth make kings & Princes alsi, which gather gold vnto thē selues & greit, that is, al rich, good & bad, partakers of this veile:* our answer is out of the proceese & course of his whol speech that Iob doth not teach here, what is the state of men after this life, but onlie desireth to be rid of his present miseries, & therfore through humā infirmitie & impatiencie, doth cōpare the sēle & feeling of his present miseries with the death & stare of the dead, whatsoeuer it be: as they, who are grieuoullie torméted with present distresses & extremities, prefer anie thing whatsoeuer before that which they suffer. So also ca. 7. he speaketh as one despairing of deliuerie in this life. *Remēber that my life is but a wind, & that my eie shal not return to see pleasure.* For lo he expoūdeth himselfe, whē he addeth: *He shal return no more to his house, neither shal his place know him any more.* So like wise ca. 17. *My breath is corrupt, & the grave is ready for me.* They are words of one despairing of life & salvation, god being wroth & angrie. But cap. 34. 14. when it is saide: *If he set his hart vpon man, & gather vnto himself his spirit, and his breath, all flesh shal perish together:* it is not said that the soul doth sleep, or perish, but that by the departure therof, the bo die dieth, and is dissolued.

Further they adde: *If presentlie after death the godly were blessed, why is mēsse vsed vnto them, who were called again into this mortall*

mar all life. But to this we answere, That neither god can be iniurious to any man, whereas he is in no mans debt: neither can any thing happen better, or more acceptable vnto the godly, than to serve for the manifesting of gods glory, either by life, or by death. As *Phil.* 1. it is said. *As alwaies, so now Christ shal be magnified in my bodie, whether it be by life, or by death &c.*

Last of all, if they say, *that the soul hath neither sense, nor action, but by bodily instruments, and therfore being naked and destitute of those, is destitute also of sense, motion, & operation:* To grant vnto them this antecedent, of the soul being in the body, yet notwithstanding of the soule freed from the body, both learned Philosophers confesse the contrary, and the word of god testifieth the contrary: 1. *Cor.* 13. 9. *We know in part, and we prophecie in part: but when that which is perfect is come, then that which is in part shal be abolished.*

OF EVERLASTING LIFE.

THis article is placed in the end: 1. Because *it is perfectly fulfilled after the rest.* 2. Because *it is an effect of all the other articles*, that is, we believe all the other articles of this, & all things that we believe were done, that we might believe this article, and so at length enjoy everlasting life. This article is the end and proofe of our salvation and life.

The chiefe questions of everlasting life.

1. *What everlasting life is.*
2. *Of whom it is given.*
3. *To whom it is given.*
4. *Wherefore it is given.*
5. *When it is given.*
6. *How it is given.*
7. *Whether in this life we may be assured of everlasting life.*

1. WHAT EVERLASTING LIFE IS.

What life is in general.

LIfe is defined among Philosophers diversly: and it is indeed a word of divers significations, and signifying divers things. *In general it is, either the very existence & being of the soul with the body, or the operatiõ of a living thing:* that is, it signifieth to be, or to do those things which are proper to a living natur, for it is taken both for the first act, & for the second, therfore

death

death is the destruction of a living thing, and of the power or faculty of working. Or, *Life is an aptitude of a living thing to worke the operations proper vnto it, and it also the operations shewn selves*, by reason of the Vnion of the body with the soul. generally *both in touching god, & Angels, and men, it is the existence or being of a living thing, and the facultie or power, whereby every living thing being indewed, doth exercise the operations & actions of life.* Spirits also live: but they have not that from life, but from their very nature and essence. Now when we mention everlasting life we restrain the words: for then it speaketh of the everlasting life of men and Angels. *That is called everlasting, 1. Which hath neither beginning nor ending. 2. Which hath no beginning, and hath an ending*, as the decrees of god. 3. *Which hath a beginning, but shal have no end*; as everlasting life.

Life everlasting hath A beginning, but no end.

But this question seemeth vnexplicable, because it is said therof, *Isa.* 64 4. & 1. *Cor.* 2. 9. *Neither eie hath seen, neither ear hath hard, neither came into mans hart the things which god hath prepared for them that love him.* Yet we will see what may be known concerning this question of the holy scripture.

1. *Life in general signifieth to live, or to be as we restrain being to a thing living*, that is, to be endued with a soul, which soule is that whereby we live; & the naturall life is the remaining or dwelling of the soule in a living body: & the operation of the soule, or the faculty of the soule working those actions which are proper to a living thing. For the soul is the essential form of life: which who have, live.

2. *Everlasting life is nothing else but to be, or to restrain being to a generation: which to be is to have the Image of god restored according to which we were at the first created.* But to explane and expound this, we have need of a more full definition. *Wherfore everlasting life is the habitation or dwelling of god in angels & men by the holy ghost, & the true knowledge of god, his will, & all his works kindled by the same spirit in their harts, and true & perfect righteousness and wisedome, that is, a perfect conformity & correspondency of their will & powers and operations with the will of God: and also a ioy resting on god, and a sufficiency of all good things in god, nothing both soule and bodie, which shall never be interrupted, hindered, or have an end.* The proofe and confirmation of the parts of this definition is easie. 1. It is the knowledge of God, and wisedome. Iohn. vii. 3. *This is life eternall, that they know thee*

The full definition of everlasting life.

Life everlasting is, 1. The knowledge of God and wisdome.

2. Righteousnesse.
3. Ioie.
4. Sufficiency in God.
5. Without interruption.

to be the onlie very god, & whom thou haſt ſent, Jeſus Chriſt. 2. It is righteouſnes. Luk. 20. 36. *They are equal vnto the Angels, and are the ſons of god, ſince they are the children of the reſurrection.* 3. *Ye is ioie.* Ioh. 16. 22. *Your ioy ſhal no mā take from you.* 4. *It is ſufficiencie in god* Re. 21. 22. *The Lord god almighty & the Lamb, are the Tẽple of it: And the cittie hath no need of the Sun, neither of the Moone to ſhine in it: for the glory of god did light it: & the Lāb is the light of it.* Al thoſe good things, which we poſſeſſe here, ſhall then be perfect. 1. *Cor.* 13. 10. *When that which is perfect is come, then that which is in part, ſhal be aboliſhed.* 5. It ſhal not be interrupted. *Re.* 21. 4. *God ſhall wipe away all teares from their eies.* Luk. 1. 33. *Of his kingdom ſhal be no end.* Dan. 7. 27. *And the kingdome & dominion, and the greatnes of the kingdom vnder the whole heaven, ſhal be giuen to the holy people of the moſt high, whoſe kingdō is an everlaſting kingdom,* that is, which hath neither beginning nor ending.

3. *Everlaſting life in that, which hath a beginning, but is without end:* In this third ſenſe alſo ſhal we enioy everlaſting life. Ob. *Everlaſting life is to live everlaſtinglie. But the wicked alſo ſhal be raiſed, & be immortal, becauſe they ſhal live eternally: Therfore the wicked ſhal have everlaſting life.* An. By the name of everlaſting life, is not meant the preſence of the ſoul in the body, that is, the naturall life: but this being preſuppoſed, there is further meant a ſpirituall life, which the holy ghoſt worketh by his proper function and office. Now with the eternall life in the wicked ſhal be ioined, 1. *A relation fro god.* 2. *A privation & wāt of the knowledge and grace of god.* 3. *A perpetual & vnutterable torment & vexation. Their worm ſhal never die. There ſhal be weping,*

The everlaſting death of the wicked.

and gnaſhing of teeth. Hereby is vnderſtood that everlaſting death is, and is ſo called, not becauſe the reprobate by once dying, ſhal fulfil it, but becauſe they ſhal die perpetually, and ſhal feele perpetual torments.

2. *Who giveth everlaſting life.*

Everlaſting life the work of all three perſons.

GOD alone giveth eternal life; and the Father giveth it by the ſon and the holy ghoſt. Of the father it is ſaid, Ioh. 5. 21. *As the father raiſeth vp the dead, and quickneth them, ſo the ſon quickneth whom he will.* In which place the ſame is affirmed of the ſon alſo, as in like maner in theſe following, Ioh. 1. 4. *In him was life.* Iſa. 9. 6. *The father of eternity,* Ioh. 10. 28. *I give vnto them eternal life,* that is, not by merit only, but alſo by power, & working.

king. Of the holy ghost likewise it is said, Ioh. 3. 5. *Except a man be borne of water and the spirit, he cannot enter into the kingdome of god.* Ro. 8. 12. *He that raised vp Christ from the dead, shal also quicken your mortal bodies by his spirit dwelling in you.* And this testimony is to be observed for the confirmation of the godhead of both. Ob. *But the ministers also give life according to that of* 1. Cor. 4. 15. *In Christ Iesus I have begotten you through the gospel.* Ans. Christ and the holy ghost give life by their own power: the ministers are only instruments by whom Christ worketh through the verue of his spirit. Reply. *But Christ giveth life by a communicated power. Therfore not by his proper power.* Ans. He giveth it by a power communicated, but communicated from everlasting, as he was begotten from everlasting. *Ioh. 5. 26. As the father hath life in himselfe, so likewise hath he given to the Son to have life in himselfe.*

3. *To whom everlasting life is given.*

EVerlasting life is given to al the elect, & to them only. *Ioh. 10. 28. I give vnto them eternal life,* that is, to my sheep, who are his elect & chosen, *Ioh. 17. 9. I pray for them: I pray not for the world but for them which thou hast given me, for they are thine:* & v. 12. *Those that thou gavest me, have I kept, & none of them is lost, but the child of perdition.* Again, faith & repentance are proper vnto the elect only: but these are part of eternall life. Therefore eternal life belongeth to the elect only. *Ro. 11. 7. The elect have obtained it, & the rest have bin hardned.* We must observe in this place, whereas the question is, To whom everlasting life is given, that it is better to answere, That eternall life is given to the Elect, than to say, it is given vnto the converted. For conversion & faith are the beginning of eternall life: And to say, eternal life is given to the converted, were all one, as if you would say, life is given to the living.

Al the elect & they alone are partakers of everlasting life.

As they are elected, so they are but chosen to eternal life: as they are converted, so they are in part admitted vnto it, & begin to be put in possession of it.

4. *For what cause everlasting life is given.*

THe impellent or motive cause of everlasting life given vnto vs, *is the alone free mercie of god.* (For a good thing doth communicate it self, and make others partakers of it) & his love towards mankind: And he wil that everlasting life be given vs & himself: & giveth the same vnto vs, for the alone intercession and merit of Christ imputed vnto vs, by the comming and interposing wherof gods mercy is more illustrated and manifested, than without it. But no work of man either foreseen in vs,

God of his free mercy giveth vs for Christs sake everlasting life, that we might praise and magnifie the same his mercy for ever.

vs, or present, is the cause of this eternall life, wherevnto notwithstanding we are brought by many means. Before the beginning of eternal life, our works merit eternall death: after the beginning thereof, al our works are effects thereof: & nothing is cause of it self. *The final cause, or end for which eternal life is given vs is, that the mercy of god might be acknowledged & magnified of vs.* Eph. 1. 6. *To the praise of the glory of his grace, wherwith he hath made vs accepted in his beloved.* For the same cause God giveth vs eternal life, for which he chose vs.

2. *When everlasting life is given.*

Everlasting Life is begun here by conuersion.

IN this life is given the beginning of eternal life: & that necessarily. For vnto whom life everlasting is not begun to be given here, that is, who beginneth not here to feel a part of eternal life, to wit, faith, & conversion: vnto him life everlasting shall never be given after this life. 2. *Cor.* 5. 2. *Therfore we sigh, desiring to be clothed with our house which is from heaven, because that if we be clothed, we shal not be found naked.* The cōsummation of everlasting life, is after this life, for vnto whom everlasting life is begun to be given here; to them shal it be given, finished, cōpleate & consummated. And of this consummation there are two degrees, one, when the soul is presently carried into heaven; because by the death of the body we are freed from al infirmity: the other degree is greater, higher & more glorious, when in the resurrection of the bodies, the soules shal again be vnited to their bodies, because after the resurrection we shal be made glorious, and *shal see god, even as he is.* Ioh. 5. 24. *He that heareth my word, & beleeveth in him that sent me, hath everlasting life, and shal not come into condemnation, but hath passed frō death to life.* 1. Ioh. 3. 2. *Now are we the sons of god, but yet is doth not appeare what we shal be: and we know, that when he shal appeare, we shal be like him: for we shal see him as he is.*

It is consummated in the world to come, by glorification.

6. *How everlasting life is given vnto vs.*

God giveth vs everlasting life, by the outward ministery of the word, & the inward ministery of the spirit.

EVerlasting life is givē vs by the holy ghost, & the holy ghost giveth it vs in this life by the ministery of the word: by the word he worketh in vs the knowledge of god & his will: that knowledg hath following it a study & desire more & more to know god, & to live according to the precipt of his wil. It is given here vnto infants, so that they have an inclinatiō to repentance and faith. But the consummation and accomplishmēt of everlasting life shal be given vs after this life immediately,

ately. *That we that it is, have given vs mediatly by the word*, is proved by plaine testimonies of scripture. *Ioh. 6. 68. Whither shall we goe?* (say the Disciples) *Thou hast the words of life.* 1. Cor 4. 15. *In Christ Iesus I haue begotte you through the gospel.* Rom 1. 16. *The gospel is the power of god vnto salvation to every one that beleveth.* And this is the ordinary māner of giving vs this beginning of everlasting life, namely by the word mediatly. But ther is an other māner of giving the same vnto infantes, and by miracles.

7. *Whether we can be assured in this life of everlasting life.*

IN *this life, not only we may, but we ought also to be assured and certaine of everlasting life*, other wise we shal never haue it. For it is given to al the elect, and to them only. *And wee may be certain of it by faith*, even by a full perswasion of the good wil of god towards vs: likewise *by the beginning of true repentāce*, which is a ful purpose & intent to liue according to gods cōmandements: lastly, *by the peace of conscience, and by a desire of god, and by a ioy and gladnesse in god.* This assurāce & certainty is grounded on sure & strong reasons. 1. *The author of everlasting life is vnchangable, & he himselfe.* 2. *Gods electiō is vnchangeable.* 3. *Christ is heard in al things which he desireth of his father. But he praied that his father would saue al those whō he had given him.* 4. *God wil not haue vs to pray for good things necessarie to salvation with a condition, but simplie.* 2. Tim. 2. 19. *The foūdation of god remaineth sure, The lord knoweth who are his.* Ioh. 10. 28. *No man shal pluck my sheepe out of my hand. I giue vnto thē eternall life*: but it were not eternal life, if it could be interrupted or broken off. Of the cōsummatiō of everlasting life we must be assured by the beginning therof. *Rom. 11. 29. The gifts & caling of God are without repentance. God is faithfull*: therefore as he hath begunne, so also wil he accomplish and end. Wherefore to doubt of the continuāce and consummation of everlasting life, is to overthrowe the faith and truth of God. Now of the beginning of eternall life we are assured chiefly by a true faith, which withstanderth doubts, that is, which hath a purpose to resist the Devill, and crieth, *I beleeue lord, helpe my vnbeleefe.* But this faith cannot be without repentaunce, and therefore by an assured repentaunce wee are also

Our assurāce of everlasting life is necessary, and grounded vp on sure reasons.

so assured of the beginning of everlasting life, and therefore withal of the consummation thereof.

That which now hath bin spoken of this article, doeth sufficiently declare, *What is, to believe everlasting life*: namelie, assuredly & certainely to be perswaded. 1. *That after this life there shal be also a life, wherein the church shal be glorified, and god magnified of her everlastinglie.* 2. *That I also am a member of this church, & therfore partaker of everlasting life.* 3. *That I also in this life have and enioie the beginning of everlasting life.*

OF IVSTIFICATION.

THis doctrine *Of Iustification*, is one of the chiefe points of our faith, not onlie because it treateth of the chiefe & principal matters, but also because this doctrine is most of al others called by heretiques into controversie. *For there are two principall cõtroversies between the church & Hereticks*, The first, *Of the doctrine concerning god*, the other, *of this doctrin of iustification*, & either of these doctrines being overthrowen, the other points of our faith easily go to wracke. Wherefore we ought chiefely to fence & strengthen our selves against heresies, in the doctrine concerning god and iustification.

The speciall questions.

1. *What iustice or righteousnes is in general.*
2. *How manifold it is.*
3. *What iustice differeth from iustification.*
4. *What is our iustice or righteousnes.*
5. *How it is made ours.*
6. *Why it is made ours.*
7. *Why it is made ours by faith onlie.*

1. WHAT IVSTICE OR RIGHTEOUSNESSE IN GENERAL IS.

A Definition so general of iustice can scarce bee given, as maie agree both to god & creatures. (evẽ such as maie agree to the furthest & highest kinds of iustice or righteousnes, which are, Vncreat, and created righteousnes) except we wil make a definition ful of ambiguity. For *vncreated iustice* or righteousnes is god himselfe, who is the very squire & rule

Vncreat iustice is God himselfe.

rule of al iustice. *Created iustice* is an effect of vncreat or divin iustice in reasonable creatures. This created iustice or righteoulnes may be defined generally in such sort as the definition shal be alike common to al sorts therof. *Iustice therfore in righteousnes in general* (as it agreeth to reasonable creatures) *is a fulfilling of those laws, which belong to reasonable creatures: or is the cõformity or correspondice of reasonable creatures with the laws appertaining & belonging vnto them.* It maie be also defined on this wise: *Iustice is a conformity with god, or with the law of god.* Or, *it is a fulfilling of gods law.* For iustice, or righteousnes, is the *obseruance* of the law: as sin is the *transgression* of the law: & the name *Righteousnes* is derived from *Right*, which is the law it selfe. & conformitie with the law is righteousnes it selfe. This we must know, because we must be iustified by the fulfilling of the law: & we must vnderstand that the law is not abolished, but established, by the gospell. For the righteousnes & iustice of the gospel, is the fulfilling of the law. but doth not at al disagree from the law. Ob. *He that is iust & righteous, is conformed & agreeable vnto the law. To iustifie is to make iust. Therfore to iustifie, is to make one agreeable vnto the law.* An. *All this is granted: that is either in himself to be so, or in another. Now these are all one, the imputed righteousnes, or iustice of an other, the righteousnes of the gospel, the righteousnes of faith.* Wherfore *to iustifie is, to suffer & absolue one from sin, for that iustice or righteousnes which is either in himself, or in another.* This signification & meaning of the word is proved throughout the whol epistle to the Romans: *It is vnto imputed to him for righteousnes.*

Our created iustice, is our conformitie with Gods laws appertaining vnto vs. *Impla. Impla.*

2. *How manifold iustice is.*

IVstice (we speak in general of created iustice) *is legal & evangelical. Legal iustice is the fulfilling of the Law, performed by him, who is thereby said to be iust: or, it is such a fulfilling of the law, which one performeth by his own obedience: or, it is a conformity in the lawe, which is in him also who is called iust. This legal iustice either is in vs, or in Angels, or in Christ*, as he is man, as an accident inherent in his subiect. *Evangelical iustice is also a fulfilling of the law, but is not in him, who is called thereby iust or righteous, but in another & is only imputed to him, who is therof called iust.* This is christs iustice or righteousnes performed for vs: or that raisome of the son of God imputed vnto vs by faith. It maie be also defined briefly thus: *Evangelical iustice is a conformity with the lawe, performed.*

Legal Iustice

Evangelicall Iustice, or the Iustice of the Gospell.

formed by christ,& imputed of god to vs by faith. The legal iustice *is performed either by the obedience of the law, or by punishmẽt.* For the law necessarily requireth one of these. *That which is performed by the obedience of the law, is either general or particular: The general, is an obseruing of al the laws which belõg vnto vs:* or it is an obedience according to al the laws vnto vs appertayning. 1. *Thes.* 4. 11. *Study to be quiet,& to meddle with your owne businesse.*

Generall or vniuersall Iustice.

This general iustice *is of two sorts: perfect and vnperfect. The perfect is an externall and internall obedience to all the laws belonging vnto vs.* Or, it is a perfect both inward & outward cõformity with the law of god. *Deut.* 27. 26. *Cursed be he that confirmeth not al the words of this law to doe them.*

Perfecte Iustice.

Vnperfecte Iustice.

The imperfect or begun iustice, *is a cõformity begunne only and vnperfect, euen such a iustice as doth not doe al things, or not after that manner which the law requireth.*

Philosophicall Iustice.

This vnperfect iustice is also of two sorts, the 1. *Philosophicall,* the 2. *Christian.* The *Philosophicall,* is a knowledge in the mind, of gods law & vertues, vnperfect, obscure, and weak, & whatsoever manner of purpose in the wil & hart to doe those things which are right & honest according to that vnperfect knowledge: and a directing and gouerning of their behaviour and manners according to the lawe.

Christian Iustice.

The Christian, is regeneration, or a knowledge of God and his lawe, vnperfect indeede, yet more notable and perfect than the philosophical, and to be perfected after this life: issing from faith and the loue of God kindled in the hearts onely of the regenerate, by the vertue and operation of the holy Ghost through the gospell, and ioined with an earnest and serious inclination of the wil and heart to obey god according to all his commaundements.

Particular Iustice.

The particular iustice, is that vertue which giueth to euery one his owne: and is of two sorts, *Commutatiue or exchanging, and distributiue. The Commutatiue* obserueth equality of things and prices in exchãges & contracts or bargains. *The Distributiue* obserueth a proportiõ in distributing offices, goods, rewards, punishments, giuing rewards and punishments agreeable & proportionable vnto the persons.

Commutatiue Iustice.

Distributiue Iustice.

Iustice of the person and of the cause.

There is also another diuisiõ of iustice, nãly, *Of the persõ & of the cause. Iustice of the persõ,* whẽ a person is iust & agreeable to the law. *Of the cause,* whẽ he hath a iust & good cause in any cõtroversie, whether the person himselfe be good or bad.

3. *In*

3. *In what iustice differeth from iustification.*

IVstice is the very conformity of selfe with the law, & the fulfilling of the law, & the thing whereby we are iust before god: which is the very satisfaction of Christ performed in the Crosse, *Iustification is the application of that iustice,* and by this application, the thing wherby we are iust, even that iustice and satisfaction of christ, is made ours: & except that be made ours, or applied & imputed vnto vs, we cānot be iust, as neither the wall is made white, except whitenes be applied vnto it. *For even in like manner doth iustice differ from iustification or iustifying,* as whitnesse from whitning: so application and imputation are not alone: for imputation is not extended so far as application. For God alone doth impute, but we also doe apply vnnto vs.

What iustification is.

Now iustification is devided in like sort as is Iustice. For there is one *Iustification legal, which is a working of that conformity with god,* or with the law of god in vs, when as we are regenerated. There is another *Iustification Evangelical, which is an application of the Evangelical iustice vnto vs, but not a transfusion of the qualities into vs:* or, it is an imputation of an others iustice which is without vs, and an assoiling and absolving of vs in iudgment. Psal. 143. 2. *In thy sight shal none that liveth be iustified.* Therefore that iustice, whereby, being applied and imputed vnto vs, we are iustified, is not in vs, but without vs.

Legal Iustification.

Evaangelical Iustification.

4. *What is our iustice.*

OVR Iustice or righteousnesse, that is, the iustice or righteousnesse of the gospel, wherby we are iust in the sight of god is not our conformity with the law: but *it is Christes satisfactiō performed vnto the law for vs, or the punishmēts, which he sustained for vs, & so his whol humiliatiō* (that is, his taking of flesh his vndertaking of servitude, penury, ignominy, & infirmity: his suffering of that bitter passiō & death: al which he did vndergo for vs, but willingly) *& that humiliation and satisfaction freely of god imputed vnto vs his faithfull & beleevers.* 1. Cor. 2. 2. *I esteemed not to know any thing amōg you, save Jesus christ & him crucified.* Col. 2. 10. *Ye are compleat in him.* Rom. 5. 19. *By the obedience of one shal many be made righteous,* Isa. 53. 5. 6. *With his stripes we are healed. The lord hath laid upon him the iniquitie of vs all.* Now that christ might perform obedience, & satisfie for vs, it behooveth him to be our Mediatour, beeing by himselfe iust

Our righteousnesse is Christs satisfaction, which consisteth in his humiliation.

& holy. *Heb.7.26. For such an high Priest it became vs to have, holy, harmles, vndefiled, seperat frō sinners, & made higher than the heavens.* Al these things are true perfectly & wholy in christ. For he hath perfectly fulfilled the law for vs. 1. *By the holines of his humain nature.* 2. *By his obedience: for he becāe obedient to the death even the death of the crosse.* And the former fulfilling of the law namely, the holines of Christs humane nature, was requisite for the other, evē for his obedience. This obedience & satisfaction of Christ is our satisfaction, & our proper iustice, for which we please God, for which we are received into favour with god the father, & which is imputed vnto vs. That former fulfilling of the law is indeed imputed also vnto vs, nāely, the humiliation & iustice, or righteousnes of Christs human natur, that we may be reputed holy before god: but this holines of christ is imputed vnto vs for his obedience or satisfactions sake: because he satisfied for vs gods iustice, in sustaining eternal punishment & paines, which we should have sustained everlastingly. Hence is it, that the effusion of Christs bloud (as being the cōplement & consummation of christs satisfactiō) is only said to be our iustice & righteousnes. 1. *Ioh.1.7. The bloud of Iesus Christ cleanseth vs from al sin*; that is, not only from that which is past, but also from that which is to come.

Phil.2.8.

Ob. *The sins for which Christ hath satisfied, cannot hurt: but Christ hath satisfied for sins past & to come. Therfore sins past & to come cānot hurt vs.* Ans. Now knit and force this reason, that we may see whither it tendeth. Rep. *That which hurteth not, we need not to eschu: sins to come hurt not: therfore we need not to be ware of sins to come.* An. 1. The Minor is false: For god is offended with sins, which is the greatest hurt and further, sins bereave vs of that conformity with god, & purchase bodily pains vnto the faithful. But we are to distinguish between these questions. 1. *How a reasonable creature may be iust before god.* 2. *How mā, being a sinner, may be iust before god.* 3. *Whether a reasonable creature may merit or deserve ought at gods hands.* To the first question, we answer, That a reasonable creature may be iust before god *by the cōformity with the law inherent in him*, as blessed men and Angels are iust. To the second, That man, being a sinner is iust *by the imputation only of christs merit*: & of this question is our speech, when we speak of iustification. To the thirde, That no reasonable creature *can deserve ought at gods hands*, Luk.17.10. *When*

ye have done al, say, We are unprofitable servants. For neither in Christs obedience verily any merit, in this respect, as if anie good came to God by it, but in respect of the dignity of the person, because it was Christ that suffered, it is called merit. But a man, which is a sinner, cannot be iust before god. 1. *Because before his iustification, his works are corrupt.* 2. *Also after his iustification, the workes of a man, which is a sinner, are unperfect.* 3. *And when they are perfect, as in the life to come they shal be, yet can we not satisfie for the sins past:* for we owe those works, when we doe them.

5. *How Christs satisfaction is made ours, and righteousnesse.*

THis question is adioined, because it seemeth absurd that we should be iustified by that which is an other mans, & not ours. *The satisfaction or iustice of christ is made ours,* or applied vnto vs, *two waies,* that is, by a double application. *The former application is gods, who in respect of that fulfilling of law performed by Christ, accepteth vs, & applieth the same vnto vs;* that is, he imputeth it, no lesse than if we had never sinned, or at least had paied & suffered sufficient punishment for our sins. For albeit *to iustify,* signifieth to make iust, yet in the church it signifieth another thing, & is taken in another sense. For god doth apply it, when he imputeth the fulfilling of the lawe performed by Christ, vnto vs, even as if it were performed by vs, neither wil at al punish vs. But *to impute,* is to accept Christs satisfaction, performed to this ende, that it might be our iustice & righteousnes. *We then also apply vnto vs the fulfilling of the law performed by Christ, when we are stedfastly perswaded, that as god doth impute, applie & give it vnto vs, & for it reputeth vs for iust, absolving vs from al guilt.* Without this application the former is not at al: & this latter is also from god. For god first imputeth vnto vs Christs satisfaction, then he engendreth faith in vs, whereby we may apply the same vnto vs. Whence also it appeareth, that gods application doth go before, and is the cause of our application, which is of faith, albeit his is not without ours: as Christ also saith, *Ioh. 15. 16. Ye have not chosen me, but I have chosen you.* Moreover, we may then be assured & certain that the righteousnesse or satisfaction of Christ is imputed vnto vs of god, whē we earnestly desire the grace of god, & feel the holy ghost to work in vs a true confidence in the Mediator of the faith.

Christs satisfaction made ours two waies.

1. By imputing it, or applying it vnto vs.

2. By our selves, applying it vnto our selves.

When we maie be assured of christs satisfaction imputed vnto vs.

faithful. That which we haue now ſpoken of both application both gods, & ours, doth manifeſtly ſhew what is meant in this place by iuſtifying: Which is, that, to iuſtify, is not, to make one iuſt, who is vniuſt: but to repute him for iuſt & righteous, who is vniuſt, & to abſolue the vniuſt & vnrighteous from all guilt, & not to puniſh him, & this for anothers iuſtice & righteouſnes imputed by faith vnto vs. Ob. *But to iuſtifie, is to make one iuſt, who is vniuſt.* Anſ. This indeed is true, in general, but in the Church it is taken otherwiſe. For *the legal iuſtification*, is a working of iuſtice & righteouſnes in vs, as in one ſubiect. But the iuſtificatiō of the goſpel, wherof we ſpeak here, is a far divers thing. For the ſubiect of that iuſtice & righteouſnes, which is made ours by the goſpels iuſtification, that is, whereby, being applied by faith vnto vs, we are reputed iuſt and righteous, is Chriſt himſelfe: & we are only the obiect of this iuſtice, & the matter about which it is converſant, but the matter wherein it is inherent, is Chriſt only.

6. Why Chriſts ſatisfaction is made ours.

The cauſe of Chriſts ſatisfaction applied and imputed, is in god only, not in vs.

THE perfect fulfilling of the law performed by Chriſt for vs, is made ours, or applied vnto vs, through the alone and free mercy of god, as who from everlaſting did predeſtinate vs, and freely chuſe vs, to whom he might apply of his meere grace by faith that iuſtice & righteouſneſſe at his appointed time. *Wherfore all imagination and affirmation of merite is to bee taken away*, as which fighteth with the grace of god, and is a denial of his divine grace. For the grace & mercy of god is the only cauſe of both applications, He of his goodnes infinit and paſſing meaſure, applieth chriſts merit vnto vs, and maketh that we alſo may apply the ſame vnto vs. The cauſe therefore, why this application is wrought, is in god alone: but not at all in vs, that is, it is neither any thing foreſeene in vs, neither alſo our apprehenſion and receiving of this iuſtice. For all the giftes and graces which are in vs, are effects of the applicatiō of chriſts merit: and therefore that merit of Chriſt is no way applied vnto vs, for the works ſake which we do, but this is don as the Apoſtle teacheth. *Eph. 1. 5. According to the good pleaſure of his will.* Wherupon alſo it is ſaid, *1 Cor. 4. 7. Who hath ſhew, that thou haſt not receiued?* And Eph. 2. 8. *By grace are ye ſaued through faith, and that not of your ſelues: it is the gift of god.* And here it is to be obſerved

observed that, *to be saved by the grace of god, and to be iustified by faith*, are not all one: for that *signifieth the impellent or motive cause in god*: this *the instrumental cause in vs*, whereby we apprehend the righteousnes of Christ imputed vnto vs. Christ is in respect of our iustification. 1. *As the subiect and matter wherein our iustice is.* 2. *As the impellent cause, because he obtaineth it.* 3. *As the chiefe efficient because he together with his father doeth iustifie vs: and* 4. *Because he giveth vs faith, wherby we beleeve and apprehend it.* The mercy of god is, *as the impellens cause thereof in god.* Christs satisfaction is *the formal cause of our iustification*, giving the very life and being vnto it.

7. *Why Christs satisfaction is made ours by faith onlie.*

Faith the apprehensive instrument of Christs satisfaction.

CHrists satisfaction is made ours by faith alone: 1. *Because faith is the only instrument which apprehendeth christs satisfaction.* 2. *Because the proper act and operation of faith, and not anie other act of vertue, is the application or apprehension of Christs merit:* yea, faith is nothing else than the acceptation it selfe, or apprehension of anothers iustice, and of the merit of christ. 3. It is done *by faith onlie:* because we are iustified by the object of faith only, to wit, by the merit of Christ alone, besides which there is no iustice of ours, nor any part therof. For we are iustified freely for Christs sake, without workes: There is nothing which is our iustice and righteousnes before god, neither in whole, nor in part, besides Christs merit: only by receiving & beleeving anothers iustice, and not by working, we are iustified: Not by working, nor by meriting, but by apprehension & acceptation only we are iust & righteous. *Wherefore we are iustified by faith onlie; by faith*, as S. Paul speaketh, as by a meane & instrument: *but not for faith*, as the Papists say, who wil admit both these manners of speaking, as if faith were indeede the application, wherby we apply vnto our selves Christs iustice, but were also besides a certaine worke or merit, wherby we merit to be iust. Now the exclusive particle (*only*) is added, that whatsoever merit of ours may be excluded, and faith vnderstood with relation and respect to Christs merit, which is our iustice: That so the sense may be: Christs merit iustifieth vs and not faith it selfe: that which is apprehended doth iustifie vs, and not the instrument which doth apprehend. Nevertheless, this proposition, *We are iustified by faith*, may be vnder-

vnderstoode also without relation, to wit, we are iustified by faith, as a mean. But this propositiō of the Apostle, *Faith was imputed to him for righteousnes*, & other the like, are necessarily to be vnderstood with a relatiō to christs merit & iustice. Faith was imputed vnto him for righteousnes, as faith is the apprehending instrumēt of righteousnes apprehēded, faith being as it were the hād, wherwith the iustice of christ is received: & by this meanes faith is wholy excluded from that which is received by faith: to which nature notwithstāding of faith it were repugnāt, that *For faith we should be iust & righteous*. For if *for faith*, thē faith were now no longer an acceptation of an others righteousnes, but were a merit and cause of our own iustice, neither should receive anothers satisfaction which now it should have no need of.

Obiections against this doctrine of iustification.

1. Obiect. *We are iustified by faith. Faith is a work, therfore we are iustified by the workes therof*, that is, *by the merits of faith*. Ans. First the consequence of this reason is denied, because more is in the cōclusion, thā in the premisses: of which premisses this only followeth, that by that work we are iustified, as by an instrument or mean, not as an impellent cause. Now it is one thing *to be iustified by faith*, that is, to be iustified, (faith only being the mean to receive it) by the blood of christ: & it is another thing *to be iustified for faith*, that is, for the merit of faith. 2. The kind of affirmation is divers, for in the maior, faith is vnderstood with relation Christs merit, in the Minor it is taken absolutely and properlie.

2. Ob. *Iustice is that whereby we are formallie or essentially iust. Faith is iustice. Therfore we are by faith formallie & essentially iust.* Ans. The consequence of this reasō is to be denied, because the kind of affirmation is diverse. For the maior is meant properly; but the Minor figuratively, one thing being take for another, faith for the obiect of faith, which is Christs merit and iustice. Per Metalepsin.

3. Ob. *Faith is imputed for righteousnes, as Paul saith: Therefore for faith we are righteous.* Ans. This is also figuratiuely vnderstood; because by faith, which is imputed for righteousnes, is correlatiuely vnderstoode the obiect of faith, vnto which faith hath relatiō. For *christs merit*, which is apprehēded by faith, *is properly our iustice, & this merit of Christ is the formall*

cause

cause of our iustice. The efficient of our iustice is god, applying that merit of Christ vnto vs. *The instrumentall cause of our iustice is faith*. And therfore, this proposition, *We are iustified by faith*, being legaly vnderstood with the Papista, is not true, but blasphemous: but being taken correlatiuely, that is, Evãgelically with relatiõ to Christs merit, it is true. For the correlatiue of faith is the merit of Christ, which faith also, as a ioint relatiu or correlatiue respecteth, & as an instrument apprehẽdeth.

4. Ob. *That which is not alone, doth not iustifie alone: Faith is not alone: Therefore faith doth not iustifie alone.* Ans. Here is a fallacy of composition, the reason being deceitfully composed. For the word *alone*, is cõposed & ioined in the conclusiõ with the predicat, which is the word *iustifie*: but in the premisses or antecedent, it is ioined with the verbe *is*. The argumẽt is true, if the conclusion *alone* be not sundred from the verbe *is*, or from *being*, which is the participle of *is*, but be ioined with it, on this wise: Faith therefore doth not iustifie alone that is, *being* alone. For if it be so vnderstod, the argumẽt is of force: for faith is never without works as her effects. Faith iustifieth alone, but is not alone, whẽ it iustifieth, having works accompanying it, as effects of it, but not as ioint causes with it of iustification.

5. Ob. *That which is required in those who are to be iustified, without the same faith doth not iustifie. Good works are required in those who are to be iustified, Therefore without good works faith doth not iustifie.* Ans. The particle *without* is ãbiguously & doubtfully takẽ: for in the Maior it is takẽ thus: Faith without it, that is, *being* without it, doth not iustifie: So that the fãe fallacy is in this obiection, which was in the former. The Minor also of this obiectiõ is more at large to be explaned. In them who are to be iustified, mor things are required, but not after the same maner. *Faith is required in them, who are to be iustified*, as ã instrumẽt apprehending anothers iustice. *Good works are required in them*, not as a cause of iustification, but as effects of faith: and as it were a testimony of their faith and thankfulnes. For faith is not without her fruit. Now to apply the merit of christ is the proper act of faith, but other good workes are not so, though they also proceed frõ faith: wherfore also *the apprehension of Christs merit is after another maner required in thẽ that are to be iustified, than are other good works. For faith* with

this

this her proper act (without which faith cānot be considered) is required as a necessary instrumēt, wherby we apply christs merit vnto vs. But *good works* are not required, that by them we may apprehend christs merit, & much lesse that for them we should be iustified: but that by thē we may shew our faith, which without good works is dead, and is not known, but by them. Whatsoever is necessarily coherēt with the cause, that is not therefore necessarily required to the proper effect of that cause: but good works, although they are necessarily coherent, and ioined with faith, yet are they not necessary for the apprehension of Christs merit, that we should over & besides faith, by them also apply the same vnto vs.

6. Ob. *The Messias bringeth everlasting iustice and righteousnes. Imputed righteousnes is not eternal. Therfore we are not therby iustified.* Ans. It is said that Christs righteousnes shal be an everlasting righteousnes: but after a divers manner. For *in the life to come we shal be iust after another maner, than in this life*. For although we shal then be just by the same righteousnesse, even by the righteousnes of Christ imputed vnto vs: yet with this shal also the legal iustice and righteousnesse be continued, so that then also by the legal righteousnes, we shall be perfectly iust, because now only we are, as concerning that, but in part and beginning iust. Each iustice, both the iustice of the law, & the iustice of the gospell, is eternal, by continuation: And the iustice and righteousnesse of the gospel, that is, the iustice of Christ imputed vnto vs, is eternal by continuation of the imputation: The iustice of the law is eternal by continuation of good works, even as it is continued by good workes, first and beginning in this life, vntil at length after this life it be perfected, and become perfect, and so continue to al eternity.

7. Ob. *Knowledge doth not iustifie. Faith is a knowledge. Therefore faith doth not iustifie.* Aunl. Knowledge alone doth not iustifie. But iustifying faith is not a knowledge onely, but also a confidence & sure perswasion, wherby as a mean we apply Christs merit vnto vs. And furthermore, *Knowledge & this sure perswasion are much different.* Knowledge is in the vnderstanding: but this is in the wil. Therfore a sure perswasion or confidence is not only a knowledge of a thing, but also a wil and purpose of doing or applying that which we know, or of resisting in it, so that we are thereby secure, and take ioie of hart therein.

8. Object.

8. Ob. *Saint Iames saith*, cap. 2. 24. *Ye see then how that of works a man is iustified, & not of faith onlie.* Ans. 1. He speaketh of that iustice, whereby we are iustified through our workes before men, that is, are approoved iust, or are found to be iustified: but he speaketh not of that iustice, whereby we are iustified before God, that is, wherby we are reputed of god iust for vniust. For he saith in the same Chapter: *Shew me thy faith by thy workes, and I will shew thee my faith by my workes.* 2. He speaketh not of a true or lively faith, but of a dead faith, which is without workes.

9. Ob. *Evil works condemne. Therfore good works iustifie.* Ans. 1. These cõtraries are not matches: for our evil works are perfectly evil; our good works, are imperfectly good. 2. Although our good works were perfectly good, yet should they not deserve eternal life, because they are depts. Vnto evil works a reward is given by order of iustice: vnto good works not so, because we are obliged and bound to do them. For the creature is obliged vnto his creator, neither may he of the contrarie binde god vnto him by any works or means to benefit him.

10. Ob. *Saint Iohn saith*, 1. Ioh. 3. 7. *He that doth righteousnes, is righteous; Therfore not he that beleeveth.* Ans. 1. He is righteous before men, that is, by doing righteousnes, he declareth himself righteous to others: but before god we are righteous, not by doing righteousnes, but by beleeving. 2. He sheweth there not how we are righteous, but what the righteous are, when he saith, that he that is regenerated, is also iustified.

11. Ob. *Christ saith*, Luk. 7. 47. *Manie sinnes are forgiven her, because she loved much. Therfore good works are the cause of iustification.* Answer. 1. Christ here reasoneth from the latter to the former, from the effect, which commeth after, to the cause, which goeth before. *Many sins are forgiven her: Therfore she loved much:* & because there is a great feeling in that woman of the benefit, it must needs therfore be that the benefit is great, and many sins are forgiven her. That this is the meaning of christs words, appeareth by the parable which he ther vseth. 2. Nor every thing that is the cause of consequence in reason is also the cause of the thing it selfe which followeth in that consequence of reason. Wherfore, it is a fallacy of the consequent, if it be concluded, Therfore for her love many sins are forgiven her. For the particle (*because*) which Christ vseth,

doth

doeth not alwaies signifie the cause of the thing following: It followeth not, The Sun is risen, because it is day: Therefore the day is cause of the rising of the Sun: the contrary rather is true.

12. Ob. *That which is not in the scripture, is not to be taught or reteined. That we are iustified by faith only, is not in the scripture neither that the words themselves, nor the sense of the words: Therefore it is not to be retained.* Ans. To the Maior we say, that which is not in scripture, neither in words, nor in sense, is not to be retained. But, that we are iustified by faith only, is contained in scripture, as touching the sense thereof: For we are said *to be iustified freely, without the works of the law: by faith, without merits:* Rom. 3, 27. Gal. 2. 16. *Not of any righteousnes which we have don: the bloud of Iesus Christ* Ephes. 2. 8. 9. *cleanseth vs from all sin.* Therfore no worke shal be meritorious; Tit. 3. 5. 1. Ioh. 1. 7. If no worke, Therfore we are iustified by faith only, apprehending Christs merit. Wherfore we are necessarily to retain the particle (*onlie*) 1. *That al merit either of faith or our workes maie be removed from this work of our iustification.* 2. *That is may be shewed that faith, not the merit of faith, is necessarily required to iustice,* because the iustice or merit of Christ is given by faith only, and by this meanes alone we receive that iustice and righteousnesse.

13. Ob. *If Christ hath satisfied for vs, we shal not be iustified freelie, but for merit and desert.* An. We are iustified freely in respect of vs, not freely in respect of Christ, whom the saving of vs cost full deerely.

14. Ob. *Reward presupposeth merit: So that where reward is, there is also merit, For reward and merit, are correlatives, whereof if one be put, the other is put also: But everlasting life is proposed as a reward for good works, therfore also the merit of good works is everlasting life.* Ans. The Maior is somtimes true as concerning creatures, as when men may merit or deserve of men But neither alwaies among men doth it follow that there is merit where there is reward. For men also oftentimes give rewards not of merit or desert. Now it is vnproperly said of god, that he proposeth eternall life vnto our workes, as a reward: for we can merit nothing at gods hands by our works. But for this cause especially doth God say, that he will give a reward to our workes, thereby to shewe that good works are gratefull and pleasing vnto him.

15. Ob.

15. Obiect. *That which is not required vnto iustification, is not necessarie to be done. Good works are not required vnto iustification. Therfore it is not necessarie to doe them.* Anſ. The Maior is falſe, if it be meant generally: becauſe we ought to doe good works in token of thankefulneſſe. But if the Maior be meant particularly, then nothing can be concluded, the premiſſes being meere particular: now good workes are as an effect, without which the cauſe, to wit, faith, cānot be. Therfore good works verilie are neceſſarie, but not as any cauſe or merite of iuſtice.

16. Ob. *He that is iuſtified by two things, is not iuſtified by one onlie. But we, beſides that we are iuſtified by faith, are iuſtified alſo by the merit & obedience of chriſt: therfore not by faith onlie.* Anſ. He that is iuſtified by two things, is not iuſtified by one only, that is, after one and the ſame manner. But we are iuſtified by two things after a divers maner. *For we are iuſtified by faith*, as by an inſtrument apprehending iuſtice: *but by the merit of Chriſt*, as by the formal cauſe of our iuſtice.

17. Ob. *Doctrine, which maketh men profane, is not to be delivered. But this doctrine, that we are not iuſtified by works, maketh men profane. Therfore it is not to be delivered.* An. If it ſhould ſo fal out with any man, it were but an accident. Rep. *Even thoſe things which fall out to be evils by an accident, are to be eſchued. But this doctrine maketh men by an accident evill: Therfore it is to be eſchued.* Aunſwere. Thoſe thinges which fall out to be evils by an accident, are to be eſchued, if there remain no greater cauſe for which they are not to be omitted, which by an accident make men evil. But we have greater cauſes, why this doctrine ought to be delivered. 1. *The commaundement of god.* 2. *Our own ſalvation.*

18. Obiect. *Chriſt hath brought vs eternall iuſtice. This applied iuſtice is not eternal: therfore this is not our iuſtice: but god himſelfe is our iuſtice.* Anſ. *The Lord is our iuſtice*, that is, our iuſtifier. But that our applied iuſt iuſtice is eternall, hath been ſhewed before; becauſe the imputation thereof is continued to al eternity. The iuſtice alſo of the law, which is begun in vs in this life, ſhal be continued, and perfected in the life to come. But that iuſtice, which is god himſelfe, is not in vs: becauſe ſo god ſhould be an accident to his creature, and become iuſtice in man. For iuſtice and vertue are thinges created in vs, not the

the essence of god. Moreover Osiander, who obiecteth this, doth not discerne the cause from the effect. As we live not, or are wise by the essence of god (for this is al one, as to say, that we are as wise as god) so also we are not iust by the essence of god. Wherfore nothing is more impious, than to say, that the essential iustice of the creator, is the iustice of the creatures: for thereof it would follow, that we have the iustice of God, yea the very essence of god. The cause must be discerned frō the effect, increate iustice, from created iustice.

19. Ob. *Where sin is not, there is no place for remission or imputation. In the life to come sin shall not be. Therefore no place there for remission or imputation.* Ans. In the life to come shal not be remission of any sin then present, but the remission which was granted in this life, shal continue & endure for ever. And that conformity also which we shall have with God in the life to come, shal be an effect of this imputation.

20. Ob. *Ten Crowns are part of a hundred Crowns in paiment of a debt. Therefore good works also maie be some part of our iustice.* Ans. There is a dissimilitude: because ten Crowns are a whol part of an hundred Crowns. But our workes are not a whole and perfect part.

21. Ob. *It is said that Phinees work & deed was imputed vnto him for righteousnes.* Ans. The meaning of the place is, that god did approve his work: but not, that he was iustified by that work.

Why we are iustified by Christs merit onely.

We are iustified by the merit of Christ only, 1. *For his glorie* that his sacrifice might not be extenuated & made of lesse value. 2. *For our own comfort:* that we may be assured, that our iustice doth not depend vpon our own workes, but vpon the sacrifice of Christ only, otherwise we should leese it a thousand times.

Why wee are not Iustified partly by faith & partly by workes. Gal. 3. 10.

We are iustified not partly by faith, and partly by works, 1. *Because our workes are vnperfect*, and therefore our iustice also should be the vnperfect. *Cursed is every man that continueth not in all things which are written in the booke of the law to doe them.* 2. *Although they were perfect, yet are they due & debt.* So that we cā not satisfie for an offence past by them. *When ye have done all that ye are commanded, say, we are vnprofitable servants.* 3. *They are his gods works, who worketh thē in vs.* 4. *They are temporary, neither have any proportion with eternal blessings.* 5. *They are effects of iustification, therefore no cause.* 6. *They are excluded, that we might not*

have

haue whereof to glory. 7. If they were part of our iustification, our conscience should be destitute of stable and certaine cõfort. 8. Christ should haue died in vaine. 9. We should not haue the same way to saluation. 10. Christ should not be a perfect Sauiour.

Why our workes are vnperfect, & therfore can not merit.

Now our workes are vnperfect. 1. *Because we omit many things which we should do.* & *doe many things which we should not doe.* 2. *Because we beleeue and mingle euil with that good which we do: that is we doe good, but we doe it ill.* The things are good which we doe, but the maner after which we doe them, is not good.

OF SACRAMENTS.

THE *Sacraments* are a part of ecclesiasticall ministery. And *as touching ecclesiastical ministerie the questions are*, 1. *What is the vse of the ministerie.* 2. *What are the parts thereof.* 3. *In what those parts agree and accord.* 1. *The chiefe & last vse of the ministery of the church is*, that we being brought to Christ, may be confirmed and assured of gods wil, that is, that it teach vs the will of god, exhort vs to embrace gods blessings and benefits, and ascertaine vs of the continuaunce of the same. 2. *The parts of the ministerie* are the sacraments, and the word. 3. *The sacraments so accord and agree with the word*, that whatsoeuer is promised vs in the word, of the obtaining of our saluation by Christ, the same, the sacraments, as signes and seals, annexed to the word as it were vnto a Charter or letters patent, confirme vnto vs more and more, thereby to helpe and relieue our infirmity. Wherby also it is apparãt, that the chief vse of the sacraments to, is, in respect of god, the confirmation of our faith, like as also the ministers themselues, whatsoeuer they doe in respect of their ministerie, that they especially do, to declare & confirme gods wil vnto vs. Ob. *It is said, that the spirit & the word work faith in vs, & the sacraments nourish is being wrought. These three therefore differ nothing one from another.* Anl. First. *The holie ghost worketh and confirmeth faith in vs, as the efficient cause thereof, the word & sacraments as instrumental causes.* 2. *The holy ghost also can worke faith in vs without them: But the word & sacraments without the holy ghost can work nothing.* 3. *The holie ghost, wheresoeuer he dwelleth, is effectuall in working:*

The

The word and Sacraments are not so. These things briefliе were first to be spoken in general concerning the ministerie.

It remaineth, that we now in few words entreat *Of the Sacraments*, which are the other part of the ministerie of the church. The right & direct methode of interpreting this doctrin of the Sacraments, requireth, that first we speak of the Sacraments in general. And this waie maie we not vnfitlie entreat in special of the Supper & Baptisme, to wit, if we take in declaring each Sacrament in special, the same questions, & that course & order of the same questions, which we must observe & follow concerning the Sacraments in generall: & lastlie, if we applie those testimonies which speake of the Sacraments in general, to the handling & declaring of the Sacraments in speciall.

The chiefe questions concerning the Sacraments.

1. *What Sacraments are.*
2. *What are the ends of Sacraments.*
3. *In what Sacraments differ from sacrifices.*
4. *In what they agree with the Worde, and in what they differ from it.*
5. *How the Sacraments of the olde and newe Testament agree.*
6. *What sacramental vnion is.*
7. *What the things differ from their signes.*
8. *What formes of speaking of the Sacraments are vsuall to the church and scripture.*
9. *What is the lawful vse of the Sacraments.*
10. *What the wicked receive in the vse thereof.*
11. *Howe manie Sacramentes there are of the new Testament.*

1. WHAT SACRAMENTS ARE.

The originall of the word, sacrament.

THat we may know what sacraments properly are, the vse it selfe of *sacrament* is first to be considered. Among the Ancient Romans in this word, *Sacrament, signified a solemne forme of an oath taken in warre, which they called a militarie Sacrament, so called of Sacrando, that is, of sacring or consecrating that, because by that oath every one was consecrated, or destined to his captaine, & not to any other, to serve him.* Hereof it is that some wil have

haue these ceremonies, instituted by god, therefore to be so called, for that as souldiers did oblige and binde themselues by that military Sacrament vnto their captaine, so we binde our selues vnto our captain Christ, by a solemn oth, in the presence of god, Angels, & men. This truly is no vnapt or vnmeet metaphor: but yet I think rather that the originall of this nãe came from the old Latine Translations, in which, whersoever the word *misterie* is vsed in the new Testament, for the same they commonly in Latine put the word *Sacramentum*. Now *misterie* commeth from the greek verb μυέω which signifieth, to institute, instruct, or initiate one in holy matters, or matters of religion. But that greek verb, μυέω is derived from another which is, μύω which signifieth to shut, because (as Eustathius saith) they *who were initiated or entred in holy rites, were to shut their mouth, and not to vtter those thinges which were secret*. Now a mistery is said to be, either a secret thing it selfe, or the sign of a secret thing, or that which hath a secret signification, which none vnderstand but they, who are initiated in holy rites. By a signe we vnderstand an external & corporal thing & action, or a ceremony instituted & ordeined by god, which betokneth a certaine internal thing and spiritual. Which the Grecians cal a *misterie*: and is otherwise called of diuines a *Sacrament*. And some such signes god alwaies would haue to bee extant in his Church, wherby the good wil of god towardes men might be recorded and made known, that men of the other side might declare and shew their faith towardes God, and other dueties of piety & godlinesse. Sacraments therfore are so called misteries, because they haue a secret signification which none vnderstand but they, who are initiated and instructed concerning the substance of sacred matters, or the points of Christian Religion.

The definition of Sacramentes.

HAving seene now what the name of *Sacrament* signifieth, it resteth, that we consider the thing it selfe, and define *what Sacraments are*. The definition whereof is this. *Sacraments are sacred signes and seales obiect to our eies, ordained and instituted by god, that by them he might the more declare and seale the promise of his gospell vnto vs.*

The parts of this definition are in number three: the first part appertaineth *to the kinde of Sacraments*: the latter two *to their difference. To the kinde*, wherof they are, it appertaineth,

The sacraments are sacred seales.

that *they are sacred signes & seales*, that is divin, & signifying or betokening sacred things, such as belong to gods worship, & the salvation of men. *A signe and a seale differ one from the other, as a generall thing from a thing more speciall.* For every seale is a signe, but not every signe a seale. *A seale* certifieth and confirmeth a thing: *A signe* onely sheweth it. *A signe is a thing signifiying somewhat else then that which it sheweth to the senses: or, a signe is that, whereby the understanding understandeth some things else beside the signe it selfe.* So woordes are the signes of thinges. Moreover *signes are of two sorts:* some *are only signifying*, others *are confirming also*, that is, such signs, as whereby we reason and conclude also of the thing which they signifie, neither onely understand by them, what they signifie, but also argue and reason from them, so that we are not left in doubt or uncertaine whether that be true or false, which they signifie. *Sacraments* therfore *serue in the same steede, that pleadges doe:* for both they signifie that ther is some thing promised vnto thee, and withal they assure and confirme the same vnto thee, in regarde whereof, it is also added, that they are *seales. Now these signes & seales are caled sacred & holy*, because they are given vs of God. For holy & sacred things are of two sorts. 1. *Those things which God performeth vnto vs.* 2. *Those things which we performe vnto God.* These signes are said to *be obiect to our eyes*, that is, visible: because they ought to bee such, seeing they are to signifie thinges invisible. Moreover they must be such, because they must be staies and props of faith, and be perceived by the outward sense, that the inwarde sense may thereby be moved. For that which thou seest not, is no signe. And he that maketh a signe to be invisible, doth implie a contradiction, and speaketh contraries. For not the signes signifiyng, but the things signified are invisible. Whence it is, that the auncient writers define a sacrament thus: *A sacrament is a visible signe of invisible grace.*

By the sacraments God sealeth vnto vs his promise

To the difference of sacraments (wherby they have their several being as it were, & are different from other sacred things) appertain these two properties. 1. *That they are ordained & instituted by god.* 2. *That they are instituted to this end, that God may by them seale and assure vnto vs his promise. And that these signes were instituted of god alone, it is certaine.* For as God alone pronounceth concerning his wil, & teacheth vs the same, & giveth vs his

his promise of grace: so he alone assureth & confirmeth this promise vnto vs by his sacraments. Wherfore god alone hath autority to institute & ordaine a sacrament. And *this institutiō of sacraments conteineth two things.* 1. *The appointing & commanding of the rits & ceremonies.* 2. *The promise of grace annexed to this rite, whereby god promiseth that he wil give the thing signified vnto such as lawfully & rightly vse the sign.* And these things are proper to god alone. For as the receiving into grace & favor, and remissiō of sins belongeth to god alone: So also doth the promise therof. And as god alone instituteth & appointeth vnto himselfe his publique worship, so he alone is able to confirm vnto vs by his publique worship, & ministery, & by his sacraments, the promise of grace, that is, the promise of receiving al blessings & benefits necessary to salvation, which are signified and confirmed by the ceremonies & rites of sacraments. Wherfore mention is also made *of the promise* in the definitiō of sacraments, that so that difference of sacraments may be the better perceived & discerned: because god hath given to men testimonies also of other things. *This promise of grace* the scripture calleth also *the promise of the gospel*: because god doth especially & chiefly in the gospel promise it vnto vs. And further, he declareth the same, being promised in the gospel, & sheweth it more clearely by sacraments: and this, *by reason of the analogie, proportiō & similitude, which the signs have with those things which are signified by those sacramental signs.* For as a similitude declareth & explaneth that wherof it is a similitude, so the sacraments declare that, wherof they are sacraments. And as a true similitude is not vnderstood, except the analogie of the similitude be vnderstood: so neither are the sacraments; except we vnderstand the analogy & proportion which they have with the thing signified. Neither doth god by his sacraments only declare the promise of the gospel, but also sealeth the same vnto vs. 1. *Because god when he speaketh wish vs whether it be by his word, or by a sign, is alwaies alike true.* And therfore he assureth and maketh vs certaine of his wil, both by his word and by his sacraments. 2. *Because sacraments are seales and pledges annexed to the promise,* which who so vseth rightly, that is, with true faith & repentance, vnto him those pledges & seals seal and confirme most assuredly, that he shal be partaker of the things themselves signified, which are spiritual.

God onlie may ordaine a sacrament.

2. *What are the ends of Sacraments.*

1. Sacraments are ordeined to be seales of Gods covenaunt.

THe chiefe & principal end of sacramẽts is conteined in their definition, namely, to be signes of the covenant, that is that God may testifie that he doth in a lawfull and right vse of them bestow the thing promised, and so may confirme our faith, instruct vs by his sacraments, and by them exhort vs to receive and embrace the blessings purchased by Christ, and further seale by those Sacramentes these benefites and blessings of Christ vnto vs; (and this, 1. *Because sacraments are signs.* 2. *Because they are pledges, having a promise:*) and lastly, that by these signes and pledges of Gods favour towards vs, the holy Ghost may effectually move our hearts, no lesse, than by the word.

2. To distinguish the church from others.

The second end, *is the distinguishing of the Church, from Painims & al other sects whatsoever.* For god wil have his church to be beheld in the world, & to be known by these sacred signs, as souldiers are known by their military tokens, & sheepe by those marks which their sheepheard seareth in thẽ. *He willeth the Iewes to be circumcised. & Christians to be baptized, he interdicteth alians & stranger, & excludeth them from eating of the Paschal Lamb.* God will have his kingdome discerned frõ the Synagogue of Satã, for these two causes. 1. *For his own glories sake.* 2. *For our comfort and salvation.* For as he wil not have himselfe shuffled and minged with Idols: So neither wil he have his people shuffled and mingled with the kingdome of the devil.

3. To professe and testifie our thanke fulnesse.

The third end, *is the profession and testification of our thankefulnes and duty towards god,* which is that bond, wherby we are obliged vnto Christ to be his people, as he is our God, to shewe true repentance, to beleeve in him, and to receive of him his benefits offered vnto vs.

4. To propagate & maintaine the doctrine.

The fourth is, *the propagation & maintenance of the doctrin:* because god wil not have the vse of his sacraments to be without the word and explication thereof.

5 To give an occasion to the yonger to enquire and learne the things by thẽ signified.

The fift is, *an occasion thereby given to the younger sort to enquire what these things mean, and so an occasion also of explicating and preaching the benefites of Christ vnto them.* As also the Lord saith vnto his people, *Exod.* 13. 14. *When thy son shall aske thee to morrow, saying, what is this? Thou shalt then say vnto him; With a mightie hand the Lord brought vs out of Aegypt, out of the house of bondage.*

The

The sixt & last end is, *that they may be the bonds of mutual dilection & love*: because they who are entred into an association or confederacy with christ the head of the church, ought not to be at difference among themselves, 1. *Cor.* 12, 13. *By one spirit are we al baptized into one bodie.* In like maner the Sacraments are the bonds of publique meetings & congregations in the church. 1. *Cor.* 11. 10. *When ye come together to eat, tarry one for another.* 1. Cor. 10. 17. *For we that are manie, are one bread, & one bodie, because we are al partakers of one bread.* Eph. 4. 5. *One God, one Faith, &c.* But we cannot settle among vs this communion, neither maintain and continue it, being once setled, neither profitably annunciate and shew forth the death of the Lord, as long as we dissent & iarre among our selves contentiously about the institution of the sacraments. The sacraments are pledges of that communion which Christians have first with Christ, and then betweene themselves.

6. To be the bondes of mutual charitie.

3. *In what sacraments differ from sacrifices.*

WE must hold and observe a difference betweene sacrifices and sacraments, that we may know what to doe, when we come vnto them. *Now they differ in the principall and chiefe end. For sacraments are only ceremonies. Sacrifices may be ceremonies & moral works also, as the sacrifices of thankesgiving* are our works towards god, wherby we yeeld due obedience and honor vnto god: such are the sacrifices of praise and thankfulnes. *A sacrament*, is gods worke toward vs, wherin he giveth some thing. to wit, the signs & the things signed; & wherin he testifieth of his offering & bestowing his benefits vpon vs. Or the distinction betweene thē may be given thus: *A sacrifice* is a worke, in which we yeeld some obedience and worship vnto god. But *a sacrament* is a worke, in which god giveth somwhat vnto vs: First, *outward signs*; Secondly, *things signified by them.* A sacrament & a sacrifice may be sometimes together in one and the selfe same thing: but they are sacraments in respect of god, in respect of vs sacrifices, and those only eucharistical, and of thankesgiving. For there is but one only sacrifice propitiatory by the ransome of Christ offred for vs on the crosse. Ob. *The passover & other ceremonies of the old testament, were both sacrifices and sacraments. Therfore the sacraments do nothing differ from sacrifices.* Ans. More is in the conclusion, than in the premisses. Because this only followeth; That the same thing now

Sacraments & sacrifices differ in their chiefe ende.

The same thinges may be sacrifices and sacraments.

be a ſacrament & a ſacrifice. So Baptiſm,& the Lords ſupper are ſacraments,and ſacrifices. They are ſacraments and that principally:becauſe they are the worke of god,who giveth vs ſome thing in them,and doth therein teſtifie his gift vnto vs. For in them he teacheth vnto vs certain ſymbols and tokens by his miniſters, as alſo by his miniſters he ſpeaketh by his mouth vnto vs: according as it is ſaid,*Lu.10.16.He that heareth you,heareth me.* So therfore every miniſter reacheth with his hand the ſacraments vnto vs, and we receive them at their hands, as at the hands of god, if ſo we take them with reverence:but much more god giveth,& as it were reacheth with his hand vnto vs, in the lawful & right vſe of the ſacraments, the things themſelvs which are ſignified by the ſacraments. Furthermore, Baptiſme and the Lords ſupper are ſacrifices, not indeede principally,but as they are our worke, which we performe to God, that is,as we receive theſe ſigns,as it were from the hand of god, and ſo declare our obedience towards God.

4. *In what ſacraments agree with the word, and in what they differ from it.*

The ſacraments and the word agree.
1. In exhibiting the ſame things vnto vs.
2. In proceeding from the Holy Ghoſt.
3. In being inſtituted and offered by God.
4. In being accompliſhed by God.

THe Sacramentes agree with the Word in theſe things,1. *Both exhibit the ſame things vnto vs.* For by both god doth teſtifie vnto vs his will, & by both he propoſeth the ſame benefits,the ſame grace,& the ſame chriſt vnto vs;neither doth god confirm or repreſent by his ſacraments any other thing, than he hath promiſed in his word; and they who ſeeke for any other thing in the Sacraments than is preſcribed in the worde of god, frame and make Idols. 2.*Both are from the holie ghoſt,and ſo both alſo confirm and eſtabliſh faith.*3.*God inſtituteth both,God offereth both.*4.*God accompliſheth both by the Miniſters of his church.* For he ſpeaketh with vs in his Word by the miniſters,and by the miniſters he offereth & giveth vs theſe ſigns in the ſacraments. But the things themſelves which are ſignified by theſe ſigns,the ſon of God immediatly offereth vnto vs.He ſaith, *Joh.*20.22.*Receiue the holie ghoſt* And Iohn ſaith of him,*Mat.*3.11.*Indeede I baptize you with water to amendment of life; but he that commeth after me,will baptize you with the holie ghoſt and with fier.*

The Sacraments differ from the word in theſe things. 1. *In ſubſtance*

substance and nature: For first, *Words signifie according to the appointment of men, whom it pleased that things should so be expressed and signified.* Signes signifie according to a similitude, which they haue with the things by them signified. Secondly, *Words we hear, & read*: Signes we perceiue also by feeling, seeing, & tasting. Thirdly, *Words signifie only*: Symboles & signs cõfirm also 2. *The Word of the promise and commandement is promised without any difference, to al.* To the vnregenerate, that they may either begin to beleeue and be regenerated, or may be left without excuse: to the regenerate, that they may the more beleeue & be confirmed. *The sacraments are given only to the members of the church, whose faith is by them confirmed and preserved.* The Worde is preached to al at once: The sacraments are given to everie member of the church severally: one is baptized after another, and the supper is ministred to one after another. 3. *The Worde is the instrument of the holy ghost, by which he begetteth and confirmeth our faith*: and therefore the sacraments must followe the Word: *The sacraments are the instrumẽts of the holy ghost, by which he begetteth not, but onely confirmeth our faith*: and therefore the Worde is to goe before them. The reason of this difference is, because the Sacraments, without they be vnderstoode, never moove. *There is no desire after a thing which is not known.* But yet in infants the case is diverse. For in them faith is begunne by the holy Ghost, neither is confirmed by the Word, but by an inward working and efficacy: and they who are borne in the church, to those in their infancy appertaineth the covenaunt and the promise. 4. *The word is necessary & sufficing vnto salvation in them who are of an vnderstãding age. For faith commeth by hearing. But the sacraments are not precisely and absolutely necessary vnto al.* For that saying of S. Augustine is most true: *Not the want, but the contempt of them condemneth.* 5. *The sacraments by gesture, the Word by speech declareth vnto vs the will of god.* 6. *The Word may be without the sacraments* as both in private and publiqve expounding of the scripture, and that effectually also, as was apparant in Cornelius, *Act.* 10. *But the sacraments cannot be so without the Word.* 7. *The Worde is that which is confirmed by signes annexed vnto it: The Sacraments are those signes whereby it is confirmed.* 8. *The Word is to be preached vnto those onelie, who are of vnderstanding: the Sacraments are to be given vnto infants, as Circumcision and Baptisme.*

They disagree,
1. In substance and nature.
2. In the persons, to whom they are offered.
3. In their vse
4 In their necessitie.
5. In their maner of working.
6. The word may be effectual without the sacraments, but not the sacraments without the Worde.
7 The worde is confirmed by the sacraments.
8. The word may not bee preached vnto infants: some sacramẽts may be given them.

Augustine said, *That a Sacrament is a visible word*: most briefly and most aptly expressed he both the agreeing and differing of the word and sacraments. For when he saith, *That a Sacrament is a Word*, he sheweth in what the word and Sacraments agree, which is, in that they teach the same. When he addeth *Visible*, he sheweth the difference, that is, that they differ in rite and ceremony.'

5 *How the sacraments of the old and new testament agree, and how they differ.*

The sacraments of the old and new testament differ. 1. In rites. 2. In number. 3. In signification.

THey differ first in rites, whereof chaunge and alteration was made at christs comming, that thereby might be signified the ceasing of the olde testament, and the beginning or succeeding of the new testament. 2. They differ *in multitude & number*. Ther were mo & more laborious, here fewer & more easy rites. 3. *In significatiõ*. Those signified christ to come, these Christ that was come. The signification is diverse, as the circumstance of time is diverse, which the sacraments of the old and new testament signifie. For the sacraments of the olde church, signified the time to come, of christ which should cõe our sacraments signifie the time past, of christ already manifested in the flesh. 4. *In binding and obliging men*. The old bound only Abrahams posterity, ours bind the whol church of al nations and countries. 5. *In continuance*. The old were to indure but vntil the comming of the Messias: the new vntil the end of the world. 6. *In clearnesse*. Those are more obscure & dark, because they signifie things to be manifested: but these more cleare and plaine, because they signifie things already manifested. They agree, 1. *In the author*. 2. *In the things signified*, or in substãce. For by the sacramẽtes of both testaments the same things are offered, signified, and promised vnto vs, even remission of sins, and the gift of the holy ghost, and that by christ alone. This is proved in the Epistle to the Hebrues. *Jesus christ yesterdaie, and to daie, the same is also for ever*. But these are not in respect of rits and ceremonies the same: therefore they are the same in respect of the thing by them signified. 1. Cor. 10. 2. *The fathers vnder the law were baptized in the cloud and in the sea, and did al eat the same spiritual meat*. Col. 2. 11. *By christ ye are circumcised with circumcision made without hands*, that is, in Baptism we receiue the same benefits, which they did in circumcision: without christ therfore who is the thing signified of al the sacraments

4. In the pers sons whome they bounde. 5. In continuance. 6. In clearnes They agree 1. In the author. 2. In substãce.

craments both of the old & new teſtament, no man was ever ſaved, or now is, or ever ſhal be ſaved. Whence it followeth, that the fathers in the old teſtamēt, had the ſame *communion* with chriſt, which alſo we haue, and that it was no leſſe ſignified and confirmed then vnto them by the word and ſacraments, than it is now vnto vs in the new covenant. Wherfore it is not only idolatry, to ſeeke another *communion* of chriſt, than is in the word, but alſo to ſeeke another *communion* of chriſt in the ſacraments of the new teſtament, than which was in the ſacraments of the old teſtament.

6. What the ſacramentall vnion is,

THE *foundation or matter in the ſacraments* are the rites and ceremonies, or external viſible actions inſtituted by God, which are perfourmed by men after a certaine and ſolemne maner, and are called by a relatiue or reſpectiue name, ſignes or ſacraments. *The terme* reſpected or correlatiue, is chriſt and al his benefits, or the internal ſpiritual working of God in vs, according to the promiſe of the goſpel: this is called the thing ſigned or ſignified by the ſacrament, becauſe it is ſignified and confirmed by the outward rite. *The relation* it ſelfe, that is between theſe, (which maketh both to become relatiues, or reſpectiues, being in their owne nature abſolute things) is the order inſtituted by god, the ſignifiyng of a ſpiritual thing by a corporal thing, and the ſealing of the thing ſignified. *The correlatiues* are the thinges ſignified, and the ſignes. Hereby now appeareth that this coniunction of things with their ſignes, or ſacramentall vnion, is not corporal or local. *Now this vnion conſiſteth in two thinges.* 1. *In a ſimilitude & proportion of the ſignes with the thinges ſignified.* 2. *In the ioint-exhibiting or receauing of the things, & in the lawful and right vſe.* The faithful only, in the lawful and right vſe, receiue the ſignes of the miniſters, and the things ſignified of chriſt: and when we ſo receiue both, that is the ſigne, and the thing ſignified, the ſame is called *ſacramental vnion.* For in theſe it cōſiſteth, and not in a preſence of the thing and the ſigne in one and the ſame place, and muchleſſe in any tranſmutation or tranſubſtantiation.

Sacramental vnion therefore *is ſuch*, as agreeth to al ſacraments, and ſuch as was the vnion of chriſt with the oulde ſacramēts, ſuch is it alſo now. *A ſacrament*, is a reſpectiue or relatiue word. *The foundation* we ſaid to be a ceremony inſtituted by

by God: Christ, or the communion of christ & al his benefits are *the terme. The relation* is the ordination of that rite or ceremony to the thing signified, that is, both christ himselfe, and his benefits, or the communion and participation of christ & his benefits. For *in every sacrament are these two, the thing signified, and the signes.* Nowe the thing and the sacrament differ, as the relative, and the correlatiue. As therefore the things cannot be without the signe: so if you take away the signe frō the thing, it remaineth no more a signe, because the relation consisteth in the ioining of things: As the master is no more a master, if he haue no seruant. Wherfore the things & their signs are distinguished, but not sundered & separated. *Briefer thus. In every sacrament are the sign and the thing signified. The thing* is christ himselfe and his benefits, or the commueion and participation of christ and his benefits. *The thing and the sacrment differ in this. The thing* is not properly the sacrament, neither are the signes sacraments. The sign is not the thing: but if you take away the signe, the thing remaineth no longer, neither the signe, if you take away the thing. Therefore they are to be discerned, not to be sundred. Wherfore these two must be together, so that if one be taken away, the other remaineth noe lōger that, which before it was said to be. of al this which hath bin said, we conclude, *that ther is a sacramental vnion and conioīctiō of the things & signs in sacraments; & it cōsisteth. 1. In a similitude, wherby the thing is signified, shadowed, & represented.* For if the signs have not a resemblāce & similitude with the things, they are now no lōger signs. 2. *In the ioins receiving of the things & signs.* In these cōsisteth the cōiunctiō of the things & signs.

7. *In what the things differ from the signes.*

THE signs differ frō the things signified, 1. *In substāce. The signs are corporal, visible, earthly: the things heavēly, invisible, spiritual.* Ob. *But the body of christ is a corporeal thing.* Ans. By spiritual things are here ment those, which are through the working of the holy ghost receved by faith only, & not by any part of our body. 2. They differ *in the maner of receiving*: the signs are received by the hād, mouth, & parts of the body, & therfore also of vnbeleevers. The things are received by faith only and the spirit, and therfore of the faithfull onely. 3. *In the end or vse.* The things are given for the possessing of eternall life, they are eternal life it selfe, or some part therof. The signs are

recei-

received for the sealing and confirming of our faith concerning the things themselves promised. 5. *The things signified are necessarie, and are necessarilie received of all the members of the true church: The signs are received of them onlie, who are able to receive thē. The signs are divers, the rites & ceremonies variable: the things are perpetual and the same in al sacraments.*

8. *What phrases and formes of speaking of the sacraments are vsual vnto the church and scripture.*

THe forms of speaking of sacraments, are partly *proper*, & partly *figurative*. *The proper* are, 1. *When the sacraments are called tokens, signs, seals, & these sealing & confirming vnto vs, that god wil give those things which he hath promised.* So *Circūcision is a seal of the righteousnes of faith. And it shal be a signe in thy flesh.* 2. *When vnto the signes are expreslie adioined promises:* namely that we shal receive the things signified by thē; as when it is said, *Mar. 16. 16. He that shal believe, & be baptized, shal be saved. A figurative or sacramental kind of speaking is.* 1. *Whē the names of the things are givē to the signs: as the Paschal Lamb is called the Passover.* 2. *Contrariwise, when the names of the signes are attributed to the things.* 3. *When the properties belonging to the things, are attributed to the signs.* As, *the bread which we break is it not the cōmunion of the body of christ?* So *baptisme is said to wash away sins, to save, to regenerat.* 4. *Whē cōtrariwise, the properties of the signs are attributed to the things themselves.* As, *the rocke was Christ. We are washed by the bloud of christ.* Al these phrases of speech signifie the same thing: which is, the promise of god adioined to the ceremony: & this therfore, 1. *Because the signes represent & seale the things. Baptisme is the washing of regeneratiō.* 2. *Because the things & the signs ar together receved by the faithful, in the right vse therof.*

Proper formes of speaking.

Figurative formes of speaking.

9. *What is the right and lawfull vse of sacraments.*

THe right vse of sacraments, 1. *When the rites ordained by god are observed & not corrupted.* The institutiō of christ is to be reteined pure, & vncorrupt: the additions of Antichrist are to bee taken away, and those thinges which he tooke away, are again to be added. 2. *When those persons vse those rites, for whom God hath ordained them.* Wherefore the housholde of Christ only, that is, Christians, who by profession of faith & repentance are the Citizens of the Church, must vse these rites. *Act. 8. 37. If thou believest with al thine hart, thou maist be baptized. So also, they are baptized of Iohn, Mat. 3. 6. who confesse their sins.*

In the right vse of sacraments is respected. 1. The institution of Christ which must be pure. 2. The persons receiving, who must be beleevers.

3. The ende for which they were instituted.

sins. 3. *When the rites & sacraments are vsed to that end, for which they were instituted.* For it is not lawful to transform the rits to any other end or vse, besides that whervnto they were ordained. 1. *Because that is not to obey gods commandement.* 2. *Because if the signs be changed or converted to another vse, or the covenāt not kept; the consent of him that promiseth is lost, without which the sign or earnest confirmeth nothing.* Wherfore the sacraments without their right vse, are no sacraments, but rather vain & fruitlesse spectacles, neither have they the nature of sacraments: *But the right and lawful vse of them consisteth especiallie in faith & repentance.* They who have not this, vnto them the sacraments are no sacraments, Wherefore they are besides themselves, who say, that vnbeleevers and infidels receive together with the signes, the things signified by the signes.

10. *What the wicked receive in the vse and administration of the sacraments.*

The wicked receive the bare signe without the things thereby signified.

THe wicked receive the bare signs only, *& those to their iudgmēt and condemnation.* 1. *Because the benefits of Christ are received only in the right vse of the sacraments.* But they neglect the right vse of them, who receive them vnworthily: Wherfore Paul also saith, 1. *Cor.* 11. 27. *Whosoever shal eat this bread, and drinke the cup of the Lord vnworthily, shal be guilty of the body & blond of the Lord.* But the wicked eat it & drink it vnworthily, because they prophane the sacraments, & transform god into the devil, & the sons of god into the sons of the devil. 2. *Vnto whom nothing is promised in the word, to him the sacraments seal nothing.* For after what maner & vnto whom a charter promiseth any thing after the same maner, & to the same men, doth the sign & seal annexed vnto the charter promise the same allo. Semblaby, God performeth his benefits after the same maner, and vnto the same persons, after which maner, and vnto which persons he promised them. But vnto the wicked he hath promised no thing, so long as they remain in their vnbeliefe. 3. *We receive spiritual things by faith. The wicked have no faith. Therfore neither do the wicked receive spiritual things.* 4. *To be wicked, & to receive the sacraments entirely, implieth a contradiction.*

But two Sacraments in the new testament.

11. *How manie sacraments there are of the new testament.*

IN *the new Testament are onlie two sacraments,* the vse whereof in the church is perpetual and vniversal by the consents of Ambrose,

Ambroſe, and Auſtine: *Baptiſme*, which ſucceeded in the place of circumciſion, and other purifyings of the law: *and the Lords ſupper*, which the Paſchal Lāb ſhadowed & prefigured. Theſe two & no mo, did Chriſt inſtitute. *For thoſe are onlie ſacraments of the new Teſtament, which are*, 1. *Ceremonies*, 2. *Inſtituted of Chriſt for the whole Church*, 3. *Having the promiſe of grace adioined vnto them. But there are onelie two ſuch ſacraments*, as appeareth by their definition: Wherefore *Penance, priuate abſolution, matrimonie, vnction, and laying on of hands, are no ſacraments*. For it is certaine, *that penance & priuate abſolution*, are only the declaration and preaching of the goſpell. But the preaching and publiſhing of grace muſt not be confounded with the annexed ſeales of the promiſe of grace. *Vnction, and laying on of hands*, are indeed ceremonies: but neither were they inſtituted of Chriſt for the whole Church: neither have they the promiſe of grace adioined. The thing ſignified by extreame Vnction hath ceaſed in the church. *Matrimonie* is no ceremony, but a moral worke. The Papiſts reckon it among Sacraments: becauſe the olde tranſlation tranſlateth the greeke word, *μυστήριον*, (that is, a miſtery) by the word *Sacrament*, Eph. 5.32. where the Apoſtle ſpeaketh of mariage. But Paul himſelfe is to be hard rather, than the latin interpreter. No man is ignorāt, that *myſterie* is of as large and ample extent in ſignification with the Grecians, as *arcanum* (which ſignifieth, any ſecret or hidden thing) is with the latins: Wherfore they muſt confeſſe and grant al arcane and ſecret things to be ſacraments. And ſo, *if Matrimony be the ſeuenth ſacrament*, the wil of god ſhal be the eight ſacrament, and the calling of the gentils, the ninth. For ſo doth the ſame interpreter in the ſāe Epiſtle interprete the ſame greeke word. *Ep.* 1.9. & 3.9. But S. Paul in that place, cap. 5.32. vſeth the word, *miſterie*, to deſign and ſignifie the coniunction of Chriſt & his church, and not the coniunction of man and wife.

The Papiſtes o the five ſacraments are no ſacraments.

Certaine concluſions of the ſacraments in generall.

1. *GOD hath alwaies adioined vnto his promiſe of grace and eternal life ſome ſigns and rites, which the church calleth ſacraments. Circumciſion was commanded & enioined Abraham. By Moſes the ſacrifices & rits were encreaſed, which endured vnto chriſt who*

who instituted Baptisme and the supper.

2. Sacraments therfore are the signs of the eternal covenãt between god and the faithful, that is, they are rites, commanded and prescribed to the church, and added vnto the promise of grace, wherby, as by visible and certain testimonies, god might signifie and testifie that he cõmunicateth and impparteth Christ & his benefits to al those that vse and receive these tokens and symbols with a true faith, according to the promise of the gospel, and that hereby also he might confirm in them a ful perswasion & trust of his promise: and that the church also of the other side might by the participation of these symboles and tokens profesle publiquely their faith, and thankefulnes towards God, and bind themselves vnto it, preserve and propagate the memory of Christs benefits, be discerned from al other sects, and obliged and stirred vp to a mutual dilection and love vnder one head Christ Iesus.

3. Rites and ceremonies which are not commanded of god, or are not instituted to this end, as to be signs & tokens of the promise of grace, are not signs & tokens of the church: for a signe can confirm nothing but by his consent and promise, from whom the thing promised and signified is expected & looked for. No creature therfore can institute anie signs or pleadges of gods wil.

4. Two things are to be considered in al sacraments: the visible, terren & corporal signs, which are the rites & ceremonies, & the visible & corporal things, which god exhibited vnto vs by his ministers, and we receive corporally, that is, by the parts and senses of our bodies. And the things signified, invisible, celestial, & spiritual, that is, christ him selfe & al his benefits, which are cõmunicated vnto vs of god by faith spiritually, that is, through the vertue and working of the holy ghost.

5. The mutation & chãge of the signs is not natural, but respective & in relation, neither is wroght as touching their nature or substãce which remaineth stil the same, but as touching their vse, wherby they are resemblances of other things.

6. The coniũction also or vniõ of the signs & the things signified is not natural or local, but respective, by the ordinãce & appointmẽt of god, wherby things invisible and spiritual are represented by visible & corporal things, as it were by visible words, & are exhibited & received together with the signs, in their right vse & administration.

7. The names & properties of the things signified are attributed to the signs, and contrary, the names & properties of the signs vnto the things, in respect of the similitude, or of the signification of the things by the signes, and in respect of the ioint exhibiting and receiving

of

of the thinges with the signes, in the right vse.

8. The right vse of the sacraments is then, when as the faithfull keepe those rites, which god hath commaunded, to those ends, for which the sacraments were instituted by God. The institution consisteth in rites, persons, and ends: the violating whereof breedeth an abuse.

9 In this vse the things signified are alwaies receaved together with the signes. Therefore the signes are not emptie or void, and without the things, although the things are receaved after one manner and the signes after another.

10. Without the vse instituted by god, neither are the ceremonies any sacrament: neither are the benefits of God, which are signified by them, receiued together with the signes.

11. The signes are received of the godly to salvation, of the wicked to condemnation. But the things signified only the godly can receiue to their salvation.

12. In the elect notwithstanding, after they are converted, the fruit also of the sacrament vnworthily receiued, doth as legth follow. And in them also that vnworthines, which by reason of those defects, concurreth in their receiving, albeit they are sometimes chastised for the same, yet nevertheless it is pardoned them: so that that vnworthines doth not hurt or impaire their salvation.

13. Some sacraments are to be received but once in our life: others more ofte. Some are to be geven to those of vnderstanding only: others to infants also. Even as they were instituted by god, either in once making his covenant: with al the elect, & those which were to be receiued into his church, as circũcision & baptism: or after sundry fals & cõbats of tẽptations, for the renewing of his covenãt, & for the fostering & preserving of the vnity & assemblies of his church: as the arke the Passeover, & other sacrifices, & so likewise the Lordes Supper.

14. Those thinges agree in common to the sacraments of both the old & new covenannt, which haue bin spoken of in the definition. But their differences are these: that the old shew christ who was after to be exhibited, the new, christ already exhibited with his benefits. The rits of the old were diverse from ours, & mo in number as circumcision, sacrifices, oblations, the Passeover, the Sabaoth, worshiping at the arke. Christians haue others, & those only two, Baptism, & the supper. The old were darker, the new are clearer, & more manifest. The old were proper & peculiar to Abrahams posterity, & their servants: the new are commanded to the whole church, which is to be gathered both of Jewes and Gentiles.

15 The

15 *The sacraments & the preaching of the gospel agree in this, that they are the work of god, which he exerciseth towards his church by his ministers, who teach, promise, and offer vnto vs the same cõmunion of christ and al his benefits: and also they agree in this, that they are the external instruments of the holy ghost, by which he mooveth our harts to beleeue, and so by the comming and meanes of faith, maketh vs partakers of Christ and his benefits. Neither yet is the working and operation of the holy Ghost to be tied hereto: neither doe these profit, but rather hurt them, who apply not vnto themselues by faith that which the words and rites signifie.*

16. *The sacraments differ from the word: because the word doth by speech, and they by gestures and motions signifie the wil of God towards vs. By the word faith is both begunne and confirmed: By these it is confirmed only in the lordes Supper. The word also teacheth and confirmeth without the sacraments; but the sacraments do not without the word. Without the knowledge of the word they who are growen to vnderstanding, are not saued. But men may both be regenerated, and saued without the vse of the sacraments, if it be not omitted through contempt. The word is preached also to the vnbeleevers and wicked men. Vnto the sacraments the church must only admit them whom god willeth vs to account for members of the church.*

17. *Sacraments, and sacrifices agree in this, that they are workes commanded of god, to be done in faith. A sacrament differeth from a sacrifice, in that god by sacraments signifieth and testifieth vnto vs his benefits, which he performeth for vs. By sacrifices we yeeld and offer our obedience vnto God.*

18. *Wherefore also one and the same ceremony may be considered both as a sacrament, and as a sacrifice, as whereby god in giving vs visible signes, testifieth his benefits towards vs, and we in receaving them, testifie againe our duety towards him. And this testification of our faith and thankefulnes, dependeth of that testification of gods benefits towards vs, as of the chiefe and proper end and vse of the sacraments, and is thereby raised in the minds of the faithfull.*

The confirmation of such of the former conclusions, as most require it.

THE confirmation *of the second conclusion.* The definition therin delivered of sacraments, is expressed. *Gen.* 17.11. *Exod.* 20.10. *Exod.* 31.14. *Thou shalt keepe my sabboothes.* Now, that

sacra-

sacraments are rites cõmanded & prescribed to the church by god, is apparant by the institution of the: as also *that they are rites adioined vnto the promise as visible signes & tokens therof, because al sacraments are necessarie duties towards god. But chiefly & principallie they are gods benefits towards vs; as circumcision did portende & shew remission of sins & mortification.* Deut. 30.6. Heb. 8.9.10. Neither only do we signifie them in cõfessing & celebrating them, but chiefely god himselfe doth signifie them vnto vs, testifying & confirming them vnto vs by the ceremonies of Sacraments. For the Ministers, as well in the administration of the Sacraments, as in the preaching of the word, bear the person, & possesse the place of god in the church. Mat. 28.19. *Teach & baptise al nations.* Ioh. 4.2. *Iesus did baptise: when yet not he himselfe, but his disciples did baptise.* So of the sign & ceremonie of inauguration or anointing one to be King, it is said, 1. Sam. 10.1. *The Lord hath annointed thee.* When yet Samuel was sent to anoint Saul. They further are therefore said *to confirme our faith, because the scripture witnesseth them to be the signs & tokens of the mutual & everlasting covenant between god & the faithfull which god signifieth vnto vs in the bestowing of his benefites promised vs in the gospel.* But god is alike to be beleeved, whether by signs, or by words, which signifie his will: because not only our sacrifices and obedience, but also the signs of grace delivered vnto vs by God, have in their right vse the promise of grace adioined vnto the in. As, *He that shal beleve, & shal be baptised, shal be saved. And lastly, because the scripture to signifie the receiving or want of the things signified, alledgeth the receiving or want of the signs:* As Ps. 51.7. *Purge me with hyssop, & I shal be clean.* De. 30.6. *The Lord wil circumcise thy heart.* Ro. 3.6. *All we which have been baptised.* 1. Cor. 10.16. *The bread which we breake, is it not the communion of the body of Christ?* And herof also folow the other ends specified in the definition, in this second conclusion. As, *That the sacraments discerne and sever the church from other sects.* This is manifest both by effects, & by Testimonies. Ex. 12.45. *A stranger shal not eat therof.* Rom. 3.1. *What is the profit of circumcision? Much every manner of waye: because vnto them are committed the Oracles of god.* Eph. 2.11. *Ye being in time past gentiles and called vncircumcision of them, who were at that time without Christ, & were aliants from the common wealth of Israel & were strangers from the covenants of promise, & had no hope, and were without god*

in the world, Gen. 17. 11. *It shal be a signe of the covenant betweene me & you; and it shal be my covenant in your flesh.* Another end is that they preserue the memory of gods benefits. 1. Cor. 11. 26. *As often as ye shal eat this bread, ye shew the lords death vntil he come.* Exod. 12. 14. *This day shal be vnto you a remembrance.* Deut. 6. 8. *Thou shalt bind thē for a sign vnto thy hād, & they shall be as signs of remēbrance betweene thine eyes.* Luk. 22. 19. *Do this in remēbrance of me.* Lastly, *they are also bōds of loue:* because they who are cōfederated with god, are vnited also amōg thēselues. Ep. 4. 5. *One lord, one faith,* &c. 1. Cor. 10. 17. *We being many, are one body.*

The confirmation *of the fourth conclusion.* The distinction there delivered is manifest in it selfe. *The receiving of the signes is corporal and external. But the things especially signified are not received without faith, because they are promised to beleevers onlie.* And the signes are no otherwise true, than the promise, vnto which they are annexed. Againe, *the signes declare the same to the eyes, which the promise declareth vnto the eares.* As therfore the promise is but an empty sound without faith: So also are the ceremonies vaine spectacles. Again, *the things signified are the cōmunion of Christ & al his benefits.* But this can no mā haue otherwise than by faith, either in the vse, or without the vse of the Sacrament.

The confirmation *of the sixt conclusion. Such is the coniunction of al signes with their things signified, as that they represent the things signified, & confirme the acceptation of them. For the pledges or tokēs & symbols testifying other things, are, though not in the same place, yet together with the things testified & signified.* The reason is *Because to make one thing a sign of another thing, is not to include or ty the thing with the sign: as that they should be in one place, but to ordaine the signe to signifie the thing, the signe being in the same place with it, or in some other place.* Again, *the nature of the things signified by the sacraments, doth not admit this local vnion. For some are subsisting forms, some accidents, not inherent in the sacraments: all signes, but in the minds of men; as the gifts of the holy ghost. Some are corporal, and in one place only, and not locally existent, wheresoeuer the sacraments are vsed: as the flesh and blood of christ.*

The confirmation *of the seuenth conclusion.* The scripture speaketh thus of the Sacraments. *Circumcision is the covenant. The Lāb is the Passeover; the blood of the sacrifices, the blood of the covenāt; the expiation of the sacrifices; the Sabboth, the euerlasting*

covenant

covenants; the mercie seat of the Arke: Baptisme a clensing or washing. Bread & wine, the bodie & blond of christ. And so the scripture expoundeth it selfe, when circumcision is called *the signe of the covenant; the Paschal Lamb, the sign of the Passeover: The Sabaoth a perpetual sign of grace & sanctification: the ceremonies, types and shadowes of true things: the belever & baptised shal be saved, & of the signs, & symbols of the Lords Supper is is said, that they are to be received for our reconcilliation.*

The confirmation *of the tenth conclusion. The signs of the covenant confirme nothing vnto them who keep not the covenant, or who referre them to another end.* But the Sacraments are signs of the covenant, whereby god bindeth himselfe to give vnto vs remission of sins, and eternall life freelie for Christs sake: and we bind our selves to the yeelding and performance of faith and new obedience. Therefore they confirme not, neither assure them of gods grace, who are without faith and repentance, or vse other rites, or to some other ende, than God hath appointed. Moreover, *Is it superstitious & idolatrous to attribute the testification of gods grace either to the external worke & rite without the promise, or to anie other workes invented by men.* Wherfore the abusing or not right vsing of the sacramentes, hath not the grace of god accompanying it, or assureth anie man of it: As it is said, Ro. 2. 25, *Circumcision is profitable, if thou doe the law, &c.*

The confirmation *of the 11. conclusion. The figure of Baptisme being correspondent to the Arke of Noah, doth also save vs, not the outward washing away of the filth of the flesh, but the inward testification of a good conscience towards god. The bread which we breake, is it not the communion of the body of christ?* And seeing the sacraments are an external instrument, whereby the holy ghost fostereth & preserveth faith; it foloweth that they serve for the salvation of beleevers, as doth the word. But contrary, the wicked, through the abuse of the sacraments, & the contempt of christ & his benefits, which are offered vnto thē in his worde & sacraments, & through the cōfession of his doctrin which they embrace not with a true faith, purchase vnto thēselves the anger of god, & everlasting paines, according to the saying of the Prophet. *Esa. ca. 66. 3. He that killeth a Bullocke, is as if he slew a man: he that sacrificeth a sheep, is as if hee cut of a dogges necke. And S. Paul, 1. Cor. 11. 20. Whosoever shall eate this breade*

& drincke the cup of the Lord vnworthilie, shal be guiltie of the bodie and blond of the Lord. But the things signified, because they are received by faith only, & are either proper vnto salvation, or salvation it selfe, as, Christ & his benefites, they cannot be received of the wicked, neither can they at al be received but vnto salvation.

The confirmation *of the 12. conclusion. A promise, & the sign, of a promise, having a condition of faith & fidelity adioined vnto it, are ratified, whensoever the condition is performed,* But such is that promise, which is signified & confirmed by the sacramentes. Therfore if in the vse of them faith doth accompany, which beleeveth the promise, the thinges promised & signified are received together with the signs. *Ezec. 16. 59. I might deal with thee as thou hast done, when thou diddest despise the oth in breaking the covenant: Nevertheles I wil remember my covenants made with thee in the daies of thy youth, & I wil confirme vnto thee an everlasting covenant.*

The confirmation *of the 13. conclusion. The iterating of circumcision or baptism hath bin no where received or admitted.* Neither is the reason hereof obscure or vnknowen: *because those sacraments were instituted, to be an initiating or solemn receiving of men into the church, which is alwaies ratified to him that is penitent and persisteth therin. But the vse of other sacraments is commanded to be iterated: as of the sacrifices, the Passeover, worshipping at the Arke, Cleansings: as also of the Lords supper. The cause is, because they are a testimony, that the covenant which was made in circumcision & baptism, is ratified & firm to him that repenteth. And this exercising of our faith is alwaies necessary.*

The confirmation *of the 14. conclusion. That there is one cõmon definition agreeing to the sacraments both of the olde & newe testament,* hath bin shewed before. *That the difference of them consisteth in the number and forme of the rites,* is apparent, by a particular enumeration of them. *For in the new testament it is manifest that there are but two, because there are no other ceremonies commanded of god. & having annexed vnto them the promise of grace. And that the old sacraments signifie christ which hereafter should be exhibited, the new Christ who already was exhibited,* is apparant by the interpretation delivered of them in holy writ, whereof we spake in the definition. Nowe *they differ in clearenesse,* because in the new Testament the ceremonies are purer, and signifi-

signifying things complet & perfect. In the old were mo rites shadowing things to come, al the circumstances wherof were not as yet declared.

The confirmation *of the 15. conclusion.* What the Ministers doe in Gods name in the administration of the sacraments, and also that God by the Sacraments signifieth, that is, teacheth, offereth, promiseth vs the communion of Christ, was declared in the second confirmation. Hereof followeth the next, which is: *that the holy ghost doth move our hearts by them to beleeve.* For seeing the sacraments are a visible promise, they have the same authority of confirming faith in vs, which the promise it selfe hath, which was made vnto vs. Of this followed the third. *For that which serveth for the kindling or raising of faith in vs, the same also serveth for the receiving of the communiō of Christ and his benefits. And because we attaine vnto this by faith:* Therfore it is said: *The bread is the cōmunion of the body of christ: Baptisme doth save vs.* Neither yet doth the holy ghost alwaies confirme and establish faith by them, as the examples of Symon Magus, and of infinit others doe shew. That the vse of them hurteth without faith, hath been proved in the second conclusion.

The confirmation *of the 16. conclusion. The sacraments without the worde going before, doe neither teach nor confirme our faith: because the meaning and signification of them, is not vnderstood, except it be declared by the worde, neither can the signe confirme anie thing, except the thing be first promised.* An example hereof are the Iewes, who observed, and now doe observe the ceremonies, but adioine thereto the not vnderstood promise of the grace and benefits of Christ. *Without the Word those who are of vnderstanding are not saved,* either by doctrine, as by ordinarie means, or by an internal and extraordinary knowledge. *Joh.* 3.18. *He that beleeveth not in the sonne, is already condemned.* Rom. 3.17. *Faith commeth by hearing: and hearing by the word of god. But they maie be saved without the sacraments:* because although by some necessity they be deprived of these, yet they maie beleve, as the theefe did on the crosse. Or if they be infants, according to the condition of their age they are sanctified, as Iohn in the womb, and many infants also in the womb, who died before the day of circumcision. *The words also is to be preached vnto the wicked,* because it is appointed to convert them

But the ſacramẽts are to be adminiſtred vnto them, who are acknowledged for members of the church; becauſe they are inſtituted for the vſe of the Church only. *Act.8.37. Thou maieſt be baptiſed if thou b eleevest.*

The confirmation *of the eighteenth concluſion.* The confirmation therof is manifeſt *by the Paſſeover, & other ſacrifices, as alſo by the ſabboth: which al were commanded by God*, that the godlie might celebrate and worſhip god, & ſhew themſelves gratefull vnto him, and might withall take the ſigns and tokens of thoſe benefites of God, which they received by the Meſſias. So Baptiſme is a confeſſion of chriſtianity, and a ſign, wherby Chriſt teſtifieth that we are waſhed by his bloud. The ſupper of the Lord is a thankeſgiving for the death of Chriſt, & an advertiſement that we are quickned & revived by his death, and are made his members, and ſhal remaine and continue with him for ever.

OF BAPTISME.

THE principal queſtions are.

1. *What Baptiſme is.*
2. *What are the endes of Baptiſme: or for what it was inſtituted.*
3. *What is the ſenſe and meaning of the words of the inſtitution thereof.*
4. *What are the formes and kindes of ſpeaking of Baptiſme.*
5. *Who are to be baptiſed.*
6. *The lawful and right vſe of Baptiſme.*
7. *In place whereof baptiſme did ſucceede.*
8. *How baptiſme agreeth with circumciſion, and in what it differeth from it.*

WHAT BAPTISME IS.

Baptiſm is an external waſhing, inſtituted by the ſon of god, with the pronouncing of theſe words, I baptiſe thee in the name of the Father, and the ſon, and the holy ghoſt: to be a teſtimonie, that he who is ſo waſhed or dipped, is reconciled through Chriſt by faith & is ſanctified by the ſpirit vnto eternal life. God, ſaith Chriſt, *and teach all nations, baptiſing them in the name of the father, and the ſon, & the holy ghoſt.* It may alſo be fitly defined on this wiſe: *baptiſme is a ceremony, inſtituted by chriſt in the new teſtamẽt, wherby we are waſhed with water in the name of the father, the ſon, and the holy ghoſt*

to signifie, that we are received into favor for the bloud of christ shed for vs, & are regenerated by his spirit, & also to bind vs, that hereafter we endevour in our actions & death truly to testifie newnes of life. We are said to be received into favour, for the bloud of christ shed for vs, to wit, on the crosse, that is, for christs whole humiliation applied vnto vs by faith.

1. Obiection. *Baptisme is said to be an external washing of water therefore baptisme is a bare signe only.* Answere. This is a fallacy of division, dividing those things which are to be ioined. Because when we say that baptisme is an external sign, we ioine with the signe the thing signified. Moreover, ther is no particle added, which excludeth the thing. And Baptisme is in it owne nature a bare signe; but the promise commeth therto, & is ioined with this signe. Baptisme is not a bare signe only.

2. Obiect. *There were washings also in the olde testament: Baptisme is a washing: Baptisme therefore is a sacrament of the old testament.* Ans. The washings in the old testament, were not a signe of the receiving into the church, as is baptism. They signified Christ to come. They did bind the Iews only: Baptisme extendeth & belongeth to al nations, or to the whole church. They were also instituted to wash away a ceremonial vnclean nesse: Baptisme, to wash away a morall vncleanesse: & hence it is, that *baptisme is called* in the scripture, *a laver or washing*, to wit, in respect of that washing of the moral vncleanesse, that is, in respect of that inward or spiritual washing, whereby wee are washed or cleansed from our sins. Now this washing is of two sorts. 1. *The washing of bloud*, when we are washed by the bloud of christ, which is the remission of sins, for the bloud-shed of christ. 2. *The washing of the spirit*, when we are washed by christs spirit, which is our renueing by the holy ghost, that is, the chãging of evil inclinatiõs into good, which is wrought by the vertue of the holy ghost in our wil and heart, that wee may haue a hatred of sin, and contrariwise, a purpose to liue according to the wil of god. That this two-fold washing from sinnes, is signified by the sacrament of Baptisme, is apparant by this place. *Mar. 1. 4. He preached the baptisme of amendment of life, for remission of sins.* Wherefore baptisme is a Symbole and signe of both washinges, or of both benefites (namely both of remission of sinnes, and amendment of life) only because this sacrament hath some similitude and correspondence

The differences between Baptism and the washings of the old Testament.

The washing of baptism is of two sorts. 1. The washing of bloud 2. The washing of the spirite.

dence with both: but also because these two benefits are ever ioyned together, and neither can be without the other. *Romã. 8.9. If any man hath not the spirite of Christ, the same is not his.* In some: *to be washed by the bloud of Christ*, is, to receiue remission of sins for the bloud-shed of christ. *To be washed by the holy ghost* is, to be regenerated, that is, to haue our evil cogitations in vs chaunged into good, & also to haue in our wil & hart, a desire and endeveur to obey God. *Now then our iustification and our regeneration differ, in that our iustification is a washing by the bloud of christ, our regeneration is a washing by the holy ghost*, as hath bin already said. But baptisme is the signe or seale of both, both of iustification and of regeneration. Regeneration, or the mutation of our evill inclinations into good, although it bee not perfect in this life, yet the beginning thereof is here in all the godly, and that mutation is felt of al the godly in this life, so that they are greatly also grieved for the defect therof. Wherfore Baptisme comprehendeth. 1. *The signe, which is, water.* 2. *The ceremonie*, as the sprinkling of water, or the dipping into & again returning out of the water. 3. *The things thẽselus, which are*, First. *the sprinkling of the blod of christ, & the imputation of his righteousnes*: Secondly, *the mortification of the old man*, for which cause we are said to put on christ in baptism. Thirdly, *the quikning of the new man into a certain hope of the resurrectiõ to come by christ*. Fourthly, *The signe, which not only signifieth, but also confirmeth*. Fiftly, *the signe, which hath that authority and power of confirming from the commaundement and promise of god.*

2. *What are the ends of Baptisme.*

1. To be a discerning badge of Christians.

THE ends of Baptism are, 1. *That it should be a marke whereby the church may be discerned from al other nations, & sectes: Goe and teach al nations, baptizing them*: as if he should say, Gather the church by baptism and the word, and whom ye shall make my Disciples beleeving with their whole hart, al them, and them alone baptize, and seperate vnto me. *Act. 10. 47. Can any man forbid water, that these should not bee baptized, which have receiued the holy ghost as well as we?*

2. To confirm our faith.

2. The chief and proper end of Baptisme is, *to be a confirmation of our faith*, that is, a testificatiõ, when christ testifieth that he washeth vs with his blod, that he bestoweth on vs remission of sins, iustificatiõ and regeneration. Or, the chiefe end of Baptism is, *to be the sealing of god, & also the sealing or obsignation of*

of the promise of grace, and a testimony of gods will, that he giveth vs these gifts as this present: & wil giue them euer hence forward. For he baptizeth vs by the hands of his minister, & by him signifieth vnto vs this his wil. *That baptisme is a testimony and confirmation of this wil of god concerning his bestowing salvation one vs,* appeareth by this also which followeth, nãely, *because we are baptised in the name of the father, and the son, and the holy ghost:* that is we are assigned and deputed to God the father, the sonne, & the holy ghost, and are claimed to be his owne. 2. *Because God hath promised salvation vnto him, who shal beleeue and shal be baptized.* 3. Testimonies of scripture also confirme the sãe. *Act.* 22. 16. *Why tariest thou? Arise and be baptized and wash away thy sins in calling one the name of the Lord.* Mat. 16. 16. *He that shal beleeue & shal be baptized, shal be saved,* Ro. 6. 3. *Knew yee not, that all wee which haue bin baptized in Jesus christ, haue bin baptized into his death? We are buried then with him by baptisme.* Tit. 3. 5. *According to his mercy he saved vs, by the washing of the new birth, and the renewing of the holy ghost.* 1. Peter. 3. 21. *To the which also the figure that now saveth vs, even baptisin agreeth.* By this end of baptisme it appeareth, *why baptisme is not reiterated or vsed againe:* namely, because *baptisme is a signe of our restoring into favour,* and the covenaunt, which is ever firme and ratified to them who repent, seeing it dependeth not on the person of him that baptizeth. Moreover, *regeneration is wrought but once only:* For hee who is once truly engraffed into Christ, is never cast out: and therefore it is sufficient, that baptisme, which is the washing and signe of regeneration, be received but once only: chiefly, seeing regeneration or salvation hath not a necessary dependance one baptisme.

3. *Baptisme is instituted to be a testificatiõ of our duety towardes God and a binding of vs and the church to the knowledge and worship of God, into whose name we are baptized.* We bind our selues in Baptisme to thankfulnes: namely, first to faith, that is, to receiue the promised benefits with faith, and then withall vnto repentance and amendment of life. Rom. 6. 3. *We are baptized into the death of christ.* 1. Cor. 9. 11. *Such were some of you: but ye are washed.* To be baptised into the death of christ. is. 1. *to be partakers of christs death, no otherwise thã if our selues were dead.* 2. *To dy also our selues,* which is, to mortify the lusts of our flesh, this mortification god promiseth vs in baptisme, & bindeth vs vnto it.

3. To bind vs to be thankful vnto God, and to be a testimony of this our duty.

4. Bap-

4. To aduertise vs of the Crosse. and of our preser vation & deliverance.

4. *Baptisme is instituted to be a signification, or an aduertisment vnto vs of the crosse, & of the preservation of the church therin, and of the deliverance of the church from it.* Mat. 20. 22. *Are ye able to be baptised with the baptisin, that I shal be baptised with?* Deliverãce from the crosse the very ceremony it selfe of baptisme doeth shew. For we are dipped indeede, but wee are not drowned or choked in the water. Moreover in respect of this end, baptism is compared vnto the floude. For as in the floude and deluge, some were shut into the Arke, the rest of mankind perishing; so in the Church, they who cleaue vnto Christ, although they be pressed with calamities, yet at length in their appointed time they are delivered. Hither also belongeth that place of Paul, wher he compareth the passing over the red sea to baptisin, 1. *Cor.* 10 2. *Al were baptised to Moses, in the cloud, & in the sea.*

5. To signifie the vnity of the church.

5. *Baptisme is instituted to signifie the vnity of the church*, and therefore is a confirmation of this article, *I beleeue the catholike church.* This end nevertheles may be contained vnder the first as also that, that baptism is a binding of the members of the church among themselues to mutuall loue. Because when baptisme severeth the members of the church from others, it doth also ioine and vnite them among themselues.

6. To be a token of our entrance into the Church.

6. *It is instituted to be a token and Symbole of our receiving and entrãce into the church*, like as in the first end of baptism, which is a distinguishing of the church, from al others. For these are opposed & contradictory, to be, and not to be in the church to enter, and not to enter into the church. Hither appertain, al those places, in which those who were become christians, are said to haue bin presently baptised. Wherfore the Supper also is given only to them who are baptised: for they only are received into the church.

7. To be a means of preserving and publishing more largel e the doctrin of gods free promise.

7. *It is instituted to be a meanes of preserving and propagating the doctrine of the free promise through the death of christ:* that the baptised may haue occasion to teach and learn who is the autor. and what is the meaning or signification of baptisme.

3. *What is the sence and meaning of the words of the institution of baptisme.*

THE confirmation of the definition & chiefe ends of baptisme is conteined in the words of the institution, which are read in S. Mathewe and Saint Marke. *Go and teach all nations, baptising them in the name of the father, and the sonne, and the*

the holy ghost. He that shal beleve, & shal be baptised shal be saved: but he that wil not beleve shal be damned. These are briefly to be expounded and declared. *Teach al.* Teach al, and not some nations, neither Abrahams posterity only. Here is *the difference of the sacraments of the old and new testament.* For Christ did not institute this new sacrament for the Iews only, to whom properly did belong the old sacraments: but to al others also succeeding. *Baptising them.* That is, al, who by your doctrine come vnto me, and are made my disciples. And among them are numbred the Infants also of such as come vnto Christ, or are Christs disciples: For their infants also are disciples, as being borne in the schoole of Christ. For to be born in the Church serveth to the Infants instead of their profession. The order here is to be noted and observed. He willeth first, that they *be taught* and after, that they *be baptised.* Wherefore he will not have the sacraments to be dumb, but signifieth that the word ought to go before, and then the sacraments to follow. *In the name of the father, and the son, and the holy ghost.* These words, *In the name*, signifie, 1. That *baptisme was instituted by the common commandement and authority of these three*: and that these three persons do commaund, that they who wil be members of the church, be baptised. Wherfore it is of like force, when the minister baptiseth, as if god the father, the son, & the holy ghost did baptise. And hereof also it is manifest, that these three persons, are the three *subsistents*, or persons of the godhead. 2. They signifie, *that these three persons confirm vnto vs by their own testification, that they receive vs into favour, and performe that vnto vs which is signified by baptisme*: which is, salvation, if we beleeve and be baptised: where is noted the second end of baptisme. 3. *To be baptised in the name of the father, the son, and the holy ghost, that is*, That *he which is baptised be bound to the knowledge, faith, worship, trust, honor, and invocation of this true god, who is the father and the sonne, and the holie ghost.* This is the third ende of baptisme, which Paul also in these words declareth: *Were ye baptised into the name of Paul?* As if ye should say: Ye ought to be this, to whome ye have given your name, and bound your selves in Baptisme. 4. *Baptising them in the name of the father, the sonne, and the holy ghost*, that is, *Baptising them by invocation of the three persons, invocating the name of the father, the sonne, and the holie ghost vpon them*: Which three persons, receive

The word is to goe before the sacrament.

receive vs into favor: And the Father verily receiveth vs into favor, for the ſon, by the holy ghoſt, whom the ſon giveth vs from the father. *He that ſhal beleve.* This is added vnto the promiſe. For they who are Baptiſed, cannot receive that which is promiſed and ſealed in Baptiſme, but by faith. And in theſe words is noted briefly *the right vſe of Baptiſme*, in which right vſe the ſacraments are ratified. But in whatſoever corrupt & vnlawful vſe and adminiſtration, the ſacramẽts are no ſacraments but are ſacraments to them onely, who receive them with a true faith. *And ſhal be baptized.* He would confirm vs alſo by the outward ſigns: and therfore this is added, *and ſhall be baptized*, that we may know that not only by faith, but by the outward ſigne alſo we are aſſured, that we are of the nũber of them who ſhal be ſaved. Vnto both, *both vnto faith, & vnto baptiſme, the promiſe is adioyned, but after a divers manner: vnto faith*, becauſe it is the only inſtrument wherby the merit of Chriſt is apprehended: *vnto Baptiſme*, becauſe it is the ſigne & token of his benefit. *He ſhal be ſaved.* That is, let him, that is baptiſed, know that he hath, if he beleve, thoſe benefits, which are ſignified by the external rite: namely, that he is iuſtified & regenerated. *He that wil not beleve, ſhal be condemned*, that is, though he be baptiſed. The vſe of the ſacrament without faith doth not ſave: Therfore with faith it doth ſave. *The want of the ſacraments doth not condemn*: yet ſo, as that want of the ſacrament be without contempt. For not the want, but the contẽpt of the ſacraments condemne, as which cannot poſſibly be where faith is. And hence it commeth, that if we convert this propoſition. He that ſhal beleeve and be baptiſed, ſhal be ſaved, we cannot retaine both neceſſarily: Now we convert it thus: *He that ſhal be ſaved ſhall beleeve and be baptiſed*, this propoſition is not neceſſary, becauſe ſome may be ſaved, which are not baptiſed, but none can be ſaved, which doe not beleeve. Wherfore there is not the ſame neceſſity of faith, and ſacraments: The ſacraments are then neceſſary, when they maie be had according to the ordinãce and inſtitution of god. For the contempt of the ſacrament, when it may ſo be had, is repugnant vnto faith. Obiect. *Chriſt attributeth ſalvation both to faith, and to baptiſm. Therfore in converting the propoſition, we muſt affirm both of it, & ſo affirm of him that is to be ſaved, that he is alſo to beleeve and be baptiſed.* Aunſw. Chriſt attributeth ſalvation

to

to both, but not both alike: to faith as the mean, to Baptisme, as the signe whereby salvation is sealed to vs.

4. *What are the formes and manners of speaking of baptisme.*

THe formes of speaking of baptism are, either *proper*, or *vn proper*. *Proper* formes of speaking are these. 1. *Baptisme is a sign of the washing away of sin.* 2. *He that shall beleeve, & shall bee baptized, shal be saved.* *Vnproper or figurative kinds of speaking* are 1. *Baptisme is a washing away of sins.* 2. *Baptisme washeth away sins.* These four speeches are equivalēt, & signifie this one speech. Baptisme is a certain signe or token of remission of sins vnto beleevers. These & the like figurative speeches of the sacraments are to be interpreted like as the figurative speeches of the sacrifices. The sacrifices are called oftentimes *an explication or doing awaie of sins*: & yet the Apostle affirmeth, *that it is vnpossible that the blood of buls and goates shoulde take awaie sins.* So when it is said, *Baptisme saveth vs, or is the washing of the new birth, or it is the washing away of sins*: it is alone, as if it were said, Baptism is the sign or token of al these. Now the scripture speaketh after this sort, mutually changing the names of the signs & things. First, *in respect of an analogie or proportion between the signe & the thing signified.* For such a maner of thing is the thing signified in his kind, as the sign is in his kind. For as water, that is, the the sign, washeth away al filth: so also the blod of christ, that is, the thing signified, washeth & cleanseth vs frō sin. And as the signe is applied outwardly by the minister; so god wil bestow & apply inwardely the thing signified by the vertue of his spirit, vnto them, who receive the signe with a true faith. As the ministers work without, so god doth worke within. Secōdly, the scripture so speaketh, *for the confirmation of faith in vs*: for the signes testifie Gods will towardes vs: which they testifie by reason of the promise adioined, as is this: *Hee that shal beleeve, & shal be baptized, shal be saved.* Thirdly, it so speaketh *in respect of the ioint exhibiting of the thinges with the signs*, or in respect of their signification: because god doth signifie vnto vs some thing by the sign, which is, that we doe as certainly receive the things, as we doe the signes. And these appertaine to them who vse the sacraments rightly.

Proper and vnproper formes speaking of baptisme.

5. *Who*

5. Who are to be baptized.

They are not to be baptised, who beleeve not the doctrine.

THey who are not as yet the Disciples of christ, that is, of the nũber of them, which are called, neither agreeing vnto the doctrin, nor obedient vnto the ministerie; *are not to be admitted vnto baptism.* Neither ought they to desire baptisme, who feele themselves not to be as yet the disciples & Scholers of Christ. For christ saith first, *Teach al nations*, & then he willeth thẽ to be baptised. Wherfore al they, & they alone, are to be baptised according to the commandementes of Christ vnto whom the covenant doth belong: namely, such, as are, & so ought to be accounted, members of the visible church; whether they be of vnderstanding, professing faith, & amẽdment of life, or infants born in the womb of the church. For all the children of the faithful are in the church of god, except they exclude themselves. Or, al they are to be baptised, who are to be accounted for the disciples & Schollers of Christ. But for the disciples of christ are to be accounted al those of vnderstanding, who professe faith & repentaunce, neither they onlie, but their infants also, which are borne in the Church, that is, in the schoole of Christ: which also teacheth and instructeth them by his holy spirit according to their capacity, or as the condition of their age wil beare.

Al that are the scholers of christ, are to be baptised.

The infantes which are borne in the church, are to be baptised.

And these are *the reasons, wherby it is proved that infants are to be baptised. 1. Baptism is a sign of our entrance into the church, which ought wholy to be baptised:* According to that, *Tit. 3. 5. Baptisme is the washing of the new birth:* And *1. Cor. 12. 13. By one spirit are we al baptised into one body: but infants belong vnto the church:* It is said, *Mat. 19. 14. Suffer the little children to come vnto me. Therfore infants ought to be baptised.*

2. Baptism is a severing, or a sign of distinguishing the whol church from al other sects, & so from the rest of al mankind. Wherfore baptism is to be given to al mẽbers of the visible church, & the citizens of christ. But infants are citizens of christs kingdom, & members of part of the church: wherefore that right of enfranchising them to be the citizens of christs church, ought not to be denied vnto infants but they ought to be baptised, that so being engrafted & received into the church, they may be by this sign & token discerned togither with the whole church from al others.

3. Vnto whom belongeth the benefite of remission of sins and regen-

generation, they are to be baptised. For vnto whō the things signi fied belong, vnto thē allo doth the signe belong, except some condition in the maner of vsing it hinder, or except ther be some circūsſlāce of the institution hindering & letting the vse of the rite & ceremony. Whence it is that Peter saith, *Act.* 2. 38. *Amend your lives, & be baptised every one of you in the name of Jesus Christ.* And again: *For the promise is made vnto you, and to your children.* Again, Act. 10. 47. *Cā any mā forbid water, that these should not be baptised? Wherfore infants also are to be baptised, neither ought the sign to be denied them, as vnto whom belongeth the thing signified, which is the benefit of remissiō of sins, & regeneration* & that accordig to the form of the covenāt of promise, wher of they also are made partakers. *Ge.* 17. 7. *I will be thy god, & the god of thy seed after thee.* And 1. Cor. 7. 14. *Your children are holie.* Mat. 19. 14. *Suffer the little children to come vnto me.* Act. 2. 39. *The promise is made vnto you, and your children.* So also Iohn Baptist was sanctified in the Womb. If a man diligently weigh these testimonies of scripture, he shall perceive doubtles not onlie that it is lawful, but also that this sacrament must and ought to be given to Infants: because the Infants are holy, the promise is made vnto thē, theirs is the kingdom of God, & God saith also that he is their god, who certainly is not the god of the wicked. Moreover there is no condition or circumstance in the Infants, hindering the vse of Baptism. *Can any man then forbid water, that these should not be baptised,* who are partakers of the same benefits with the whole church?

4. *Baptisme in the new Testament succedeth circumcision, and indeed so succedeth, as it hath the same vse, which circumcision had the old testament.* Coloss. 2. 11. *Ye are circumcised in christ, with circumcision made without hands, by putting of the sinfull body of the flesh, through the circūcision of christ, in that ye are buried with him through baptism, in whom ye are also raised vp together. But in the old testament, circumcision was to bee given to those infants which were born in the church of the old testament, who were also therefore circumcised: therfore baptism also is to be given to the Infants borne in the church of the new Testament, as being our circumcision,* that is, a Sacrament, whereby the same thinges are confirmed and conferred, and that vnto all them, now in the newe Testament, which are confirmed, as vnto all which were confirmed and conferred in the oulde testament by circum-

cūcision. Wherfore they who denie Baptism to Infants born in the church, spoil thē of their right. For they who are born in the church, are citizens of the church, by the grace & benefit of the covenant, & therfore the right of citizens belongeth vnto them by the same benefit of the covenant, and to be born in the church, is vnto Infantes instead of profession of faith and repentance.

Certaine obiections against the Baptisme of Infants refuted

Infantes beleeve by an inclination to faith, and therfore are to be baptised.

1. OB. *They who beleeve not, are not to be baptized: For it is said, he that shal beleeve, & shal be baptized. But infants do not beleeve. Therfore they are not to be baptized. For vnto the vse of baptisme faith is necessarily required: for whosoever shal not beleve, shall be condēned. But vnto those that are condēned, the signe of grace must not be giv̄e.* AN. First, the Maior is false: for it holdeth not generally. We might, for instance, oppose vnto them the example of circumcision, which was giv̄e to infants who could not yet beleeve. It is true therfore of those, who are of vnderstanding that of thē none are to be baptized, but such as beleeve. Neither yet are they able to pronoūce of those, who are of vnderstāding, that they do beleeve. Wherfore if Infants are not to be baptised, because they have no faith: neither are they thē, who are of age & vnderstanding, to be baptised, of whō it cānot be known whether they do beleeve or no. As, Simon Magus was baptized, & yet was an hypocrit. *But say they, Profession of faith is sufficient for the Church.* We confesse that this is true, & we adde further, that to be borne in the Church is to infantes instead & in place of profession. 2. Where they saie, *That vnto the vse of baptisme faith is required*, we graunt it: but yet distinguishing of faith do that we saie, *Actual faith is required in those of vnderstanding, but in infants is required an inclination onlie to this Actual faith.* So vnto the vse of circumcision was required actual faith in those of vnderstanding, but in Infants an inclination thertto only. 3. We denie their minor proposition, which denieth that infants do beleeve: *For Infantes beleeve after their manner*, that is, according to the condition of their age, whereby they have an inclination to beleeve, or do beleeve by inclinatiō. For faith is in Infants potentially, & by inclination, albeit faith be not in them actually, as in those, who are of age and vnderstanding. And that wicked infantes, which are without the Church, have no actual implicite and

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wickednes, ſo godly Infants, which are in the Church, have not actual piety, & godlines, but an inclination only to godlines. Furthermore, Infants alſo have the holie ghoſt, and are regenerated by him, as was Iohn, when as yet he was in the womb. And it is ſaid vnto *Jer cap. 1. 5. Before thou cameſt out of the womb, I ſanctified thee.* If Infants have the holy ghoſt, then doubtles he worketh in them thoſe things, which are neceſſarie vnto ſalvation. Wherefore Infantes doe not ptophane Baptiſme.

Chriſt commanded, that infats ſhould be baptiſed

2. Ob. *It was never commanded, that Infants ſhould be baptized.* Anſ. We have a generall commaundement. For Chriſt commandeth that al his ſchollers and diſciples be baptized: *Teach*, ſaith he, *al nations, baptizing them.* But Infants are ſchollers and diſciples of Chriſt, becauſe they are borne in the ſchoole of chriſt, & are taught according to their manner The ſame did Peter command, ſaying, *Vnto you the promiſe is made, and vnto your children.* Againe, *Can any man forbid water, that theſe ſhould not be baptiſed?* Paul alſo commaundeth this, when he teacheth, *That we are circũciſed in chriſt, and are buried together with him by baptiſme.* Baptiſm therfore was ſubſtituted in the place of circumciſion, which ſubſtituting of baptiſme is inſteed of a commaundement.

Infants are not to be admitted to the ſupper, although they are to bee baptiſed.

3. Obiection. *If infants are to be baptiſed, they are alſo to be admitted vnto the ſupper: for the ſupper is to be given to the whole Church as wel as baptiſme.* Anſ. This reaſon doth not followe, becauſe ther is a difference betweene baptiſm & the ſupper, *For baptiſme is an entrance and receiving, or a ſigne of receiving in to the Church:* whence it commeth, that the ſupper is to bee granted to none, except he be firſt baptiſed. *But the ſupper is a confirmation of our receiving into the church:* whence it followeth that they who are baptiſed, are not ſtraightway to bee admitted vnto the Supper. For Infants ought onely to be admitted vnto thoſe ſacraments, which are ſignes of our receiving into the covenant & the church: but ſuch a ſacrament is baptiſme, (as hath bin ſaid) in the new teſtament. The ſupper is inſtituted for our confirmation, to be a ſigne, whereby God might confirme and ſeale vnto vs, that he having once received vs into the church, wil alſo evermore preſerue vs in it, that we never fal from it, or forſake it; and alſo that he will continue his benefits once beſtowed vpon vs, and wil cheriſh

and nouriſh vs by the body & bldud of chriſt. This they who are of age & vnderſtanding, ſtand in neede of, to bee a confirmation vnto them, as who are diverſely tempted. Vnto baptiſme regeneration ſufficeth by the holy ghoſt, or an inclinatiō to faith and repentance. 2. *In the ſupper are added, and require conditions, which hinder the vſe thereof to be graunted vnto Infants.* And therfore, although they are to be baptiſed, yet they ought not to be admitted vnto the Supper. For vnto thoſe ſacraments only are Infants to be admitted, which haue noe ſuch condition adioyned whereby their age is excluded. But the conditions which are in the Supper, doe altogether exclude Infants from the vſe thereof. *For in the Supper it is required, 1. That they who vſe the ſigne, ſhew forth the death of the Lord. 2. That they trie themſelues, whether they haue faith and repentance or no.* And ſeeing the age of Infants can not doe theſe things, Infants are for good cauſe excluded from the Supper.

6. *What is the right and lawful vſe of Baptiſme.*

The droſſe which the Papiſts bleᵈ with the ſimplicity of chriſts inſtitution in Baptiſm is to ſbee reiected.

THE *right and lawful vſe of baptiſme is, when the ceremonies & rites inſtituted by Chriſt in baptiſme are not chaunged.* Whence it is manifeſt, that the druſſe and filth of Papiſts, *as oile, ſpettle, and exorciſme or coniuration,* is to be throwen away. Obiection. *But theſe appertaine and belong to order and comelineſſe.* Anſwere. The holy Ghoſt knewe wel enough, what did appertaine thereunto. Replie. *But they appertaine to the ſignifying of ſome thing.* Anſwere. It belongeth not to men, to inſtitute any ſigne of Gods will. This alſo wee are to thinke and iudge of others of the ſame hatching. 2. *The vſe of baptiſme is right, when baptiſme is given to them, for whome it was inſtituted,* which are al the converted or members of the church. 3. *When Baptiſme is vſed to that end, whereunto it was inſtituted:* not for the healing of cattle: but when the true endes thereof are reſpected. Briefly, the lawful and right vſe of Baptiſme is, when hee that is converted, is baptiſed according to the lawful rite and ende. Now, *Baptiſme may not be reiterated, 1. Becauſe it dependeth not one the perſon of him that baptiſeth.* And further, he that is once engraffed into chriſt, ſhal never be caſt out or reiected: and therefore it ſufficeth, to be once received. 2. *Salvation doth not depend on baptiſme.*

7. *In*

7. *In place whereof baptisme succeeded.*

Baptisme succeeded in the roome of circumcision.

BAptisme succeeded in the place of circumcision, which is proved, first, *by the words of the Apostle before alleadged:* For he saith, *That we are circūcised in christ, with circūcision made without hāds, by putting off the sinful body of the flesh, through the circumcision of christ.* The Apostles purpose is by this speech to shewe, that there is no fruit or vse now *Of the circumcision which was made with hāds*, because that was accōplished & fulfilled in Christ, which was by it prefigured & shadowed. Now to declare and expound these words he presently addeth, *that they are buried togither with christ by baptisme:* by which words he sheweth that the cōplemēt & truth of baptisme, is the cōplemēt & truth of circūcision, seing baptisme signifieth one & the selfsame thing to vs, which circumcision signified of olde time vnto the fathers, which is, that spiritual circumcision, which christ accōplisheth & performeth in vs. This only is the difference; that baptisme is the sign of the thing exhibited, which circumcisiō prefigured whē it was yet absent, & not exhibited. Wherfore we are taught by this place of Paul, that baptisme is the same to Christians, which circumcision was before to the Iewes. 2. *That baptisme was substituted in the same place of circumcision, this also convinceth, for that as circūcision, so also baptisme is a sign of admission & receiving into the church.* For as the infantes of the Iewes & Proselytes, being borne citizens of the Church, were thorough grace circumcised, but those who were of elder yeares, were then first admitted vnto circumcision, when they professed Iudaisme: so also the Infantes of christians are presently baptised, but the elder sort are not, vntil they have made profession of true christian doctrine, insteede of which profession, it serveth the infantes that they were borne in the Church. There are other reasons also besides the testimonies of holie scriptures, drawen especiallie from the vse of baptisme, whereby it may bee confirmed, that Baptisme succeeded circumcision. Now to succeed any sacrament is, the former being abolished, to be sustituted in place thereof, and that so, as to have the same vse and end, which the former sacrament had, & to have also the same thing signified. So is there the same thing signified by baptisme, which was before by circūcision. Moreover the citizens of the church are no lesse received by baptisme, & are discerned from all other

men, than in times past by circumcision. Ob. *If baptisme succedded circumcision, then now also only the males are to be baptised, if the circumstances of circumcision be kept.* An. The circūstances are not now determined as then: because also these were peculiar & special, which may be omitted without breach of the cō mandement. but this is general & agreeing to both, that the children of the godly ought by this signe to be engraffed into the church, whether that be done on the eight day, or presently after their birth.

8. *How baptisme agreeth with circumcision, and wherein it differeth from it.*

Baptisme & circumcision agree, 1. In the ende which they respect. 2. In the thing which they worke. 3. In the thing which they signifie. The differences of circumcision and Baptisme.

CIrcumcision & baptisme agree, 1. *In the chiefe & principall end,* wheras in both is seled the promise of grace by christ which is alwaies one & the same. 2. *By both of thē is wrought our receiving into the church.* 3. *By both is signified regeneration.* 4. *We are circumcised in Christ, with circumcision made without hander.*

Circumcision & baptism differ, 1. *Inviten:* For the same are not the rites of circumcision & of baptism. 2. *Circumcision (on gods behalfe) promised grace for the Messias to come: baptism for the Messias e vhibited.* The circumcised were received into favour for christ which was to be exhibited, the baptised are received for christ exhibited. 3. *Circūcision had a promise also of a corporal benefit,* that is, it was a testimony also, that God woulde give a certain place for the church in the land of Canaan vntil the comming of the Messias. *Baptism hath no promise in particular of anie temporal benefit.* 4. *Circumcision (on our behalfe) did bind to the observing of the whol law, ceremonial, iudicial, & moral. Baptisme bindeth vs onlie to faith, and amendment of life:* that is, to observe onlie the moral law. 5. *Circumcision was instituted for the Israelits: Baptism was instituted for all nations that are desirous & willing to come vnto the societie of the church.* 6. *Circumcision was so last vntil the comming of the Messias: baptism shal continue vntill the end of the world.*

CERTAINE CONCLVSIONS *of baptisme.*

1. *BAptisme is a sacrament of the new testament, whereby christ testifieth vnto the faithful, which are baptised in the name of the father, and the son, and the holie ghost, remission of all their sins, the giving of the holie ghost, and their ingraffing into the church and his bodie: and they of the other side professe that they receive these*

thoſe benefits from god, and therefore wil and ought hereafter to live vnto him, & to ſerve him. And further, the ſame baptiſm was begun by John Baptiſt, and continued by the Apoſtles, becauſe he baptiſed into Chriſt, who ſhould ſuffer & riſe again, and they into Chriſt, who had ſuffered, and was riſen againe.

2. The firſt end of baptiſme inſtituted by God, is, that God might thereby ſignifie and teſtifie that he cleanſeth by blond and the holie ghoſt them, which are baptiſed, from their ſins, and ſo engraffed them into Chriſts bodie, and maketh them partakers of his benefits. 2. That baptiſm might be a ſolemne receiving, or matriculating and admitting of every one into the viſible church, and a diſtinguiſhing marke of the church from al ſects. 3. That it might be a publique & ſolemne profeſſion of our faith in chriſt, & our bond, wherby we are obliged to faith and obedience towards him. 4. That it might adverriſe vs of our ſinking into afflictions, and of our riſing out of them againe, and deliverance from them.

3. Baptiſm hath this force and power, to teſtifie and ſeal, by the commandement of God, through the promiſe of grace adioined by Chriſt vnto this rite rightly vſed. For Chriſt baptiſeth vs by the hand of his miniſters; as he ſpeaketh vnto vs by the mouth of his miniſters.

4. Wherfore there is in baptiſme a double water: An external viſible water, which is elementarie, and an internall, inviſible, celeſtiall, which is the blond and ſpirit of Chriſt. So alſo there is a double waſhing. An external, viſible, & ſignifying waſhing, namelie the ſprinkling or powring of water, which is corporall, that is, is perceived by the parts & ſenſes of the bodie: And an internal, inviſible, and ſignified waſhing, namely remiſſion of ſins, for the blond of chriſt ſhed for vs, and our regeneration by the holy ghoſt, and our engraffing into his bodie, which is ſpirituall, that is, is perceived and received by faith and the ſpirit. Laſtly, there is alſo a double adminiſter of baptiſme: An external, of the external baptiſme, which is the miniſter of the church, baptizing vs by his hand and water: An internall, of the internall baptiſme, which is Chriſt himſelfe baptizing vs by his blond and ſpirit.

5. Neither is the water changed into the blond or ſpirit of Chriſt, neither is the blond of chriſt preſent in the water, or in the ſame place with the water. Neither are their bodies, who are baptiſed, waſhed therwith viſibly: neither is the holie ghoſt by his ſubſtance or vertue more in this water, than elſe-where: but in the right vſe of baptiſme, he worketh in the hearts of them, who are baptiſed, and ſpiritually

sprinkleth & washeth them with the blood of christ, & he vseth this external symbole or sign, as an instrument, & as a visible word or promise, to stay and stir vp the faith of them who are baptised.

6. When as then baptisme is said to be the washing of the new birth to save vs, or to wash away our sinnes, it is meant, that the external baptisme, is a sign of the internal, that is, of regeneration, or our new birth, of salvation, and spiritual washing, and this internal baptisme is said to be ioined with that external baptisme in the right vse and administration thereof.

7. But notwithstanding, so is sin in baptism abolished, that we are delivered from being obnoxious to the wrath of god, and from the condemnation of eternal punishment, & further, newnes of life is begun in vs by the holy ghost, but yet the remnants of sin remain in vs, vntil the end of this life.

8. Now al they, & they alone receive baptism to the right vse, who are renewed, or renewing, & are baptised to those ends, whereto Baptisme was by Christ instituted.

9. The Church doth rightly administer Baptisme to al them, and to them alone, whom she ought to repute in the number of the regenerate, or members of Christ.

10. Seing also the infants of christians are of the church, into which christ will have al those received & enrolled by baptisme, who belong vnto him, & therfore baptism was substituted in the place of circumcision (wherby as wel vnto the infants, as vnto the elder sort, which did belong vnto the seed of Abraham, iustification, regeneration, and receiving into the church was sealed) & therfore no man can forbid water, that they should not be baptised, who have received the holy ghost purifying their harts. Those infants then must necessarilie also be baptised, who either are born in the church, or come together with their Parents to it.

11. As the promise of the gospel, so baptism being received vnworthily, that is, before conversio, is ratified & profitable vnto salvation to them that are penitent, & the vse therof which was before amisse and vnlawful, is now become vnto them right and lawfull.

12. Neither doth the wickednes of the minister make baptism void of no effect and force vnto them, so that it be administred into the promise and faith of Christ: and therefore also the true church doth not baptise them, who have bin baptised of heretiques, but only reconforme and instruct them with true doctrine concerning Christ and baptisme.

13. An

13. *And as the covenant once made with God, is also afterwardes after sins committed, perpetually firme and of force to the repentant: so also baptisme being once received, confirmeth and assureth the repentant al their life time of remission of sinnes; and therfore neither ought it to be reiterated, neither to be differred vntill the end of our life, as if it so only cleansed men from sins, if no sins be committed after it is once received.*

14. *Neither yet are al those, who are baptised with water, whether they be of understanding, or Infants partakers of the grace of Christ. For the everlasting election of god, and his calling vnto the kingdom of Christ is free.*

15. *Neither are al, who are not baptised, excluded from the grace of christ. For not the want, but the contepte of the baptisme, shutteth men out of the covenãt of god made with the faithful and their children.*

16. *And seeing the administration of the sacramentes is a part of the Ecclesiastic all ministerie, they who are not called vnto this, and especiallie women, may not take vpon them the power and authority to baptise.*

17. *Rites which are patched by men to baptisme, as hallowing of the water, tapers, exorcisms, chrisme, salt, crosses, spettle & such like, are worthily reputed in the church, as a corruption of the sacrament.*

OF CIRCVMCISION.

THe latter two questions of baptisme before expounded, are also common vnto the doctrin of circumcision, & those things, which may be spoken of circumcision, are not vnfitly annexed vnto the doctrin of baptism. It remaineth therefore, that we briefly discusse those questions which are especially to be observed concerning circumcision.

These are in number foure.

1. *What circumcision is.*
2. *What are the ends of circumcision.*
3. *Why it is abolished.*
4. *Why Christ was circumcised.*

1. WHAT CIRCVMCISION IS.

Circumcisiõ is that rite, wherby al the males of the Israelits were circumcised according to the commandement of God, that this rite might be a seal of the covenant made with Abraham: posteritie. Vnto other nations, but not vnto the Iewes, it was free to be

circumcised, or not to be circumcised.

We must here observe, that they of the old testament were of three sorts. 1. *Israelites*, which were of Abrahams posterity, & were necessarily bound by the Lawe to observe circumcision, and the ceremonies. 2. *Proselytes*, who of the Gentiles were converted vnto the Iewes, and did more and more, for confirming of their faith, submit themselvs vnto circumcision, & the whole ceremonial law. 3. *Those of the gentils, who were converted vnto the Iewes, but did not observe the ceremonies*. For vnto the Gentiles and Proselyts it was free to keep, or not to keep circumcision & the ceremonies. These latter were called also *Religious men*, who embraced only the doctrine and promises of god. Obiect. *The males only were circumcised: therefore the weomen were shut out from the covenant of grace*. Answ. The weomen were cõprehended In the circumcision of the males. And god spared the weaker sex. And it sufficed for them to come of godly progenitors.

2. *What are the ends of circumcision.*

CIrcumcision was instituted, 1. *That it might be a signe of the grace of god towards Abrahams posteritie*, and that doubly. First, *that god would receive the beleevers by the Messias who was to come:* Secondly, *that he would give them the land of Canaan, and grant his church a certaine place there, vntil the cõming of the Messias*. 2. *That it might be a bond, to binde Abraham and his seed vnto thankefulnes, or to faith & repentance, and so to keep the whole law*. 3. *That it might be a mark to distinguish the Iews from other nations and sects*. 4. *That it might be a sacrament of initiating & receiving them into the church*. 5. *That it might be an accusation and a signification of vncleannes*. For that rite did shewe, that al men were subiect to sins, & vnclean. 6. *That it might be a signe, which should shew and signifie that the meanes of their deliverance through christ which was to come, should not come elsewhence, than from the blood of Abraham*.

3. *Why circumcision is abolished.*

CIrcumcision is abolished, 1. *Because the thing signified is exhibited*. For amõg other things it signified, that the Messias promised vnto the fathers, should come at length in his appointed time, & should in our behalf take our natur. 2. *Because circumcision was instituted for the severing of the Iews from al other nations: but now the church, that difference being abolished, is collected*

cted and gathered out of al Nations. And nowe the sacrement of baptisme performed the same vnto vs, which circumcision did vnto them. Moreover, as circumcision was a sign vnto them of their receiving into the people of god: So is baptisme vnto vs the first marke, which severeth the church from the wicked.

4. *Why Christ was circumcised.*

CHrist was circumcised, 1. *That he might signifie that he was also a member of that circumcised people.* 2. *That he might shew that he received & tooke our sins on himselfe, that he might satisfie for them.* 3. *That he might testifie that he did entirely and fully fulfill the law in our behalfe.* 4. *The circumcision of Christ was a part also of his humiliation and ransome.*

OF THE LORDS SVPPER.

THE chiefe questions.

1. *What the supper of the Lord is.*
2. *What are the ends thereof, or, wherefore it was instituted.*
3. *What it differeth from baptisme.*
4. *What is the sense and meaning of the words of the institution.*
5. *What is the difference betweene the Lords supper, and the Papists Masse.*
6. *What is the right vse of the supper.*
7. *What the wicked receive in the supper.*
8. *Who are to come, and to be admitted vnto the supper.*

1. WHAT THE SVPPER OF THE LORD IS.

FIrst we wil see, by what names the supper of the lord is called: then we wil in few words define what it is. This action, or ceremonie, or rite instituted by Christ a little before his death, is called, *A Supper, from the first institution of it:* that is, in respect of the original or first beginning of this rite: or in respect of the time wherin this ceremony was instituted, which circūstāce of time the church hath chāged. *It is likewise called Synaxis,* that is, a cōvent, *in respect of the assemblie & convent of the church,* because some, either few, or many, assemble & meet together, in celebrating of the supper. For in the first celebration, the Disciples were present: *Take this, and devide it among you.* Wherfore it must needs be, that there was some number there:

Why it is called a Supper.

Why a convent.

there: which also appeareth by the Apostle repeating the first institution. 1. Cor. 11. where in the ende he addeth. *When ye come together to eate, tarrie one for another.* And further, that no ought to come together to celebrate the supper: this ende of the supper doth evidently inough shew, in that it was instituted to be a token, and even a bond of love. *For we that are many are one bread & one body.* It is called also *the Eucharist*, because it is a rite and ceremony of thankesgiving. Last of al, it is called also *a sacrifice*, because it is the commemoration of Christes propitiatory benefite. And at length it was also called *Missa*, from the offering, or frō the dimissing of the rest, who might not communicate, after the sermon, which went before the celebration was finished.

Why, the Eucharist.
Why, a sacrifice.
Why, Missa.

Now let vs come to define the Lords supper.

The definitiō of the Lordes supper.

THe lords supper is a ceremony or sacrament instituted & appointed of Christ vnto the faithfull, for a memorial of him, whereby christ doth certainly promise and seal vnto me & al the faithful first that his body was offered and broken on the crosse for me, & his bloud shed for me, as truly, as I set with my eies, the bread of the Lord to be broken vnto me, & his cup distributed: and moreover, that he doth as certainly with his body crucified, and his bloud shed, feed & nourish my soul vnto everla'ting life, as my body is fed with the bread & the cup of the Lord received from the hand of the minister, which are offered to me as certain seals of the body and bloud of Christ. It may be also more briefly defined on this wise. *The Lords supper is a distributing and receiving of bread & wine commanded of christ vnto the faithful, & that by these signs he might testifie, that he hath delivered & yeelded his body vnto death, & hath shed his bloud for thē and doth give them those things to eat & drinke, that they might be vnto them the meat and drink of eternal life, and that therby also he might testifie, that he would dwel in them for ever:* And again, *that of the other side he might by the same signs bind them to mutuall dilection and love, seeing Christ spareth not to give his body and bloud for vs.* This is confirmed not only by christ in the Evangelists, but also by Paul, who expresly saith, *The cup of blessing which we blesse, is it not the communion of the bloud of Christ?*

The signes & thinges signified in the lords Supper

Moreover, *the signs* in this sacrament are, *bread & wine:* bred broken & eatē: wine distributed & taken. *The things signified are 1. The breaking of the body, and the shedding of the bloud of christ. 2. Our union & coniunction with christ by faith,* so that we draw life

ever

everlasting from him, & are made partakers, as of christ himself, so also of al his benefits; as the branches are made partakers of the life of the vine. We are advertised of this our communion with christ. First, by the proportion which the signes have with the things, & secondly, by the promise which is adioined. And the proportiō doth chiefely propose & shew two things vnto vs, 1. *The sacrifice of christ.* 2. *Our cōmuniō with christ*, because the bread is not only brokē, but is also givē vs to eat. Now *the breaking of the bread* is a part of the ceremony, whervnto a part of the thing signified doth answer. This differēce doth Paul testifie, when he saith: *This is my body which is broken for you.* Here receiving & eating is part of the ceremony wher vnto doeth answere the thing signified, to wit, the eating of Christes body. Now this divin & spirituall thing, namely, the breaking & communicating of christs body, is signed & confirmed by this ceremony, which is the breaking & receiving of bread, for two causes. 1. *Because christ cōmandeth these rites, vnto which we ought to give no lesse credit, than if Christ himselfe did speake with vs.* 2. *Because he annexeth a promise, that they, who observe these rites with a true faith, must be assured & certaine that they have communion with christ. Wine is added*, that we shoulde know the perfection & accomplishment of our salvation, to be in his sacrifice, & that there was nothing, which could be further desired. The wine is severed from the bread, to signifie the violence of his death, because the bloud was sundered from his body.

2. *What are the ends of the Lords Supper.*

THe ends, for which the Lords supper was instituted, are. 1. *That it might be a confirmation of our faith*, that is a most certain testification of our communion & vnion with christ; because Christ testifieth vnto vs by these signs, that he doth as verily feede vs with his body & bloud vnto everlasting life as we receive at the hand of the minister, these the Lordes signs. And this testification is directed to every one, who receiveth the signs with a tru faith: & furder also we so receive the signs at the ministers hand, as that rather the Lord himselfe giveth them vs by his ministers. Wherfore *christ is said to have baptized moe disciples, than Iohn*, when yet he did it by his Apostles, and other disciples. 1. *That it might be a publique distinction, or marke, discerning the church from al other nations and sectes.*

For

For the Lord instituted & appointed his supper for his disciples, & not for others. 3. *That it might be our testification to christ and the whole church*: Which is a publique confession of our faith, & a solemne binding of our selves to thankefulnesse & the celebratiō of this benefit, both which are proved by these words of Christ: *Do this in remembrance of me.* This remēbrāce is taken first, for faith in the hart: then for thankesgiving and our publique confession. 4. *That it might bee a bond of the Churches assemblies and meetings*: because the supper was instituted, that it should be done & celebrated in a congregation, & that either great or smal. Therefore the Supper (as was saide before) is called a * *convent*: and Christ expresse commandeth, *Drinke ye al of this.* Likewise Paul, *When yee come togither to eate, stay one for another.* 5. *That it might be a bond of mutual love & dilection*: because the supper testifieth, that al are made the members of Christ vnder one head: as also Paul saith: *For wee that are manie, are one bread & one bodie, because we are al partakers of one bread.*

* Synaxis.

The Lords supper maie not bee celebrated by one alone.

Of this which hath bin spoken, we gather that the Lordes supper ought not to be celebrated by one only. 1. *Because it is a communion, & the signe of our communion.* 2. *Because it is a thankesgiving, & al ought to give thankes vnto god*, and by consequent, he that thinketh himself vnworthy to cōmunicat with others in the Lords Supper, doth withal confesse himselfe not to be fit to give thanks vnto god. 3. *Because Christ togither with his benefits, is not proper to anie, but common to al.* 4. *Christ called al his bon shold vnto it, even Iudas himselfe.* 5. *That some abstaine from comming to the supper, it commeth of a certain evil & corrupt motion, because they thinke themselves not worthie inough to approach vnto his table.* Al are worthy, who beleeve themselves to be delivered by christ from eternal damnation, & desire to profit & go forward in godlines. In summe: if the Supper be received by one only, that is done against the vse, appellation, institution, and nature of the sacrament.

Ob. *Christ, in the words of the institution of supper, putteth as the principal end of his supper, his remembrance: therfore the confirmation of faith must not be made the principal end of his supper.* Answ. The reason followeth not, to the denial of a part, by putting the whole. For the remembraunce of Christ is the whole, wherein is comprised both our confession, and our solemne

bond

bōd to thankfulnes: & allo the cōfirmatiō of our faith. Wherefore rather by inverting the reaſō, I thus infer & cōclude: becauſe *the remembrance* is the ſupper, therfore it is the cōfirmation of our faith & becauſe alſo chriſt propoſeth vnto vs that ceremony or rite, which muſt be vnto vs a *remembrance* of him he doth verily propoſe alſo a confirmatiō of our faith, which is nothing elſe, but a remembrance of chriſt, & his benefites. Ob. *The holy ghoſt cōfirmeth our faith. Therfore the ſupper doth not.* Anſ. The reaſon followeth not, to the removing of an inſtrumental cauſe, by the putting of a principall cauſe.

3. *What the ſupper differeth from baptiſme.*

THe ſupper differeth from baptiſm. 1. *In ceremonies or rites.* 2. *In the circumſtances of the inſtitutiō & vſe, or in the ſignifications of the cerimonies.* Baptiſm is a ſign of the covenant entered & made between god & the faithful. The ſupper is a ſigne of the continuing of that covenant. Or, baptiſme is a ſigne of regeneration, & of our entrance into the Church. The ſupper is a ſign of their foſtering, abiding, & preſervatiō, who at once entered into the church. The new mā muſt firſt be borne by the ſpirit of chriſt, as is a natural man by natural cōception & the ſign of his renewing or regeneration is Baptiſme. Afterwards whē he is once renewed & born again, he muſt be foſtered & nouriſhed by the body & bloud of Chriſt, the ſigne of which noriſhing is the ſupper. Now it is on & the ſame chriſt, who both regenerateth, and nouriſheth vs to eternall life.

The ſame thing is ſealed in Baptiſme, & the ſupper, but the maner of ſealing is diverſe.

And albeit it is the ſame participatiō of chriſt, nāely both the Waſhing away of ſins by the bloud of chriſt, which is repreſented in baptiſme: & eating and drinking of the body & bloud of Chriſt, which is confirmed vnto vs in the Supper, yet notwithſtanding that ſignification of our newe birth is ſealed by the dipping of our body into the water of baptiſm: & this of our maintenance and preſeruation is depainted and ſealed, by the eating and drinking of bread and wine, in the ſupper. And therfore the thing ſignified of the ſacraments is not divers, becauſe it is the ſame, to be waſhed with the bloud of chriſt, and to drink the bloud of chriſt, But the maner of ſealing one and the ſame thing is diverſe. 3. *In baptiſme is required confeſſion of faith & repentance in the elder ſort, in infantes it is ſufficient,*

ſufficient, if they be born in the church: ſeing they that ar born in the church, are therfore reputed for regenerat, or mẽbers of the church, becauſe they have an inclinatiõ to faith & repẽtance. *But in the ſupper is added a further condition of examining himſelf, & of remẽbring the lords death. Do this in remẽbrãce of me. Let a mã examin himſelfe.* Baptiſm therfore is due to the whol church: vnto infants, who are the children of faithful parẽts, no leſſe thã the elder ſort, enrolling thẽſelves, & giving their nães to chriſt. The ſupper is grãted to ſuch only as are belee vers & repentãt. 4. *Baptiſme muſt go before, & the ſupper follovv.* Wherupõ in the anciẽt church after the ſermon, were dimiſſed ſuch as were excõmunicated, likwiſe thoſe that were poſſeſſed or troubled with an evil ſpirit, & the *Catechumenes*, that is, ſuch as did not as yet vnderſtand the groũds & principles of religion, or were not as yet baptiſed. So of olde, they who were not yet circũciſed, did not obſerve the ſacrifices or ceremonies. Now if they who were baptiſed, before they have made confeſſion of their faith & repentãce, are not as yet to be admitted vnto the ſupper: much leſſe are they who being baptiſed, live after the maner of ſwine & dogs. 5. *Baptiſm is not to be reiterated, but once onlie to be received in our life time: the ſupper is often to be received of vs.* Becauſe baptiſm is a ſign of our receiving into the church, & covenant: & the covenant once made, is not again vndon, or made voide to thoſe that repẽt, but remaineth ratified & firme for ever. The ſupper is a confirmation of our faith concerning the eternal continuãce of the covenãt: which confirmation is neceſſary, & therfore the ſupper is oftẽ to be reiterated. Herof it is, that the Apoſt. ſaith of the ſupper: *As often as ye ſhal eat this bread, & drinke this cup, ye ſhew the Lords death til he come.* But of Baptiſm he ſaith. *That al we which have bin baptiſed into chriſt, have bin baptiſed into his death.* And chriſt, *he that ſhal beleeve, & be baptiſed, ſhall bee ſaved.* And ſeing alſo the ſupper was therfore to be inſtituted, that it ſhould be made a publique remembrance, recounting and ſhewing of chriſts death, it is often to be celebrated.

6. *What is the ſenſe, or meaning of the words of the inſtitution of the Lords Supper.*

The Tranſubſtantiaries & Conſubſtantiaries.

HEre are both thoſe very odious queſtions conteined cõcerning the ſenſe of chriſts words in his ſupper. The trãſubſtantiaries, togither with the conſubſtantiaries, do boaſt, and

and glory, that they vnderstād the words of christ simplie & aright. But neither performe that, which they brag & boast of For that is the true simplicity & property of the word, where-vnto, for the iust vnderstāding & interpretatiōs thereof, nothing is to be added, neither ought to be takē frō it, neither anything altred. For as many *as hold that the body of christ is with, in, or vnder the bread*, they ad vnto the words of christ & depart frō true simplicity. For *if that, which christ said, is simply to be retained*, that is not to be admitted, which he said not, as is, *The bred is both bread & the body of christ*: but simply this only, The bread is the body of christ. He said not, *My body is with, or in, or vnder the bread, or, the bread is both bread, & my body togither*: neither ad deth he, as these ad of their own, *really, substātialy, corporaly*, but he vttereth these bare words of the bread, *this is my body*. Neither haue the trāsubstantiaries their opinion drawn from the words of christ simply vnderstood, nāely, *that of the bred is made the body of christ*, or, *the bread is chāged into the body of christ*. For this is their own forgery, & invētiō. For christ said not, that the bread was now made, or was a making, or should be made, but simply said, *the bread is his body*, where no chāge could cōe betwen, so that the words of christ be simply vnderstood. Therfore falsly do they perswade the people, that they simply rest on the propriety of gods word, when as manifoldly, and most farre they swarue & depart from it. Wherefore, the true sense & meaning of the words is diligently to be cōsidered. The holy Evangelists Mathew, Mark & Luke do most specially of al others describe the institution of the lords supper, & besids thē the Apostle also declareth it no lesse plainly & luculētly: who thus speaketh. [a] *I haue receiued of the lord. &c.* These wordes of the Apostle we wil briefly expound, and then we will demonstrate them by true and firme arguments.

Consubstanti arises relie not on the simple meaning of christs wordes.

[a] 1. Cor. 11. ve 23. 24. 25 26

In the night that he was betraied. This circūstāce is specified by the Apostle, to giue vs to vnderstand that christ would at the last supper of the passeover institute this his supper, to shew, 1. *That now an end was made of al the old sacrifices, & he did substitute a new sacramēt which should succeed, & should be observed, that paschal sacramēt being abolished.* 2. *That the sāe thing might be signified, differēce only of time excepted.* For the Paschal Lāb signified christ which should come, & should be sacrificed: The supper, christ already sacrificed. Ob. *But whē the supper was instituted, christ was*

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yet to be sacrificed. Answere. But then was at hand the offering vp and sacrificing of christ. For a few houres after, he was sacrificed, & the supper was from that time forward to signifie christ sacrificed. 3. *That he might stir vp in his Disciples, and in vs greater attention & marking of the cause, for which he did institute it, and that we might vnderstand, how earnestly christ would haue this supper to be commended vnto vs: seeing he did nothing before his death, but that which was of most weight and moment.* Therfore did he in the very point or instãt before his death institut it. For it is as it were the testamẽt, & last wil of our testator: For which cause it is added, *In the same night that he was betraied.*

He took bread: That is, vnlevened bread, not levened, which then they did eat of at the table. The institution of the Supper and vnleavened bread did concur then together, and fall out by an accident: and therefore he prescribed not any certaine maner of baking bread for the Lords supper. Yet notwithstanding *the bread of the Lords supper differeth from common bread*, because this is taken for the nourishment of the body: but that for the foode and nourishment of the soule, that is, for the confirmation of our faith. And here we are to note, *that he is said to haue taken bread from the table.* He tooke not his body therefore: neither tooke he his body *in the bread, with the bread, or vnder the bread.*

When we had given thankes. He gaue thankes for his office now perfourmed and finished on earth (his last act yet remaining tobe don) that thus it had pleased the Father to redeẽ mankind, or that the typicall passeover was abolished, & the signified passeover was now exhibited: or lastly, ge gaue thãks for the admirable and wouderful gathering and preserving of the church.

He brake it. That is, he brake the bread, which he tooke from the table, & distributed the same, being one amongst many: not any other invisible thing hidde in the bread. He brak not his body, but the bread, as S. Paul saith, *the bread which we break* &c. Now he distributed the bread, being on, among many, because we, that are many, are on body. But the cause, for which he brake this bread, was *to signifie his passiõ, & the seperatiõ of his body from his soul.* Wherfore the breaking of bread is a necessary ceremony, both in respect of the signification, and in respect of our cõfirmation, and therefore is this ceremony also

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to be retained. 1. *Because Christ hath commanded it.* 2. *For our own comfort* that we may know, the body of Christ to have been as certainly crucified for vs, as we see the bread to be broken. 3. *That the opinion of transubstantiation and consubstantiation may be pulled out of mens minds.*

Take. This commandement belongeth to the disciples, & to the whole church of the newe Testament. Whence it is cleare & manifest. 1. *That the masse is not the supper of the Lord, but a private supper of him that sacrificeth.* 2. *That we must not be idle beholders of the supper, but religious receivers of it.* 3. *That the Lords supper is not to be celebrated, but in an assemblie or congregation.* 4. *That the supper is a signe in respect of god.*

This is my bodie. τοῦτο, that is, this bread. Obiect. *Then should it have been said,* * τοῦτο, *not* τόδε. Ans. τοῦτο, is as much as if he had said, this thing which I have in my hand.

* These greek pronouns cannot be expressed with the like englishe particles. Because the woordes, BREAD and BODY, being of diverse genders in Greek, the Greeke pronouns al, so are diverse when at in english our particle THIS serveth for woordes of all genders.

And that it is so to be vnderstood, is prooved by these reasons, 1. *Christ took nothing but bread, he brake bread, & gave bread to his disciples to eat.* 2. S. Paul saith expressly, *The bread which we breake, is it not the communion of the bodie of Christ?* 3. *Of the Wine it is said,* τοῦτο *cup is the new testament.* Wherefore after the same maner it is said, τοῦτο, that is, this bread, is my body, that is, a signe of my body, which is broken and delivered vnto death. Wherefore, far be it from vs, that we should say, that Christ took bread visibly, and his body invisibly. It is to be observed, that he saith not, *In τοῦτο is my bodie;* or, *this bread is my bodie invisible:* but, *This bread is my bodie.*

Which for you; My disciples, that is, for your salvation.

Is broken. Ob. *But Christs bodie neither was, nor is broken.* Aunf. He hath a respect to the signification, which the breaking of the bread did import. Now this breaking signifieth the pains, & renting of Christs body, and the violent sundering of his soul and body one from the other. For as the bread is broken and parted into divers parts, so the soule and body of Christ were separated and parted from each other.

Do this, that is, Being gathered & assembled together, take bread, give thankes, distribute it. He vnderstandeth the whol action which he commandeth, and that to vs which beleve, and not to the Iewes, who were ready to crucifie him.

In remembrance of me. That is, thinking & meditating of my benefites, which I have done for you, and which are by these

rites recalled into our memory: and further verely feeling and finding in hart, that I giue you these my benefits: & therfore celebrating them by publique confession befor God, and Angels, yea before men also, and so giving me thanks for thē. *This remembrance*, is the whole: whose partes are, the memory of christs benefits; faith, wherby we apply christ and his merit vnto vs; thankefulnes, or publique confession of his benefits. Wherefore it followeth not, Christ did institute his Supper for a remembrance of him; therefore de did not institute it for confirmation of our faith. For this obiection is no lesse frivolous, than if I should say, The holy Ghost confirmeth our faith: Therfore the supper doth not. For as it hath beene said before, the reason followeth not to the removing of the instrumentall cause, by the putting of the principall cause: so neither doth it followe to the deniall of a part, by the putting of the whole. For *remembrance* compriseth the remembring of Christs benefits, faith and thankesgiving. For by his sacraments christ remembreth vs of himselfe, and his benefits, and by his sacraments he raiseth and establisheth in vs our trust and confidence in him. And further, of that remembrance of christs benefits, it must followe, that we also yeeld thanks vnto him therefore publiquely.

* Διαθήκη. * Berith.

This cup is the new Testament. Or, the covenaunt, as both the greek, and Hebrue word admitteth. Now *it is called the new covenaunt*, that is, renewed, or (to speake it in a word) fulfilled. And this newe covenant is our reconciliation with god, the communion and participation of Christ and all his benefits by faith, in the sacrifice of christ now fulfilled & finished, without any observation of the ceremonies of the old Passeover. *The supper is called the new covenant*, because it is a sign & a seale of this covenant, signing & sealing vnto vs our reconciliatiō with god, & our coniunction with christ, which is wrought by faith. Now *in calling the supper the new covenāt*, first *he comprehendeth both the promise, & the condition which is expressed in the promise, namely faith, & repentance.* Wherof also it followeth, that the supper was for this cause also instituted, that it might bee a bond to bind vs to lead a christian life. Secondly, *he maketh an opposition between the new covenaunt, and that covenaunt which was the passeover, together with the rites therof.* [For *the supper* signified christ offered. *The passeover* signified christ who should

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be offered. There is notwithstanding no smale similitude and agreeing of both. For both signifie our reconciliation with God, and coniunction with Christ.

In my bloud, which is shed for you for remission of sins. The sheeding of Christs bloud is the merit, for which, being apprehended of vs by faith, we receive remission of sins.

For as often as ye shal eat. The supper therfore is often to be iterated & celebrated. 1. Because of the words of the institution. 2. In respect of the end and purpose of the institution, because it must be done in remembrance of Christ.

Shew the Lords death. That is, beleeve that Christ died, and that for you, and then professe it also publiquely before al.

Til he come. Therfore it must be observed vnto the worldes end: neither is any other external form to be looked for, vntil the day of iudgement.

The words of the institution, which have bin hitherto expounded, maie be made more plaine & cleare by these words of the Apostle. *The cup of blessing, which we blesse, is it not the communion of the bloud of Christ? The bread which we break, is it not the communion of the bodie of christ?* *The cup of blessing*: that is, the cup of thanksgiving, which is received namely to this end, that we may yeeld thankes to Christ for his death & passion. *The communion of the body*, likewise, *the communion of the bloud*, is to be made through faith partaker of christ and al his benefits, the same spirit being in vs, which is in Christ, & working the same in vs, which he worketh in Christ. *Bread and wine is the communion*, that is, it is the sign of our cõmunion with Christ. But *our communion*, as the Apostle briefely declareth, *consisteth in this, that we who are many, are but one bodie.* Whence it is most easy to collect, *that this communion is not a corporal eating.* For it is wrought only by faith & the holy ghost. Christ is the head, and we the members, & all we, who are members, have also a communion of al Christs benefits. Therfore the head is common, the benefits common, & so the members also common among themselves; wherfore their love and dilection is common and mutual.

We vnderstand now what is the true meaning of the words of the institution, especially of those, about which is greatest cõtroversie; which are these; *This is my body*: that is, (to repeat in few words the true sense of thẽ) *this bred broke of me, & give*

to you, is a signe of my body for your sakes rent & delivered vnto death & a certain seal of your cõiunctiõ with me, so that he who beleveth & eateth this bread, doth truly & realy after a sort eat my body. This our iudgment & interpretatiõ, or christs rather, is most true, & to the truth of the gospel most agreable. Here especially resistance is made, and the greatest controversie is about the word, or vnderstanding of the word.

For our adversaries vnderstand those wordes so, as they maintaine thereof to followe, *that christs body is present & eaten corporaly.* But in the meane season they consider not that those words are sacramentally to be taken, or that the speech is sacramental, & therefore is not to be takẽ as proper & simple, as it should be, if thence were gathered, that the bread is chaunged into christs body. Now to the signe here is attributed the name of the thing signified, both for the coniunctiõ, which the thing signified hath, in the right vse of the supper, with the signe; and also for the proportion, which the signe hath with the thing signified.

Come we now to those argumẽts, whereby we may confirm our interpretatiõ & opinion to be true. The argumẽts which we wil vse, are of three sorts, such as are wont to be also in like controversies. 1. *Some are taken from the nature of the thing or subiect*, that is, by vnderstãding the speech as the thig it self doth bear & suffer. 2. *Sõe are drawn from an analogie of the articles of our faith*, or from a cõference of places or parts of christian doctrin: for the holy spirit is the spirit of truth. 3. *Sõe are taken from other like places of scripture*, wher the same thing is delivered in such words as are manifest, & whereof there is no controversie.

The first sort of arguments, which are taken from the nature of the sacrament.

THe verie maner & form of speking yeeldeth vs a firm & strõg argumẽt: Bread is the body of christ: but bread is not in it own proper substãce his body (for by reason herof hane they invented cõsubstantiation) therfore it is a figuratiue speech, even such a one as is vsual vnto sacraments, and is declared in the institution.

2. *Sacramẽts confirme, exhibit, promise, seale no other thing than the word doth: In the word is promised no corporall eating. Therefore neither*

neither is anie such thing confirmed by the sacraments.

3. *In al sacraments, when the name or properties of the things are attributed unto the signs, there is not signified the corporall presence of the thing, but first, a similitude of the things with their signes, then a coniunction & union of the things with their signs in the right use: but in this sacrament christ attributeth the name of the thing, which is his bodie, to the sign: therfore there is not thereby signified a corporal presence of his bodie.*

4. *The Communion of Christ, which is promised in his word and sacraments, is not corporal: but the communion of Christ, which is given in the supper, is the same with that, which is given in the word, and in al sacraments: therfore the communion of Christ in the supper is spiritual.*

5. *There is one & the same signification of al the sacraments of the old and new testament.* This is manifest, *because in al the promises, the same benefits are promised unto us, which are promised in the sacraments. The sacraments are the visible word; and the sacraments promise the same which doth the word. But in the gospell is delivered a communion, which is wrought by faith.* That there is the same signification of the sacraments of both Testaments, the apostle sheweth, 1. Cor. 12 13. *By one spirit are we al baptised into one body.* And 1. Cor. 10. 2. 3. *Al were baptised unto Moses in the cloud, & in the sea, and did all eat the same spiritual meat.* Ob. *There is not the same thing signified of al sacraments. For in baptisme, the thing is the washing by the bloud of christ; in the supper, the body & bloud of christ.* An. The thing is not divers, because it is the same, to be washed by the bloud of Christ, & to drink the bloud of Christ. But the maner of signifying one & the same thing is divers, that is, there is a divers similitude of one & the same thing signified by the signes, or, one & the same thing hath a divers similitude or proportion. Therfore, as in baptism, so in circumcision likewise & the Passeover is promised a spiritual thing, not a corporal: and so also here in the Lords Supper.

6. *The nature of al sacraments is, that the signs be understood corporallie, that the things signified must be taken spirituallie, & that the visible things be not the signified things, but onelie signes and pledges of them.*

7. *The conceit of a corporal presence of Christ under the bread, is wholy different and divers from the formall consideration of a sacrament. Therfore it is to be reiected.* The antecedent is proved: be-

cause it cannot be accounted either for the sign, or the thing signed. It is not the signe or sacrament; because it is not obiect vnto the senses. And further, it hath no proportion or similitude with the thing: that is, with the spiritual eating. Neither can it be said to be the thing signed, seeing the scripture no where preacheth of an essential transfusion, and reall commixtion of Christs flesh with our bodies, neither can there be anie, except we entertain the follies and dreames of Eutychians and Schuenckfeldians. For the sacraments testifie of those blessings onlie, and them onlie doe they seal vnto vs, which are conteined in the promise of the gospel. Therfore no place is left for a substantiall presence of the bodie in the bread, as being altogether fruitlesse and vnprofitable.

8. Sacraments or signs ought to be visible, so that it deserveth not (saith Erasmus) to be called a sacrament, which is not accomplished by an external sign. For to this end & vse are they given of god, that they may effectually shew as it were to our outward senses, that which is promised in the word, and performed by the holie ghost in our harts, that they maie be visible testimonies and pledges of the promise of grace exhibited & applied. Whēce is that saying of Austin: *A sacramēt is a visible word: it is a visible form of an invisible grace; therfore no thing or action, which is invisible, insensible, and not natural, can make the nature or appellation of a sacrament. And cōsequently, they, who will have Christs flesh to be in, vnder, or with the bread, or will have the bread to be transsubstantiated into his flesh, let thē shew vs a visible or sensible eating of it in the supper, least they seeme to dissent from the auncient fathers.*

9. *There must be an analogie & proportion between the sign or sacrament, and the thing signified, or the thing of the sacrament: for except the sacramēts* (saith Aust.) *had some similitude of those things whereof they are sacraments, they were not verilie anie sacraments. Now if christs flesh be also a sacrament, and the thing of these sacraments be invisible grace: what proportion then and similitude shall there be between the two sacraments? But seeing there can be none, it followeth that Christs flesh maie not be called a sacrament, as being no lesse the thing it selfe of the sacrament, than eternal salvation signified, by waie of proportion, by visible bread, as by a signe. Wherefore the sacramentall eating which is done naturallie by the mouth, doth not belong vnto the bodie of christ considered by it selfe, in anie physicall or natural respect: because vnto this sacramētal eating the external signs only are obiect in their own nature.* S. Austin demanding

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how bread is the body of christ,& wine his bloud, *these* (saith he) *brethren are therefore called sacraments, because in them, one thing is seene,& another thing vnderstood. That which is seene, hath a corporall forme, that which is vnderstood, hath a spirituall fruit. If then thou wilt vnderstand the body of christ, heare the Apostle speaking to the faithfull: Ye are the body of christ, and his members. If then ye be the body of christ, and his members, your mistery is set one the table, &c.*

These are *the arguments deduced out of the nature of the thing or subiect*, which is, by vnderstanding the speech as the thing doth beare and permit.

The second sort of Arguments, which are deduced from the analogie of faith.

FIrme and strong reasons are drawen *from the article which is concerning the truth of christs humane nature.*

1. *Christ tooke a true humãe nature, like vnto vs in al things, except sin. This nature therefore cannot be in moe places as one and the same time, and therefore neither can it be together in heaven, and in the bread: because it is proper vnto the nature of god only, to be at once in divers places. 2. christs body is finit, as being a tru body: but it is now in heaven, as is proved out of the article of his ascension into heavẽ. Therefore christs body is not in the bread.* Many abuse this argument, omitting the first ground, which is altogether true and necessary. For glorification doth not destroy or abolish the nature of his humane nature. *Handle me, & see: for a spirit hath not flesh and bones, as ye see me have. While they beheld him, he was taken vp. 3. If the true and very body of christ be infinite, it is also invisible and insensible. Therfore that which was seen, suffred & wrought on earth, was no true body, but apparans & phantasticall: because it cannot agree, no not to the godhead it selfe, to be at one time finit, and infinit, sensible, and insensible: & so al those things, which are spoken of christ in the articles of our beleefe, should not have bin done indeed but only should have seemed and appeared to be done, and so we should remaine as yet in death.*

2. There are good argumentes also derived *from the article which contayneth the communion of saints with christ.* 1. *Such is the communion of saints with christ now, as it was of old, & so shal be hereafter, & such also is the cõmunion of those saints which vse the sacrament, as of thẽ who are by necessity excluded frõ it. But such a cõmunõ of saints with christ is spirituall,* as the Apost. doth shew. 1. Co. 6. 17.

He that is ioined to the Lord is one ſpirit. 1. Ioh. 4. 13. *Hereby knowe we, that we dwel in him, & he in vs: becauſe he hath given vs of his ſpirit.* Ioh. 15 5 *He is the vine, we are the branches* Ep. 1. 22. & 4. 15. & 5. 30. 31. *He is the Bridegroome, & we with the whole church are his ſpouſe.* 2. *Such is our eating of chriſt, as is his abiding in vs: but this is ſpiritual.* For that chriſts abiding in vs is ſpiritual, is ſufficiently perceived by this, *in that ſuch is his abiding in vs, as is his Fathers. If anie man love me, he wil keepe my word, & my father wil love him, & we wil come vnto him, and wil dwel with him.* But how doth the father dwell in vs, or abide with vs? Truly, *by his ſpirit. Therfore Chriſt alſo ſo abideth with vs, or dwelleth in vs.* 3. *Chriſt abideth in vs perpetually: Therefore that abiding, or preſence is not corporal; becauſe, as touching his humane nature, he ſaith, Me ye ſhal not have alwais. Therfore he is not eaten of vs corporally, nay he cannot be eaten of vs corporallie, except he be in vs corporallie, & that alſo perpetuallie.*

3. Vnto the former may be adioined alſo arguments taken *from the ſacrifice and adoration: Wherſoever Chriſt is preſent corporallie, whether it be after a viſible or inviſible maner, there he is to be adored, to wit, by our minds, & the motions of our bodies converted & turned thither: But he is not to be adored in the ſupper. Therfore he is not preſent in the ſupper corporallie.* That he is not to be adored in the ſupper, is eaſily proved. *For it is never granted in the new teſtament, to tie & bind invocation to anie certaine place.* Ioh. 4. 21. *The houre commeth, when ye ſhall neither in this mountaine, nor at Jernſalem worſhip the father.* Again, *if Chriſt be ſo to be adored and worſhipped in the ſupper, by our minds & motions of bodie converted vnto the bread, that whole oblation and ſacrifice ſhould conſiſt in the hands of ſacrificing maſſe Prieſts, becauſe they offer the ſonne vnto the father, to obtaine remiſſion of ſins: and ſo were his crucifying to be reiterated.*

The third ſort of argumentes, which are drawen from like places of ſcripture, where namelie the ſame thing is delivered in words, wherof there is no controverſie.

3. CCorporall eating is in expreſſe termes condemned by the holie Ghoſt. *It is the ſpirit,* ſaith Chriſt, *that quickeneth, the fleſh profiteth nothing.* By theſe wordes Chriſt expreſſely condemneth the corporall eating of his fleſh, whether viſible, or inviſible.

2. The

2. *The bread which we break (*saith the Apoſtle*) is the communion of the body of chriſt. But this communion is ſpiritual: becauſe whē the ſame Apoſtle oppoſeth it to the communion of divels (yee cannot* ſaith he, *drinke the cup of the Lord, & the cup of divels: ye cānot be partakers of the Lords table, & of the table of divels) by theſe words the Apoſtle denieth that the wicked can be partakers of the body & bloud of chriſt in the ſupper. And therfore there is no corporal eating of the bodie and bloud of Chriſt in his ſupper.*

3. *Chriſt ſaith, that the bread is his bodie: therfore they tie not thēſelves to the very word, who ſaie, that chriſts bodie is in the bread, vnder the bread, with the bread.*

4. *The cup is the new teſtament, that is, the cup is a ſign of the new teſtament for it cānot be otherwiſe meant or taken. For the new teſtamēt is the ſeal of the promiſe, or the promiſe it ſelf, but not the thing promiſed.* Likewiſe, *the cup is the communion of the bloud of chriſt: the bread is the communion of the body of chriſt: but this communion is a ſpiritual eating & drinking of the bodie & bloud of chriſt,* as it apparant by the words of the Apoſtle: *& the ſigns of that ſpiritual eating and drinking are bread and vvine.*

5. In the Evangeliſt, *to eat chriſt, which is the living bread, which deſcended from heaven:* Likewiſe, *to eat chriſts fleſh, & to drink his blood, ſignifieth to beleeve in chriſt. Therfore in the words of the inſtitutiō, it ſignifieth the ſame alſo: becauſe chriſt doth not here otherwiſe expound them.*

6. *There are alſo the like places of ſcripture vttered ſacramentallie of other ſacramēts,* which confirm alſo the truth & meaning of this: as, *Circūciſion is the covenant: the Lamb is the Paſſeover: the Levitical ſacrifices are ſaid to be an expiation, or doing awaie of ſin: the bloud of ſacrifices is called the bloud of the covenant: Baptiſme is the waſhing of the new birth: therfore theſe words alſo, this is my bodie, are in like ſort ſacramentallie ſpoken.*

7. *Chriſt commandeth his ſupper to be celebrated, & the bread and wine to be eaten & drunken, in remēbrance of him, but this remembrāce is chiefly performed by faith, not corporally.* Moreover, *that, in memorial wherof we do any thing, is not it ſelfe preſint, becauſe wee are not ſaid to remember things that are preſent.*

8. *By one ſpirit are weal baptized into one bodie, whether we Jewes, or Grecians, whether we bond or free: and have bin al made to drinke into one ſpirit. Wherfore after the ſame maner do we al eat the ſame bread.* Which Paule alſo manifeſtlie ſheweth, affirming

That

That al the fathers did eat the same spiritual food: The eating therefore is not corporal, wherby we are made partakers of the body & blod of christ: otherwise before the cõming of christ, the fathers should not have bin at al made partakers of christ, as having not as yet takẽ flesh.

Vnto these argumẽts drawn out of the sacred scripture, and the ground of our faith, may be added testimonies of the fathers, and the purer church, of al which we wil at this present bring only that one notable saying of Macharius the Monke *Bread and wine are a correspondent type of his flesh, and they who receiue the bread which is shewed, eat the flesh of christ spiritual.*

Against the transubstantiation of the Papists.

NOW it is easy to see what we are to think *of trãsubstãtiatiõ* evẽ that it is an impious inventiõ & devise of the Papists: which also we wil shew and prove briefly by divers reasons.

1. *Paul calleth expresly that, which is taken, bread, both before and after the eating: Therefore that which is taken in the supper, is not really the body.*

2. *Christ brake bread: but he did not then breake his body: Therefore the bread is not really his body.*

3. *The bread was not given for vs: But the body of christ was given for vs: Therefore the bread is not really christs body.*

4. *Christ willeth vs to take this sacramẽt, and to take bread and wine, in remembrãce of him. Therefore the bread is cald the body of christ not really, but in that it is a memorial of his body, that is, the bread is a remẽbrãcer vnto vs of christs body, even as also it is commãded in the words of the institutiõ. Shew the Lords death til he cõe.*

5. *The Analogy & proportion of the signe and the thing doth manifestly enough refel transubstantiation. For in every sacrament are these two, the signe and the thing signified: but the sign should perish, if the bread should be transubstantiated, that is, if there shoulde bee a change of the bread into christs body: for so should remaine the thing signified only, and not the signe, and therefore no sacrament.*

Ob. *But the accidẽts of bred, & wine, do stil remain, as whitenes, softnes, & such like.* An. But so wil ther not be a proportiõ between the sign, & the thing signified, because accidẽts do not nouriſh. You cãnot say, as the accidẽts of bread & wine nouriſh the body, so the body of christ nouriſheth my soul to euerlasting life. And furder also, the promise of god would by this meanes be made void & frustrat. for god promised that he would giue the Messias, not of the substãce of wheat & wine, but of the seed of David.

David. Re. *But we say not that the bread & wine are converted into the substãce of christs body, but that the substãce of the bread & wine vanisheth quite awaie, & in place therof succedeth the substance of the body & blood of christ.* An. Of this bread christ speaketh that it is his body, & the same bread both before, & in, & after the administratiõ of it, is called bread. Christ saith not, this which is vnder the form *of bread*, is my body: but he saith, *this*, that is, this bread *is my bodie*. And Paul saith, *The bread which we break, is the cõmunion of the body of christ*. And again, *For we that are many, are one bred, & one body*. Again, *As oft as ye shal eat this bread*, &c. And a little after, *Whosoever shal eat this bread vnworthilie*, &c. Moreover, *Let a man examin himselfe, & so let him eat of this bread*. Wherfore it is plain & evident, that the substãce of bred & wine neither is chãged, neither perisheth, neither lieth hid vnder a form, but remaineth stil the sãe bred, & the sãe wine.

Now that there is no trãsubstantiation or conversion of the substance of the bread & wine into the body of Christ, is thus proved. *If there be any trãsubstãtiation, christs institution is perverted: for it aboliſheth & bringeth to nothing the substance of the bred which is the very thing, that in this ceremonie is the bodie of christ.* For seing the bread is the body of christ, then doubtles if the bread remain not, neither doth the body of Christ remain in the supper, & so Christs words are no lõger true, whẽ he said, that that bread is his body, & that wine his bloud. The transubstãtiaries, if they be demanded, what thing it is that they cal the body of Christ in the supper: certainely they will not answere, it is bread: for they have no bread left in the supper, because it is transubstantiated: but they wil send vs to the very substance of Christs body absolutely considered, covered on the altar with the accidents of bread. Wherfore al they er, who obiect & present the body of christ, being considered by it selfe in it own proper matter & subiect, to the external actions of the supper. These & the former reasons refel *consubstantiation* also: wherfore neither wil we bring any mo reasons severally against it. Only some certaine obiections of the consubstantiaries themselves we wil refute.

A refutation of obiections framed to confirme consubstantiation.

1. OBiect. *Christ said, this is my bodie. But Christ is true. Therefore we must believe him, setting a part al philosophical subtillity & sharpnes, & so by consequent, bread is not a sign of his body.*

Ans.

Anſwere. We grant their argument, if they prove that Chriſt putteth this to be his meaning, namely, that *In, vnder, & with the bread*, is his body. Reply. *But it is ſaid here, this is my body.* An. In other ſacraments alſo are the like ſpeches: as, the Paſchal Lamb is called the Paſſover, Baptiſm the waſhing of the new birth, Circumciſion the covenant. Rep. *But we ſaie not that the bread is the body of Chriſt really, as the Papiſts ſay, but that the body is in the bread.* Anſ. But in this reſpect the Papiſts ſeeme more to keep *the word*, whom yet the Apoſtle expreſly refuteth, calling it bread both before the eating, & in the eating. & after the eating. 2. It is no where ſaid, either by Chriſt, or by S. Paul, *That the body of Chriſt is in the bread, vnder the bred, with the bred*, neither any where in ſcripture is this expreſſed. But the true ſenſe and meaning of thoſe wordes is expreſſed in the text it ſelfe: namely, that the bread is the body of chriſt ſymbolically, that is, as a ſymbol or tokē of it. For in the text it is plainly ſaid, *Do this in remembrance of me.* So Paul alſo *calleth the bread, the communion of the bodie of Chriſt.* Wherfore the bread is the repreſenting, or ſymbolical & ſignifying body of Chriſt. The bread is a ſign of Chriſts body, but not a covert, wherein his body it ſelfe remaineth.

2. Obiect. *Chriſt is omnipotent. Therfore his bodie maie be there, & ſo, becauſe he ſaid it, it is there.* Anſ. The reaſon is of no force, whichwil cōclude a thing to be done, becauſe it may be done. Rep. *Whatſoever is at the right hand of god, is every where.* An. it is falſe. For the ſitting at the right hand of god, ſignifieth the vnion of both natures in Chriſt, his power and rule, and excellency of gifts. Now although he rule al things, yet is it not neceſſary that he ſhould be preſent in body. It is ſufficient that his perſon is every where, and is preſent in dignity. As alſo he ſuſtained al things, even then, when he hung on the croſſe neither yet was his body every where. Therfore to ſay, *that chriſt ſitteth at the right hand of the father*, ſignifieth that chriſt is the perſon, by whom the father medialy governeth & ruleth all things, eſpecially the church. But no part of this *Sitting* is the *vbiquitie of Chriſts body*: and it ſuffiseeth that Chriſts perſon is every where.

3. Ob. *That which quickneth and nouriſheth vs, is received into vs: the bodie and bloud of Chriſt doe quicken vs, therefore they are received into vs.* Anſw. The Maior is but meere particular, and there-

therfore falſe in general: for not whatſoeuer quickneth & no riſheth vs, muſt neceſſarily be receued into vs. That ōly muſt be receued into vs neceſſarily, which quickneth & noriſheth naturaly, that is, by a ioint-touching of our body. This meat, which ſo nouriſheth vs after a natural maner, doth not nouriſh vs, except therby the ſubſtāce of our body be increaſed. But we ſpek far otherwiſe of the noriſhing of the ſoul, which is ſpiritual. chriſts body doth not at al nouriſh vs naturally: for it doth not, being receued into vs, quikē vs, by working in vs new corporal qualities, like as a medicin doth: but the body of chriſt nouriſheth & quickneth vs after a maner diuerſe from that natural noriſhing: & accordingly as this maner of noriſhing & quickning requireth, ſo receiue we chriſts body. *The maner wherby chriſts body & bloud nouriſh vs, is, 1. the reſpect of his merit.* For, for vs chriſts body is giuē, & his bloud ſhed for vs, & for the body & bloud of chriſt, we haue eternall life given vnto vs. After this maner thē the body & blod of chriſt quickneth vs, as it is a merit deſerving for vs this bleſſing. 2. *His body & bloud quickneth or nouriſheth vs, when we receiue that merit of chriſts body & bloud:* that is, whē we beleue with a true faith, that for it we ſhal haue eternal life. This faith reſteth & hāgeth on chriſt hāging on the croſſe, not corporaly dwelling in vs. 3. *It nouriſheth vs, whē the ſāe ſpirit vniteth vs by faith vnto chriſt, & worketh the like in vs, which it doth in chriſt.* For except we be graffed into chriſt, we do not pleſe god. For he wil on that cōdition receiue vs, & pardon vs our ſins: So that by faith through the working of the holy ghoſt, we be ioined with chriſt & ēgraffed into him. Seing thē this is the maner, wherby the body & bloud of chriſt quicken & noriſh vs, ther is no need of any deſcending of the body and bloud of chriſt into our bodies.

4. Ob. *The eating of bread is done by the mouth: But the eating of the body is the eating of bread. Therefore the eating of the body is don by the mouth, and is corporall, when it is ſaid, Take eat.* Anſ. This eating, wherof mention is made heere, is performed by the mouth, not ſimply, but as cōcerning the ſigne. But it is not don by the mouth, but is ſpiritual, as concerning the thing ſignified & ſpirituall. Reply. *This is my body, that is, the inviſible body which I haue in my hands.* Anſ. But the body is the thing ſignified and ſpirituall, otherwiſe there will bee

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no proportion between the signe & the thing signified. It followeth therfore that he saith, *The bread is my bodie:* So that *the bread* is that whereof the *bodie* is affirmed. For in this speech the thing signified is affirmed of the signe.

5. Ob. *The words are not to be changed. Christ vsed the word, Is; Therefore there may not be put in place thereof the word, Signifieth.* Ans. The words are not to be changed into another sense, this God wil have. But otherwise they are often to be changed: As when it is said, *Plucke out thine eie.* For words are to be vnderstood according to the nature of things. Moreover they themselves, who accuse vs of change, do more make this change & mutation than we. Rep. *The bodie of Christ was broken and crucified for vs: not the signe of the body. Therfore the bread is the substantial bodie of Christ.* Ans. I grant: for the bread signifieth that very body, which was borne of Marie, and crucified.

Two causes why the thinges signified are attributed vnto the signes.

Question. *Why then are the things signified attributed to the signs, and the signes called by their name, if neither consubstantiation, nor transubstantiation be thereby signified?* Ans. There are two causes alleadged hereof: A similitude or likenes, & a certainty. 1. The similitude & proportion of signs & the thing signified is: first, *As the bread & wine nourish our bodie, so the body & blood of christ nourish vs vnto everlasting life.* Secondly, *As the bread and wine are received by the mouth, so the body & blood are received by faith.* Thirdly, *As the bread is eaten being broken, so the body of Christ is received being sacrificed and broken.* Fourthly, *As in corporal foode, is required an appetite vnto it, so also in this spiritual food is required faith.* Fiftly, *As of many cornes is made one loafe, so are we being many, made one body.* Wherefore by reason of this similitude of the sign and the thing signified, the thing signified is attributed vnto the signs. 2. *The certainty of the signs is the cause likewise why that is affirmed of the signes, which is proper vnto the thing signified. For the signes testifie that Christs sacrifice is accomplished, and for our behoofe and commoditie: because it is certainly and truly applied vnto vs.*

Here last of al it to be observed, that the eating of Christs body doth compriſe & comprehend, 1. *Faith.* 2. *That by faith we are made partakers of christ,* that is, we are vnited vnto Christ, & our communion is wrought by faith: and the holy Ghost is the bond of this our vnion and coniunction with Christ. 3. *That we are made partakers of christs benefits, iustification, & remis-*

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sion of sins. And this ensueth of that vnion of christ with vs. 4. *It cõprehẽdeth also the benefite of our regeneration, wherby we are made like and conformed vnto christ, because the same spirit dwelling in vs and in christ, worketh also the same things in vs.* This eating is easily collected, as out of many other places, so also out of this saying of christ, *I am the liuing bread which cõmeth down from heauẽ if any man eat of this bread, he shal liue for ever. And the bread that I wil giue, is my flesh, which I wil giue for the life of the world.*

5. *What is the difference betwen the Lords supper and the Popish Masse.*

THIS question is necessary, by reason of errours which haue crept into the church. It is otherwise demãded, *Why the Masse is to be abolished.* But here this question is also contei ned and comprehended: because these differences & contrarieties of the Lordes supper and the Masse, are the causes why the Masse is to be abolished. First let vs speak a few words *of the nãe of Masse*, or, *Missa. The word Missa seemeth to haue his nãe* from ancient custome of Ecclesiastical rites & actions, in the end wherof leaue was given of de parture to the chatecumenes, the possessed with spirits, and the excommunicated persons: and so *the word Missa seemeth to be vsed, as it were a mission, or sending away,* because it was the last part of divine service. Others wil haue it to be so caled, *from a dimissiõ, or frõ the maner of dimissing them,* because they were demised with these words, *Ite, Missa est,* that is, go, you may depart: or, as others interpret it, go, now is the collection or alms, which they wil haue to be caled Missa, of the sending it in (as we may so speak) or throwing, or casting it in for the poore. Some will therefore haue it derived from the Hebrue Masah, that is, tributes, which was wont to be payed of every one. The word is found *Deut. 16. 10. Missach, nidbath, iadecha, A free gift of thine hand.* Now that offering was caled so, being as it were a yearely tribute, which yet was no exaction, but given freely. Others interpret it to bee a sufficiẽcy which is, that there should be giuẽ so much as was sufficient, and perhaps this is the truer: because, *Deut. 15. The Lord commaunded the Israelites, that they should open their hande vnto the poore, and should lend him sufficient for his neede.* This the Chaldee Paraphrast interpreteth to be *Missah.*

The original of the word Missa, which we call the Masse.

Herof our mẽ *think that it was caled Missa, as if it wer a tribut, or free offering, which should be every where offred to god in the church,*

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for the liuing and the dead. But this is not of any likelyhood to be true. It is manifest indeed that the church hath borowed soe words frō the Hebrewes, as *Satan, Osana, Sabaot, Hallelnia, Pascha,* & such like. But those words cāe not to the Latine church, but by the greek church: and those words are founde in the greek testamēt, when first it was written in greek. And therfore we haue no Hebrue words derived vnto our church which the greek church had not before vs If also we seek the greek Fathers, the word *Missa* wil never be foūd to haue bin vsed by thē. Therfore I think not that the word *Missa* was takē frō the Hebrews. But *Missa*, which doubtles is a latī word by original, semeth to haue bin taken frō the Fathers, who vsed *Remissa* for *Remissio*, as *Tertullia: We haue spoken*, saith he of [a] *remission of sins.* And *Cyprian: he that was to giue* [b] *remission of sins, did not disdaine to be baptized.* And againe he vseth the sāe worde: *Hee that blaspheneth against the holy Ghost, hath not remission of sins.* Wherfore, as they said *Remissa*, for *Remissio*, so they seeme also to haue said *Missa*, for *Missio.* And therefore they caled that *Missa*, which was done after the missiō or sending away of catechumenes. We reiect both the name & the thing. *For this word doth not agree vnto the Lords Supper*, because the Lords Supper hath nothing common and agreeing with the name of *Missa*, albeit it was vsed of the auncient writers. Moreover, *we haue no neede of this name.* For we haue othes words for this purpose most convenient & agreeable.

Tertul. lib. 4. contra Mar. Cyp. de bono patient. & epist. 4. Lib. 3. [a] de remissa peccatorum, [b] daturus remissam peccatorum.

The repugnancie of the Masse with the Lordes supper.

NOW let vs see *the differences of the supper and the Masse*, and those most contrary one to another, and such, as in respect whereof, the Masse ought to be abolished.

1 *The popish Masse is a manifold changing or abolishing rather of the rite instituted by christ. For it taketh away the cup from the people, & addeth many toies, when as notwithstanding no creature hath any power to institute any sacraments, or to chaunge, or abolish the constitutions and ordinances of god.*

2 *The Masse transformeth the signe into the thing signified. For it denieth that ther is any bread and wine remaining, but saith, it is the flesh & blood of christ substantially, which is flat repugnant to the nature of the Lords supper.*

3 *In the Masse, the Papists make other heauenly giftes to be, than which are found in the word and other sacraments: or in the promise annexed vnto them. As where the Masse-Priests faigne that*

that the Masse doth merit, even by the worke it selfe wrought, that is through the external rite and action, both for him that celebrateth, & for others, not onlie remission of sins, but the healing also of men, oxen, swine, & cattle diseased, & so withall they coine this too, that forsooth those signs of bread and wine are a sacrament even without the vse also & administration. Likewise they wil have other thinges to be in the Masse, thā are in any sacrament, which is the very carnal descending and abiding of christs body therein, which is contrarie to the nature of al sacraments.

4. *The Masse is repugnant to the sacrifice of christ: the supper cōfirmeth and testifieth that we are iustified, for the alone sacrifice of christ wrought & finished on the Crosse: but the Masse, contrarie to the testimonies of scripture, maketh moe propitiatory sacrifices:* this is their treading & trampling Christs blood vnder foot, whē they saie it hath not merited perfect remission of our sinnes. Ob. *The Masse is called a sacrifice of the Papists, & likewise the supper is called a sacrifice by the fathers: therefore the fathers were Papists.* An. The Papists call the Masse a propitiatorie sacrifice. The fathers cal the supper a sacrifice, & so it is, but an *Eucharistical* or thankesgiving sacrifice. Again, it is even that same sacrifice which christ offered, in such sort, as the bread is the body of christ. The Papists wil have it to be a divers sacrifice whereby is obteined remission of sins. Now it is one thing for the same sacrifice to be often offered: and an other thing for one sacrifice to be once offered, and that sufficient to take away all sins. This sacrifice alone is sufficient for remission of sins, and this sacrifice with others is offered for sinnes; these speeches are contradictorie.

5. *The Masse is repugnant to christs Priesthoode:* because he is the onlie High Priest, who hath power to offer himselfe. The Pope with his companions most impudentlie pulleth this honour to himselfe. For these deceivers and lying men feign with great contumely, and despite to Christ, that they offer again christ vnto the father, and that they alone are worthy men to offer christ vnto his father: when yet no man, no Angell, neither any creature is of that dignity and worthinesse, as that he maie sacrifice the son of God. For the Priest is above the sacrifice: they therefore who will be the Priestes to offer christ, mount & lift themselvs above him. Ob. *The Priest slaie not, but offer onlie & presens the son vnto the father, that for*

his sake he may remit vs our sins, & so they onlie applie that one and onlie sacrifice of Christ. Aunsl. It is inough that they say, *that they offer Christ with their handes.* For it remaineth that they make themselves Priests. Neither is it material, that they denie that they slay christ. Many things were offred of old by the priests which were not slain, nether wer of that quality, but were only offred, as cakes, & liquid offrings, & burnt offrings, & such like. The Iewes indeed slew Christ, but they did not sacrifice him: but Christ himselfe was willingly slain, & therfore sacrificed himselfe. *He. 9. 14 Christ through the eternal spirit offered him selfe without spot to god:* & verily he offred himself once a sacrifice vnto his father for vs. *Heb. 9. 28. Christ was once offred to take awaie the sins of many; & to thē that look for him, shal he appear the second time without sin vnto salvatiō.* He. 10. 12. *Christ after he had offred one sacrifice for sins, sitteth for ever at the right hand of God.* Now the Papists contrary to these manifest places of scripture, wil have Christ to be often offered in the Masse.

6. *The Masse is repugnant to the doctrine of grace & justification, which teacheth, that in this life onlie is the time of obtaining favor, by faith alone, for the onlie merit of christ.* The Papists neglecting faith, which they have no knowledge of, and reiecting Christs merite, substitute in place thereof this idolatrous invention. For *through & for this sacrifice of the Masse, & so for this worke (as they speake) wrought, they maintain that the dead also obtaine remission of sinnes.*

7. *The Masse is repugnant vnto the articles of our faith concerning the true humanitie of christ, concerning his true ascension into heaven, & his returning from thence, at the daie of iudgement. For they make a corporal presēce of christ in the Masse, saying that christ is invisiblie present vnder the form of bread & wine, the substāce of the bread & wine being abolished, as ofte as the Masse is celebrated* & this presence of christ is corporal, when the accidents only of the sign remain. *It is contrary also to the nature of sacramēts* which permitteth not the substance of the signes to be abolished, neither requireth any natural connexion of the signs & things: & therfore neither is it required in the supper, which leadeth vs to christ crucified: and raigning in heaven, and from thence communicating himselfe vnto vs.

8. *The Masse is contrarie to the communion of saintes with christ. For it imagineth an execrable invention, which is, that christs body doth*

doth descend into our bodies, & remaineth as long within our bodies, as the formes remain of bread & wine. But the supper teatheth that we are made mẽbers of christ by the holy ghost, & engraffed into him.
9. The Masse is repugnant to the true worship of god, because it maketh christ to be there corporallie present, and so by consequent there to be worshipped. Even as of old before his ascension it was not onely lawful, but in duty required, that Christ should be worshipped in whatsoever place he was, and so also did his Disciples alwaies worship him, when he was present, as also when he ascended from them: but after his ascension, they did not frõ that time adore & worship him, turning vnto any one particular place more than other. Wherfore, seing the Papists in their Masse tie the worship & adoratiõ of christ vnto a thing, wherunto Christ himselfe by expresse word hath not tied it, *they professe themselves to be idolaters*, & doe no lesse absurdly & impiously in this, thã if they should worship christ at a wal or if they should worship a pillar falling down before it. Which we prove, *1. Because no creature hath power to tie the worship of god to anie thing or place, wherein god hath not commaunded by expresse word himselfe to be worshipped, and wherin god hath not promised to heare vs.* And herby is the cause of that differẽce plainly seen *while the Jewes directing their praier to the propitiatorie or mercie seat, did notwithstãding withal in spirit worship the true god, & were by promise frõ him assured to be heard: but worshipping in Dan, & in Bethel, & in the high places, & in the tẽple of Samaria, wer idolaters not knowing what they worshipped.* Ioh. 4. 22. *Ye worship that which ye know not: we worship that which we know: for salvation is of the Jews:* & the cause of this thing is more at large declared in the second of Kings, cap. 17. 2. *Because in the new testament al worship which is tied to anie certain place on earth, is vtterlie taken away & spiritual worship onlie required, stirred, & kindled by the holie ghost, & done with a true faith, and knowledge of god.* Ioh. 4. 21. *The houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the father.* In these words christ doth plainly take away worship tied and restrained to any certaine place on earth. Wherfore we must also take away & have in detestation this impious invention of christs corporal presence in the Masse, or in the bread & wine. For this being put, that christ is in body present in the bred (whether it be said to be done by transubstantiation, or by consubstantiation) the popish adoration

ſtãdeth faſt: and of the contrary ſide, the preſence of chriſts body in the bread is taken away, if we take away this foule & ſhameful Popiſh adoration of chriſts body lying covertly by their iudgement vnder the forms of bread & wine. Now withal we are here to obſerve, *What it is, to worſhip chriſt in the bred, namely, to direct our worſhip in ſoul, mind, cogitation, & as much as may be, in the motion of our bodies to the place in which the bread is & turning hereto, to yeeld reverence vnto chriſt, as if he were preſent there more thã elſewhere.* So of old *they worſhipped god at the Ark* turning thereto with their mindes, and as much as might be, with their external grace and inclination of body.

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1. OBI. *The Maſſe is an application of Chriſts ſacrifice. Therfore it is not to be taken away.* Aunſ. I deny the Antecedent becauſe we apply chriſts merit by faith only. Ob. 2. *There muſt be a perpetual ſacrifice in the church, becauſe Eſay foretold, that is ſhould be from ſabbaoth to ſabbaoth.* Anſ. There muſt indeed be a perpetuall ſacrifice in the Church, which is the ſacrifice of thankeſgiving. 1. *Becauſe it is a remẽbrance of chriſts ſacrifice.* 2. *Becauſe almes were given in the primitive church, after the ſupper was ended, which were a ſacrifice.* 3. *The ſupper alſo is an Euchariſticall or thankeſgiving ſacrifice.* For a propitiatory ſacrifice, the fathers never dreamed of.

6. *What is the right and lawfull vſe of the ſupper.*

THE right and lawful vſe of the ſupper conſiſteth in three things. 1. *When the rites & ceremonies inſtituted of chriſt, are retained and obſerved, yet ſo, that they be not obſerved of one or two privately: but that in a conveniẽt & lawful aſſembly of the Church the bread be broken, diſtributed & received, & the wine given to all that communicate in remembrance of chriſts death,* that is, for confirmation of their faith, and to ſhew their thankefulneſſe. 2. *When the rites are obſerved of thoſe perſons, for whom Chriſt did inſtitute them;* that is, when the bread and wine is diſtributed & received of others, of whom the Lord would have it received, namely, not of his enemies, but of his Diſciples, which are the faithful. For the obſerving of the rite without faith & repentãce, is not the vſe, but the abuſe of it. 3. *When the ſupper is received for the right end, which is, in commemoration & remembrance of the Lords death.*

7. *What*

7. What the wicked receiue in the Lords supper.

THE wicked receiue, 1. *The bare signes onely, namely bread and wine.* 2. *They receiue those signes to their condemnation, or they eat their own damnation.* Now to eate damnation, *is, through incredulity & abusing of the sacramẽts, to be abalienated and repelled from christ and al his blesings: or, through abusing of the sacraments, being receiued without faith & repentance grieuously to offend god: and so to draw vpon themselues temporall and euerlasting punishmẽts, except they repent.* Contrariwise, *to eat christ, is, through faith to be made partakers of his merit, efficacie, and benefits. For no man can eat christ, & not withal be made by faith partakers of his merit, efficacy & gifts.* No man therfore can both eat christ, & withall eat his owne damnation: & therefore false is their obiection, who say thus: *The wicked eat damnation vnto themselus: Therefore they eat christ.* Rep. *But why eat the wicked damnation vnto themselues, seing it is a good worke to receiue the sacraments?* Ans. It is a good work by it selfe, but not vnto the wicked. The receiving of the sacraments is a good work, when the true & right vse is adioined: otherwise, it is made not a cõmãded, but a forbiddẽ work as also god saith: *He that killeth a bullocke, is as if he slue a man.* So Paul: *If thou bee a transgressor of the Lawe, thy circumcision is made vncircumcision.*

Now for these causes the wicked eat vnto themselues, and drawn on themselus dãnation. 1. *Because they profane the signes, & by consequent the thing signified: by laying hold on these thinges, which were not instituted for them, but for the Disciples of christ.* 2. *Because they profane the covenant & testament of god, by taking vnto themselus the signs & tokens of the covenant.* They wil see me to be in league with god, when as they are in league with the divell, & not with god, whõ by this meanes they would make the father of the wicked. 3. *Because they tread vnder foot the blod of christ.* His benefits indeed are offred vnto thẽ, but they receiue thẽ not with faith, & so mock god, while they profs that they receiue the benefits of christ, when as they do or minde nothing lesse, & ad this new offence to their other sins. 4. *Because they condemne themselues by their own iudgment.* For approching vnto the lords table, they professe that they accept of this doctrine, & doe beleeue no salvatiõ to be without christ: & yet in the mean season are conscious vnto themselues, that they are hipocrits, and so condemne themselues.

The causes, for which the wicked are said to eate vnto thẽselus damnation.

8. *Who ought to approch, and to be admitted vnto the supper.*

THis question also containeth two seuerall parts in it; vnto which we are seuerally to aunswere. In the former part is demãded *who ought to approch vnto the supper*: In the latter, *who ought to be admitted*. And this latter part is larger & more general, because not the godly only, but hypocrites also, who are not yet knowē to be such, are to be admitted vnto the supper.

The godlie only ought to approach vnto the supper.

First then is to be considered, *who ought to approch thither*. They onely ought to approch vnto the supper, *who liue in true faith & repentance, & so who haue faith & repentance not in possibilitie onlie, but also actuallie*: whereby this obiection is refuted, *that Infants haue faith, & therfore ought to approch vnto the Lords supper*. For they ought not to come, in respect of this circumstance, which is adioyned in the institution of the supper. *Shew the death of the Lord*: Likewise, *Let a man examine himselfe, & so let him eat of this bread, and drinke of this cup*.

Not infants.

Wherefore wee vnderstande in this place an actual faith, which is a knowledge, cõfidence, beginning of obedience, & a serious & earnest purpose to liue wel. But Infants haue faith only potentially & in possibility, not actually, they haue an inclinatiõ only to faith; or they haue faith only by inclinatiõ, but they haue not an actual faith. Furthermore, *that is is not lawful for the wicked to approach vnto the supper*. it is manifest: *For the sacraments are instituted only for the faithful, & these which are converted, to seale to them the promise and to confirme their faith. The Worde notwithstanding is common to the converted and vnconverted: that the converted maie heare it, be confirmed by it, & that the vnconverted also may heare it & thereby be converted.*

Not the wicked and hypocrites.

Wherfore frõ the nature & subiect of sacramẽts is drawn this demõstrative proofe: *What god hath instituted for his housholde & childrẽ, that hypocrits & aliants from the church ought not to receiue*. Moreover Paul also interdicteth al the wicked without any exceptiõ frõ cõming vnto this holy supper, by words antithetique; in which namely he commãdeth, *that everie man trie & examine himselfe, & so eat of that bread, & drincke of that cup. But to examine himselfe, is to trie whether he hath faith & repentance. Wherfore he will haue him to come, who hath these thinges in him*. But how shal a mã know that he hath these things. 1. *By a purpose & desire to obey god according to al the cõmãdments of God.* 2. *By a cõfidence & tranquillity of cõscience. Hope maketh not asha-*

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med: because the love of god is shed abroad in our hartes by the holie ghost, which is giv̄e to vs.3. By effects, as by the beginning of inward & outward obedience. Vnto these may be adioined also generall testimonies, whereby vnbeleevers are forbidden to come to the Supper. As *Mat.5.24. Leave there thine offering before the altar: first be reconciled to thy brother, & then come & offer thy gifte.* Likewise *6.3. He that killeth a bullocke, is as if he slew a man.*

The second part of the former question is, Who ought to be admitted vnto the Lords supper. 7

They are to be admitted of the church, *who in words & deeds professe true repentance: they also who expresse & shew a profession of faith & repentance in the actions of their life, are to be admitted:* but not they, whosoever simplie do avouch that they beleeve all things, for he that saith he beleeveth, and hath not works, is a liar, and denieth indeed, that which he affirmeth in words, according to that of the Apostle: *They professe that they know god, but by works they deny him, and are abominable, and disobedient, & to everie good worke reprobate.* So Saint Iames also sheweth, *that faith which is without worke, is dead.* The reasons, why they are to be admitted only, who both by their confessiō & life professe faith & repentance, are these, 1. *Because the church should prophane gods covenant, if it should admit vnbeleevers and men impenitent.* For he that doth a thing, and he that consenteth vnto it, are both obnoxious to the same lawe. *To prophane the covenant of God,* is, to commende & acknowledge them for the confederates or friends & fellowes of god, who are Gods enemies, and so to make god such a one, as hath entered a covenant, and is in league with hypocrits and wicked men. *Now the covenās of god is two waies prophaned, namely as wel by communicating and imparting the signs of the covenant to them, vnto whō God promiseth nothing; as by receiving & vsing the signes without faith and repentance.* For not only they prophane the covenāt, who being as yet impenitent, take the signes of the covenāt vnto them, but they also, who wittinglie and willinglie give the signes vnto those whom god hath shut from his covenāt. They make therfore god a fellow & friend of the wicked, and the son of the divel, the son of god, whosoever reach the signe to the wicked. Ob. *He that giveth to him that abuseth it, sinneth. The church giveth the supper to hypocrits which abuse it. Therefore the church sinneth.* An. He that giveth the supper to one which

abuseth it, sinneth if he wittingly & willingly doth it: otherwise he sinneth not, but they who abuse the supper purchase damnation to themselus. But the godly are not made partakers of that prophanatiō of the covenāt prophaned by the wicked, if they know not the wicked aproching to the supper, neither do willingly admit the wicked. Re. *If they sin, who giue the supper wittingly to him that abuseth it, thē doth the minister also sin, if he distribut it to such a one, where yet there is no sentence passed of excommunication.* Ans. True; if he do it wilingly: but if the church proceede not against such a man, and the minister notwithstanding be instāt vpon the church, and doe his duety, he is blamelesse, and the sin shal ly on others, even one the church. 2. *They are not to be admitted to the supper, who professe not faith and repentance both in life and confession: because if such shoulde be admitted the church should stir vp the anger of god against her selfe: as of whō wittingly and willingly this should be committed.* Now that by this means the wrath of god is stirred vp against the church: the Apostle sufficiently witnesseth, saying: *For this cause many are weake and sicke among you, and many sleep. For if we would iudge our selues, we should not be iudged.* God therfore is angry with the consenters, and so punisheth them, because he punisheth the wicked, whom, they consenting therto, admitted: for by both the supper of the Lord is a like prophaned. 3. *Christ hath cōmanded that the wicked be not admitted.* And if any deny that any such commandement is extāt, yet the substaunce and tenor of the commādement shal be easily proved. For christ instituted his supper for his Disciples, & to thē alone he said. *I haue earnestly desired to eat this Passeover with you. Take this & part it among you This is my body, which is given for you. This cup is the new testamēt in my blood, which is shed for you.* Wherfore the supper was instituted for christs disciples onely, al others for whom christ died not, are excluded. But yet for al this, those hypocrites are to be admitted together with the godly vnto the supper, who are not as yet manifested, because they professe in confession and outward actions faith and repentance. But none ought to approch thither, but true beleevers. For these onely excepted, al others, yea even those hypocrites, which are not as yet manifested, eat and drinke vnto themselus damnation, & prophane the Lords sacred Supper. Obiection. *They then who auoide the prophaning of the Lords Supper, doe well: but they who re-*

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fraine from the lords supper in respect of some hatred they beare to others, or for some other sinn, avoid the prophaning of the supper. Therefore they doe well. Ans. They who avoide the prophaning of the supper doe well, if they avoide it in such sort as they oughr, namely by repenting themselues of those sins which haue bin the causes of their refraining.

CERTAINE CONCLVSIONS OF THE SVPPER.

1. THe other sacraments of the new testament is called, the supper of the lord: *not as if it were necessary that the church should celebrate it in the evening or vsuall time of supper: but because it was instituted of christ in that supper which he last had with his disciples before his death.* It is called the table of the Lord, *because christ doth feed vs in it.* It is called, the sacrament *of the bodie and bloud of christ: because these are communicated & imparted vnto vs in it.* It is called Eucharist, *because in it are given solemne thanks vnto christ for his death & benefits.* It is called Synaxis or the convent, *because it ought to be celebrated in the convents and assemblies of the church.* It is called also of the antiēr, a sacrifice, *because it is a representation of the propitiatorie sacrifice accomplished by Christ on the crosse, and a thankesgiving, or Eucharisticall sacrifice, for the same. There is a third reason also why they called it a sacrifice, because the auntients were wont themselues to confer bread vn to it: and therefore were they said to offer, that is, to confer and giue in severall bread to that vse.*

2. *The supper of the Lord is a sacrament of the new testament, wherein, according to the commundement of christ, bread and wine is distributed and received, in the assemblie of the faithfull, in remembrance of christ: which is, that christ might testifie vnto vs, that he feedeth vs with his body and bloud delivered and shed for vs, vnto eternall life, and that we also might for this se his benefits, giue solemne thankes vnto him.*

3. The first & principal end and vse of the Lords Supper *is, that Christ might therein testifie vnto vs, that he died for vs, and doth feed vs with his bloud and body vnto everlasting life, that so by this testification hee might cherish and encrease in vs our faith, and so consequently this spiritual food and nourishment.* The second end *is thankesgiving for these benefits of Christ, and our publique & solemne profession of them, & our dutie towards christ.* The third *is, the distinguishing of the church from other sects.* The fourth:

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That it might be a bond of mutual loue & dilection. The fift, *That it might be a bond of our assemblies and meetings.*

4. *That first end and vse, which is the confirmation of our faith in christ, the supper of the Lord hereof hath, because christ himselfe giueth this bread and drinke by the hands of his ministers to be a memorial of him: that is, to admonish and put vs in remembrance by this signe, as by his visible word, that he died for vs, and is the food of eternal life vnto vs, while he maketh vs his members: both because he hath annexed a promise o this rite, that he will feede those, who eat this bread in remembrance of him, with his own body and bloud, when he saith, this is my body and also because the holy Ghost doth by this visible testimony moue our minds and harts more firmely to beleeue the promise of the gospell.*

5. *There is then in the Lords supper a double meat and drinke, one* 1 *external, visible, terrane, namely, bread and wine: and another* 2 *internal. There is also a double eating and receiuing: an externall, & signifying, which is the corporal receiuing of the bread and wine, that is, which is performed by the hands, mouth, and senses of the body: and an internal, inuisible, and signified, which is the fuition of christs death, and a spiritual engraffing into christs body: that is, which is not performed by the hands, and mouth of the body, but by the spirit and* 3 *faith. Lastly there is a double administer and dispencer of this meate and drinke: an external, of the externall, which is the minister of the church, delivering vs by his hand bread and wine: and an internall, of the internall meat, which is christ himselfe feeding vs by his body and bloude.*

6. *Not the body and bloud of christ, but the bread and wine are the signes which serue for confirmation of our faith: for the body & bloud of christ are received, that we may liue for ever. But the bread & wine are received, that we may be confirmed and assured of that heauenly food and daily more and more enioy it.*

7. *Neither is the bread chaunged into the body of christ, nor the wine into the bloud of christ: neither doth the body and bloud of christ succeed in their place, they being abolished: neither is christs body substantially present in the bread, or vnder the bread, or where the bread is: but in the right vse of the Lords supper, the holy Ghost vseth this Symbole, as an instrument to stir vp faith in vs, by which he, more & more dwelleth in vs, engraffeth vs into christ, & maketh vs through him to be iust and righteous, and so draw eternall life from him.*

8. *Now when christ saith, This, that is, this bread is my body, &, this*

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cup is my bloud, the speech is sacramẽtal, or metonymical, because the nãe of the thing signified, is attributed to the sign it selfe: that is, it is meãt, that the bread is the sacramẽt or signe of his body, & doth represent him, & doeth testifie that christs body is offred for vs on the crosse & is given vnto vs to be the food of eternal life, & therfore is the instrument of the holy ghost to maintain & encrease this food in vs, as S. Paul saith, [a] The bread is the cõmunio of the body of christ, that is, it is that thing, by which we are made partakers of christs bodie. And elsewhere he saith: We haue bin al made to drink into one spirit. The same is the meaning also, whẽ it is said, that the bread is called christs body, for a similitude which the thing signified hath with the signe, namely, in that christs body norisheth the spiritual life, as bread doth the corporal life: & for that assured & certain ioint-receiving of the thing & the sign in right vse of the sacramẽt. And this is the sacramental vnion of the bread which is shewed by a sacramẽtal kinde of speaking, but no such local coniunction, which is by some imagined. 1. Cor. 10.

9. As therefore the body of christ signifieth both his proper and natural body, & his sacramental body, which is the bread of the Eucharist, so the eating of christs body is of two sorts, one sacramentall of the sign, to wit the external & corporal receiving of the bread & wine: the other real or spiritual, which is the receiving of christs very body it self. And to beleue in christ dwelling in vs by faith, is, by the vertue & operation of the holy ghost, to be engraffed into his body, as members to the head, & branches into the vine: & so to be made partakers of the fruit of the death & life of christ. Whence it is apparant, that they are falsly accused, who thus teach, as if they made either the bare signs only to be in the lords supper, or a participation of christs death only, or of his benefits, or of the holy Ghost, excluding the true, reall, and spiritual communion of the verie bodie of christ it selfe.

10. Now the right vse of the supper is, when the faithful obserue this rite instituted by christ, in remembrance of christ: that is, to the stirring and raising vp of their faith and thankefulnes.

11. As in this right vse, the body of christ is sacramentally eaten: so also without this vse, (as by vnbeleeuers & hipocrites) it is eaten sacramentally indeed but not reallie, that is, the sacramental Symbolas or signs bread & wine, are received, but not the things themselues of the sacrament, to wit, the bodie and bloud of christ.

12. This doctrin of the supper of the lord is grolded vpon very many, & those most sound & firm reasons. Al those places of scripture, confirme it, which speake of the lords supper, & christ, calling not any

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in visible thing in the bread, but the very visible & broken bread is ſet ſe his body delivered or broken for vs: which whereas it cannot be meant properly, himſelfe addeth an expoſition, that that bread is truly received in remembrance of him: which is as if he had ſaid, That the bread is a ſacrament of his body. So likewiſe he ſaith, the ſupper is the new teſtament, which is ſpiritual, one, and everlaſting. And Paul ſaith, it is the communion of the body and bloud of Chriſt, becauſe all the faithful are one body in chriſt who cannot ſtand together with the cõmunion of devils. Likewiſe, he maketh one and the ſame engraffing into chriſts body by one ſpirit to be both in Baptiſme & in the Lords ſupper. Moreover, the whole doctrin & nature of ſacraments confirm the ſame, al which repreſent vnto the eies the ſame ſpiritual communion of chriſt to be received by faith, which the word or promiſe of the goſpel declareth vnto the eares. Therfore they are called by the names of the things ſignified, & in their right vſe have the receiving of the things adioined vnto them. The Articles alſo of our faith confirm it, which teach, that Chriſts bodie is a true humane body, not preſent at once in manie places, as being now received into heaven, and there to remain vntil the Lord return to iudgment: and further, that the communion of ſaints with Chriſt is wrought by the holy ghoſt, not by any entrãce of chriſts body into the bodies of men. Wherfore this ſentence & doctrine is of al the purer antiquity of the church with moſt great and manifeſt conſent held and profeſſed.

13. *The ſupper of the Lord differeth from Baptiſme, 1. In the riu & maner of ſignifying, becauſe the dipping into the water, or waſhing ſignifieth a remiſſion and purging out of ſin by the bloud and ſpirit of Chriſt, and our ſociety & fellowſhip with Chriſt in his afflictions and glorification. But the diſtributing of the bread and wine ſignifieth the death of chriſt to be imputed to vs vnto remiſſion of ſins, & our ſelues engraffed into Chriſt to become his mẽbers. 2. They differ in their ſpeciall vſe, becauſe Baptiſme is the teſtimonie of our regeneration, and of the covenant made betweẽ vs and god, and of our receiving into the church: But the lords ſupper teſtifieth, that we are ever to be nouriſhed by chriſt remaining in vs, & that the covenant made betweẽ God and vs, ſhal ever be eſtabliſhed and ratified vnto vs, and that we for ever ſhal abide in the church and bodie of Chriſt. 3. They differ in the perſons, to whom they are to be given. Baptiſme is given to al thoſe, who are to be accounted for members of the church, whether they be of yeares & vnderſtanding, or infants. The Lords ſupper is to be given to them only, who are able to vnderſtand, and celebrate the hon-*

benefits of christ, & to examin themselves. 4. They differ in the often celebrating of them. Baptisme is to be received but once onlie, because the covenants of god being once made, is alwaies firme and of force to the penitent: But the supper is often to be received, because an often renewing and recalling of that covenant to our remembrance, is necessary for our faith. 5. They differ in the order which is to be observed in the vse of them. Because baptisme is to be giuē before the supper, and the supper maie not be given vnto anie, except he be first baptised.

14. They come worthily to the lords supper, who examin themselves, that is, are endewed with true faith & repentance. They who find not this in themselves, ought neither to come without it, least they eate and drinke their own iudgement; nor to differ repentance, wherwith they should come, least they draw vpon themselves hardnesse of hart and eternal paines. 4 digitas

15. The Church ought to admit al those vnto it, who professe themselves to embrace the ground & foundation of christian doctrine, and to have a purpose to obey it: but those must be repelled, who will not desist either from their errours and blasphemies, or from manifest sins against their conscience, being admonished by the church, and convicted of error.

16. The Pope hath corruptly taken away the breaking of the bread from the rite of the supper, & bereaved the people from the vse of the cup: Corruptly also hath he deformed the supper of the Lord, wish adding so many ceremonies not delivered by the Apostles, into a theatricall or pageant-like Masse, that is, into a Jewish superstition and stage-like rounds and conveiances. But more wicked and idolatrous inventions are these: That the Masse is a propitiatory sacrifice, wherin christ is offered by the Masse Priests for the quick and dead, and is by the force of consecration substantially present and abideth so long, as those formes of bread and wine remaine uncorrupted, and further doth bestowe the grace of god, and other benefits, vppon them for whom he is offered: of whom also he is eaten with the mouth of their body, yea though they have no good inward motion in them: and lastly is, being treasured and laid vp, and caried about vnder those formes, to be worshiped. In respect of those foule monsters, it is necessary that the Masse be quite and cleane abolished out of the christian church. In summe, they are these. 1. Transubstantiation. 2. Bread-worship. 3. Sacrifice. 4. Maiming of Christs supper.

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THE APPENDIX OR ADDITION ADIOINING VNTO THE FORMER TREATISE of the Supper.

Certaine principal arguments of the consubstantiaries against the syncere doctrine of the Lords Supper, & the sacramentaries, as they cal them: together with a refutation of them.

1. THE errors of the sacramentaries (say they) are, *that they are but bare signs & symbols only in the supper.* An. We teach that the things signified are together with the signes in the right vse, exhibited & communicated, albeit not corporally, but in such sort as is agreeable vnto Sacraments. 2. *The sacramētaries say, that christ is present only according to his power & efficacie.* An. We teach that he is present & vnited with vs by the holy ghost, albeit his body be far absent from vs: like as whol Christ also is present with his ministery, though diversly according to the one nature. 3. *The sacramentaries,* say they, *affirm that an imaginarie, figurative, or spiritual bodie of christ is present, not his essential bodie.* Ans. We never spoke of an imaginary body, but of the true flesh of Christ, which is present with vs, although it remain in heavē. Moreover, we say, that we receive the bread & the body, but both after a maner proper to each. 4. *The sacramentaries,* say they, *affirm, that the true bodie of christ, which hung on the crosse, and his verie blond which was shed for vs, is distributed, but is spirituallie received of those onlie who are worthie receivers: as for the unworthie they receive nothing besides the bare signs vnto their condemnation.* Ans. Al this we grant, as being agreeing vnto the word of god, the nature of sacraments, the analogy of faith, and the communion of the faithfull.

Certaine arguments of the Consubstantiaries, whereby they go about to overthrow our doctrine of the Lords Supper: together with the refutation of them.

1. THE words of the institution are open & plain, *This is my bodie, this is my blond.* Ans. They alleadge these words against themselves. For they say, *That the bodie of Christ is receivedreallie in, under, with the bread:* when Christ saith, *that the verie bread is his bodie.* Wherfore they do a double iniury vnto the Church: First, while they thrust vpon the Church their own words for christs. Secondly, while they imagine that the church perceiveth not these speches to be divers, *In the bread*

is my bodie, &, *The bread is my bodie*. They accuse Christ also for a liar: for they deny that the bread is his body, but that his body is in the bread. Let them looke therefore vnto it, how they wil answere Christ at the last iudgement for this blasphemie & reproch. The Papists also do more retaine the very words of christ. But these retain not the words but follow the sēse & meaning. We must see therfore which part followeth it. Ours shal be proved in the end. Replie. *Christ addeth an exposition of his mind, Which is given for you, &, Which is shed for you.* An. First this is a begging of that which is in question, for they take as graunted, that the bread is properly called the body, which yet lieth vpon them to prove. For it is a sacramētal maner of speaking. Secondly, we return their own reason vpon thē, by inverting it thus. The body of christ properly so called was given for vs. But the bread was not given for vs: therefore the bread is not the body properly so called. Likwise, as the bread is the body broken, so the breaking of the bread is the breaking of the body. But the breaking of the body is the crucifying therof. Therefore the bread broken is but sacramentallie and by representation, the body broken.

2. *They reason from the autor, who said it, and is true.* Answere. This is also a begging of that which is in question. They must prove, that Christ saide, *his bodie was in, vnder, with the bread.* And further a man may speake figurativelie, and yet speake perspicuously and plainelie. Replie. *Hee is also omnipotent. Therefore he is able to be every where, and so in the bread.* Answere. Albeit he were able to bring to passe, that two flat repugnant things should be true togither: yet wil he not do it. Against god is not able to work contradictories, or things flat repugnant because he is true. Now, to wil those things which are contradictory, argueth a liar. Wherfore we denie not the truth and omnipotēcy of god: but these mēs lies: nay rather we defend gods truth, affirming that god doth that which he spake. But they oppugne it, making contrary wils to bee in God. Reply. *Christes bodie hath manie prerogatives not agreeable to our bodies: as that he was borne of a Virgine, walked on the sea, was at one time and togither in the grave, in Hell, and in Paradise: and passed through the gates, when they were fast shut.* Answere. These examples are partlie not matches, & partlie false. For this may agree vnto a creature, *to walk on the waters*, as it did to Peter: so

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passe through the gates shut, as it is agreeable to the nature of a spirit. Again, these exãples are not matches nor of the same quality with that which is in question. Because these doe not imply a contradiction. For when he is said *to be born of the Virgin*, he is not said withal, not to be born of a Virgine. But to be both finite & infinite (as they will have christs body, who cõsubstantiate it with the bread) these implie a contradiction. Now it is false, that they say, *that he passed through the gats shut* whereas the gates might yeeld & open vnto him, as also, *that he passed through the doore or stone of the grave*, when as it is said, that the Angel did open it: & lastly, when they say, *that Christs bodie was at once & together in moe places*: which they seeme to have taken out of Austine. But Austine said, *That his body was in the grave, his soule in hel, and his godhead every where.*

3. *They reason from a circumstance of the time: the same night in which he was betraied. No man which speaketh seriously speaketh figuratively, Christ instituting his supper spake seriously. Therefore without anie figure.* Ans. I denie the Maior: because by that position no man that speaketh seriously should speak figuratively, which is most false. God speaketh in al sacraments, though figuratively, yet seriously. *I have earnestly desired* (saith Christ) *to eat this Passeover with you.* Wherfore I answer, that he vseth not iesting or obscure figures. This figure is perspicuous, because it is vsual, & his disciples speake so: *Where wilt thou that we goe, & prepare that thou maist eat the passeover.* It is vsuall also in al sacramentes. It is forcible & emphaticall, because it expresseth the similitude of the sign & the thing signified, & the certainty of the coniunction of both in the right vse and administration: Againe we invert their reason, and saie, Because christ spake seriously, therfore he vsed a figure, which doth well expresse & declare the thing. Reply. *Christ said, This cup is the new testament. In wils and testaments men speake properly Christ here instituteth a sacrament: therefore, &c.* Ans. I denie the Maior, and invert the reason: for seeing he woulde institute a sacrament, therefore he spake figuratively, calling the Supper the new testamẽt, which is figuratively to be vnderstood for these two reasons. 1. Because otherwise there shoulde bee two covenauntes, the one proper, & the other the Supper. 2. Otherwise also they shoulde be shut out from gods covenãt, who cannot come to the supper, and al who come to the sup-

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per, should be in the covenaunt. Obie. *Christ saith, In my blood. Therfore the real blood of christ is in the supper, & is dronke by the mouth.* An. We conclude the contrary rather by those words of Christ. Because the new testament was made by Christes blood shed on the Crosse, and applied vnto vs by faith, not droncke by the mouth: for otherwise they should be excluded from the testament and covenant, who were not able to come to this sacrament. Rep. *There is a great force in the word, Now. That which was done in the olde testament typically, is done in the new reallie.* An. If they adde, Therefore done by the mouth of the body: they bring in more in the conclusion, than was in the antecedent. For there was no type in the old testament which did signifie the eating of Christ with the mouth. 2. We invert their reason. Christs body was not otherwise eaten in the new testament, than in the old: but in the old it was eate spiritually only: therefore in the new also it is so eaten. Rep. *The new testament differeth from the old, because in that were types, in the new is the bodie it selfe.* He. 9. Col. 1. Aunt. This difference of the old and new testament is no where set downe in holie scripture, that Christ is eaten in the old not really, & in the new corporally by the mouth. In the places which are alleadged out of the Apostle, the body signifieth that the shaddow was only of the old testament, & was accomplished & fulfilled by Christ. Because there the body is opposed to those shaddowes: & further, because he calleth it *the bodie of christ*: which kinde of speech sheweth that by Christ was wrought the accomplishment & fulfilling of the types or shadows of the old Testament. Moreover, albeit we have christ exhibited in the new testament, & hee is there borne a mab, yet notwithstanding it doth not therefore follow hereof, that his body is in the bread, but only that it is in the new testament.

4. *They reason from the consent of the Evangelists, and S. Paul. Matthew, as Theophylact calculateth, writ his gospel eight years after Christs ascension: Marke, ten yeares: Luke fifteen yeares: Paul, twenty years. And al use the same words. A speech that is often uttered with the same words is not figurative. Such is the speech of the Lords supper. Therfore it is not figurative.* Aunsw. It is false that a speech often uttered in the same words is not figurative: because when a figure is conspicuous, known, & forcible, as this, it is reteined. Again, the Evangelists repeat the words of christ

because he spake figuratiuely. Often, though it be figuratiue, is this repeated: *He shal be baptised with the holy ghost & with fire* Iohn.1. Matth.3. Moreover, we deny that this speeche of christs supper was repeated by al in the like words. 2. Because Matth. and Mark say, *This is my blood of the new testament.* Luke saith, *This cup is the new testament in my blood.* 2. Matthew and Mark say, *This is my body.* Luke addeth, *which is giuē for you:* Paul *which is broken for you.* 3. Paul saith, *That the bread is the communion of the bodie of Christ.* And albeit in this place he speaketh not purposedly of the supper, yet he stirreth vp and exhorteth vnto it. Reply. *It is the same sence and meaning.* Ans. The question is not now of the sence & meaning of the words, but of the identity of the words, that is, whether they be the same words. Reply, *Where there is no mention at al of any figure, there is no figure,* Aunsw. This is false. For foolish were it, and men should seeme to make shewe and ostentation of their skill and art, if they should say, that they vsed a trim figure. And the scripture also often speaketh figuratiuelie, and yet doth it not ad withall that it speaketh figuratiuely. Furthermore they make mēntion hereof, when they shew, that it cōsisteth of the nature of the subiect & the attribute. The body was born of the Virgin, crucified, and so forth. The bread is made of meale. Secondly Christ willeth *this to be done in remembrance of him.* Therefore the breade is called his bodie, as a memoriall of his body. Thirdly, Matthew and Marke say, *This is my blood of the new testament.* Paule and Luke say, *This is the new testament in my blood.* Now the new testament is the bloud wherby god hath bound himself to receiue the faithful and repentant into fauour, and they bind themselues to yeeld faith and obedience vnto him. Fourthly, Paul saith, *That the bread is the communion of Christs body,* which is not any corporal eating. 1. Because the faithful are therby one body in christ. 2. Because he compareth it with the *Communion* of the alter in the olde testament, which was not corporal. 3. Because it cā agree but to the faithful only, and not to the wicked. 4. *Iohn* sheweth that communion: *If we walke in the light, we have felowship on with another, & the blood of Iesus Christ his sonne cleanseth vs from al sin.* And further, this *communion* wherof Saint Paul speaketh, is our vnion with christ, & fruition of al his benefits by faith. Hither belongeth the similitude of the body and the members, the vine &

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the branches, which have nothing to do with any corporall eating. This *communion* was and is common to al the faithful from the beginning vnto the worlds end. But they could not eat the body of Christ corporally by their mouth. *That vve might grow vp vnto him, by whom al the bodie is coupled and knit to gither. He that is ioined vnto the Lord, is one spirit. And by one spirit are we al baptised into one body. Hereby know we, that we dwel in him & he in vs, because he hath given vs of his spirit.* This vnion therfore is that *communion*, which is wrought by the holie Ghost. Wherfore it is spiritual. For bread cannot be this communion, but by a figure, as it is a signe. Reply. *He that is guiltie of the bodie of Christ, eateth it. They who receive vnworthilie, are guiltie of the bodie of Christ. Therfore they eat it corporallie: for spirituallie they cannot: because if they could so eat it, they should not bee guiltie.* Answere. The Maior is false. For he is guilty of Christs body, who by his sins hageth it on the crosse again, & despiteth Christs benefite. For any reall eating is not required to this guilt, but he that wil not receive Christ offered by faith, is therby made guilty. So the iniurie done vnto the Arke, is said to be done vnto the Lord. Rep. *They that discerne not the Lordes bodie, eate it. But the guiltie discerne it not: Therefore they eat it.* Answ. If the Maior be taken sacramentally, as of the bread, which is called, and is the body of Christ, it is true: but if properly, it is false. For, *not to discerne his bodie*, is not to give due honor to it, to contemn it, yea not to receive the thing signified. So *He.* 10. 29. *They are said to tread vnder foot the son of god, & to count the blood of the testament as an vnholie thing*, who contemne him.

5. They reason *from the testimonie of the fathers, & the godlie of ancient times in the purer Flate of the Church.* Ans. The sayings of the fathers, are to be vnderstood sacramentallie, or of our spiritual communion. Rep. *Austin saith, Thou shalt receive this in the bread, which hung on the crosse: & this in the cup, which vvas shed out of Christs side.* Ans. In the bread, as in the signe, that is, togither with the signe thou shalt receive the thing signified. When we receive the bread, wee are certaine that wee have Christ. 1. Repl. *Cyril vpon Iohn saith: By natural participation, not onlie spirituallie, but also corporallie: not onlie according to the spirit, but also according to the flesh, corporallie and essentiallie.* Answ. Cyril speaketh not of the maner of eating, but of the thing

which was to be eaten. He sheweth that we are made partakers not onely of christs spirit, but also of his humane nature. Now he vnderstandeth a spiritual *communion*. 1. Because he citeth those places concerning it, *Ioh. 6.* & *1. Cor. 10.* wher no mention is made of corporal eating. 2. He speaketh of the presence of christ, not in the bread, but in vs. 3. He proveth the abiding of christ in vs, by the vse of the supper, not by any corporal eating. 4. He so describeth it, that he saith, *It shall continue in the life to come.* 5. He speaketh *of that communion, which is proper vnto the Saints.* Now this is spiritual, for otherwise it should befall also to the wicked.

The shifts of Consubstantiaries, whereby they go about to elude. & shift off certaine of our obiections, not all for moe are obiected against them.

1. *WE make not*, say they, *any Capernaitical eating.* Answ. We demand of the whether Christ be eaten by the bodily mouth, be it after a grosse, or after a finer manner. But how ever they answer, in that opinion which they hold, there is no small idolatry. For christ refuting the capernaits, doth not distinguish the eating of him, into a grosse & a finer manner, but saith simply, That his body cannot be eaten with the bodily mouth: for he saith, *that he must ascend*: And *that the words which he speaketh, are spirit and life.*

2. *We maintaine not Vbiquity: for ther is not a word thereof to be found.* Ans. Here is to be observed the dissension of the adversaries about Vbiquity. But neither is a word to be found hereof, That the body of christ is together in two places. And further of this their opinion followeth Vbiquity. For he that is together and at one time in moe places, must needes be infinit, and therefore every where.

3. *We overthrow not the article of christs ascension.* Ans. Yea, but they do overthrow it. For while they hold, that, as often as the supper is celebrated, *Christ is corporally eaten*, they must needes say that he remaineth & is invisible on earth. But he is said *to have left the world, to have ascended from a lower place into an higher, & to remain in heaven, until he come to iudgment.* Now, that some except, that christ doth descend from heaven, as oft as the supper is administred, it is already refuted.

4. *We take not away the doctrine of the properties of christs humanity.* Ans. They altogether take it away. For they wil have his

his humane nature to be such, as is not seene, nor felt, nor limited in place. Reply. *But christ did put off these infirmities, & reteined the essentiall properties.* Aunſ. But theſe are very eſſentiall properties, which being taken away, the verity alſo & truth of his humane nature is taken away. Auſtin ſaith; *Take awaie from bodies their ſpaces, and they ſhal be no where.*

5. *We abolish not the doctrine concerning the communicating of properties of both natures.* Aunſwere. Yea but they endevour it. For they applie thoſe properties of his divin nature, which are affirmed of the whole perſon in the concrete, to both natures. *I wil be with you to the end of the world.* This they vnderſtand of both natures, which is all one, as if, when it is ſaide, Chriſt God and man was circumciſed, one ſhould thus conclude; Therefore the Godheade of Chriſt was circumciſed as well as his fleſh. Replie. *This onlie we adde; That theſe Articles belong not vnto this.* An. After this ſort al ſectes may ſhift off al teſtimonies of Scriptures. But they belong hither, and that by a double right. 1. *Becauſe they are written of the bodie of Chriſt.* But the bodie of Chriſt belongeth to the Supper. Therefore theſe articles alſo belong hither. For they ſhew, how Chriſts bodie is to be eaten. 2. They belong hither, *becauſe no Article of faith, is at variance with another.* So belongeth hither alſo the doctrine of iuſtification, becauſe in the Supper no other iuſtice or righteouſnes muſt be ſought for, but by the bloode of Chriſt.

6. *The maner how we eat it, is not to be defined.* An. They commit a double fault in ſo ſaying. 1. *When they denie that the maner is to be defined,* and ſo contradict & gaine ſay the Scripture, which defineth it, & ſheweth that it is ſpiritual, & that there is wrought an vnion with Chriſt by faith, through the holie ghoſt. 2. *They themſelves define the maner,* as it clearely appeareth by their writing.

7. *The ſaying of Durandus is true: We heare the words, we perceive the motions: we know not the maner: we believe the preſence.* Aunſ. Durandus maketh nought either for you, or againſt vs, or for himſelfe, becauſe he was a Papiſt. And again, if his ſaying be rightly vnderſtood, we may admit it. *We heare the words This is my bodie:* not that wee eate with our mouth the bodie of Chriſt in the breade. *Wee perceive the motions:* that is, we perceive the bread to enter into our mouth, not the bodie of

Christ. *We know not the maner*, that is, not perfectly, to wit, after what maner the holy ghost is every where whol in christ, & in all the Saints, & how he vniteth vs in Christ. *We beleeve the presence*. namely, such, as is the eating, and as is the vnion of the members and the head.

8. *We teach this onlie, That the bodie & bloud of christ is truelie, substantiallie, and naturallie exhibited.* An. We grant that we eat the true body of Christ. So then is their disputation vain and frivolous. First, *Because they confesse that we are made partakers of the true bodie of christ. & that we must not question of the maner.* For this we grant. Secondly, *Because the reasons and refutation which they bring, are of no weight or moment.*

Certaine reasons whereby is proved, That the bodie of Christ, is not present either in, or vnder, or as the bread of the Lords supper, neither is corporallie eaten Vnder, With, In, or As the bread.

1. BEcause he tooke a true humane nature. Wherunto we add also, that we cannot eat him otherwise than his disciples did in the first supper. 2. *He truly ascended out of earth into heaven.* 3. *Such is our eating of him, as his abiding is in vs.* 4. *All the saints of the old and new Testament have the same vnion with christ.* 5. *Christ only is able to offer himselfe vnto the father.* Now it is necessarie in the vse of the supper, to crave of god remission of sins. Wherfore if he be present at the bread, we must crave of him, & so we offer the bread. But in the new testament it is not lawfull to direct our praier to any certain place. 6. *The blessings which are promised vnto the godlie onlie, are spirituall.* Vnto these and other forealledged reasons commeth the consent of the ancient fathers, *Ambrose, Athanasius, Austin, Basil, Bede, Bertram, Chrysostome, Clemens Alexandrinus, the councell of Nice, Cyprian, Cyrill, Denis, Gelasius, Gregorie the great, Gregory Nazianzene, Hesychius, Hierom, Hilarie, Irenæus, Justine, Leo, Macharius, Origen, Procopius, Gaza, Tertullian*, and so forth.

THE SECOND APPENDIX OR ADDITION.

Arguments, whereby the opinion of Vbiquetaries is refelled, and the truth of sound doctrine confirmed.

THE FIRST ARGVMENT.

THe Marcionites & Manichees imagined, that Christ had not a true and solid body, but only made shew of the shape of a body, & that he seemed only to have flesh and bones, whereas indeede he had

him

them not. And further, that the verie incarnation, & al the motions & operations of christ did but onlie seeme so in outward appearance, whereas in the truth of the thing there was no such thing done. Now the opinion of Vbiquetie, & of the real communicating of the properties of both natures doth raise again from Hel that Phantastical dotarie & frensie of those heretiques. Therefore it is no lesse to be abandoned & banished out of the church to hell, than that heresie of the Manichees. That this opinion of Vbiquity doth give life again to the former, we prove. The Vbiquetaries are of opinio, & so teach, that al the properties of the godhead were presentlie, from the very point of Christs conception, really effused frō the godhead of the word into the humā nature which christ took. Hence these absurdities wil follow. 1. *Christ shal not be truelie born of the Virgin, if as touching the nature of his humanitie he was truelie & essentiallie without the womb of his mother before hee was born; & after he was born he remained no lesse truelie and substantiallie, as touching his humanitie, in that selfe same wombe, than before.* 2. *Christ was not truelie weak in his human nature, and subiect to passions, if he were then also as touching the same nature partaker of the divine maiestie & omnipotencie.* 3. *He was not truelie dead, if also in the time of his death, as touching his soul and bodie, he were essentiallie present everie where together with his godhead.* For the soul being everywher present, could not be really separated, in distance of places from the body, which also should bee everywhere present, and so neither could the bodie die, but only in outward appearance & imagination. 4. *Hee ascended not truelie into heaven: but is shal be said to have bin onlie a vain and imaginarie, & phantastical spectacle, if he were in his bodie substantiallie there, before he visiblie ascended thither: & after he was ascended thither, he remained yet, in the substantial presence of the same bodie, no lesse truelie, thā before, on the earth, yea & in the veries bodies also of the faithful.* If these things so fell out in the truth of the thing: it will followe that the same bodie of Christ was indeede at once and together both weak and omnipotent, base & glorious, subiect to suffrings, and not subiect, dead and alive, limited and vnlimited; which is horrible to affirme. For avoiding therefore of these prodigious and impious absurdities, they wil except, *that hee was not as touching his bodie; otherwise than limited, weake, subiect to passions, and may fall in the time of his humiliation: because he had debased himselfe, and would not shew*

forth that maiestie, communicated vnto his bodie before his resurrection. Ans. They interpret amisse that debasing of himselfe, of al the glory & maiesty of his humanity hidden and kept close for a time: whereas it is to be vnderstood in respect of the divinity of the word, in that he would take the form of a servāt, that is, the masse of our nature, and become man. Moreover it will follow, that Christ did shew forth the communicated power & maiesty of his flesh even then, when he was indeed weake, & limited, or circumscribed in body: as when shedding teares, he raised Lazarus from the dead, and when being apprehended by the Iewes, he healed Malchus, whome Peter wounded. Now what is it elsse to raise the Marcionites vp againe from hel, or in the greatest matter of al others impiously to blaspheme, if this be not?

THE SECOND ARGVMENT.

THe blasphemie of Samosatenus, Arius, & the late Antitrinitaries, is this: That Christ, man, is not properlie and by nature god, but onlie by an accidentall participation of divine properties, maiestie, honour, power, and vertue. The Vbiquetaries also maintaine the same consideration of the godhead of christ, man, while they define the personal union by his communicating alone of properties, whereby the flesh of Christ is made omnipotent & everie where. So that now that man is, and is called God, not that he is properlie and by nature God, but because infinit power, maiestie, and glorie is given him from god, and all the gifts of the holie ghost are bestowed on him without measure. Now this accidental bestowing of the godhead and al the properties, doth not make christ to be properlie & by nature god, but only by divine grace, or god vnproperlie so called: Because it is not the very essential godhead of the word, but a certain participation thereof, in vertue & efficacie. And therefore was it obiected by the founder fathers vnto the Arians, that they tooke awaie the true & eternall godhead of christ, whē they made him a god not by nature, but by grace, by participation onlie of dignitie and maiestie. Therfore seeing the Vbiquitaries also equalling our Emmanuell with God, by participation of properties onlie, take awaie his true and eternal godhead: we do disclaime and accuse their doctrine as blasphemous and heretical. And that they do this, their own words & opinions witnesse: as Brentius, and Iacobus Andræus, & others of them in their writings. Whence we conclude, that the Vbiquetaries holde the same opinion with the Arrians and Antitrinitaries, of the

Brentius in recog. p. 20. And. Thes. 20. disp. Tubin. & Th. 25. & 26. And Apol. Ing. 26.

the god-head of christ, man: that is, that al these esteem him for god not by nature, but only by grace of participation, new temporary, created, adopted. If these things be tru, christ shal not be *god and man* but a *divine man*, such as the Vbiquitaries also repute him, who, as Servetus, hold this opinion: *That God can communicate the fulnes of his godhead, gifts, his divinity, maiesty power and glory vnto man.* But we execrate and detest the same blasphemy of both. Lib. 1. de Trinitate.

THE THIRD ARGVMENT.

NEstorius taught, That the vnion of god the Word with man was wrought by the participation only of equalitie, as touching maiesty, honour, power, vertue, and operatiō. Neither doth he make the difference, of the dwelling of the Worde in mans nature, which himselfe tooke, & in other Saints, to consist in any other thinge, than in those gifts and graces bestowed by God on man. The selfe same also doe the Vbiquitaries teach, because they crie, that there is no differenee betweene the inhabiting and dwelling of the god-head in Peter, and in Christ, except it be taken from the communication of the gifts or properties of the god heads. And they contend that by this meanes this mā which was taken by the Word, is god, because the Word doth nothing without him, but al things by him. This is nothing else, then to make Christ man, onlie god by an accident. Wherefore the doctrine of Vbiquitie is altogether the same with Nestorius heresie. Tertullian saith: If christ be man only, how then is he present every-where being called vppon and invocated, seeing this is not the nature of man, but of god, to be able to be present in al places. By this testimony is refuted the vbiquity of the humane nature in Christ. Obiect. *But the vnion of the divine and humane nature in christ is vnseparable. Therefore wheresoever the divine nature is, there is also the humane nature.* Answ. it is true which is said, *that the vnion is vnseparable. The Word* never forsaketh the nature once assumed and taken. But *the Word* is not in the humane nature, as the soule is included in my body. Wheresoever my body is, there must my soul needs be, neither is my soul at the same time without my body. But the *Word* is not so in christ, man: but he is so vnseparably and personally in the humane nature, as that he is togethe ther also without the humane nature in al the partes of the world, as he filleth al, and in holy men & Angels by his speciall presence. The personall vnion of both natures doth not evert the general action and working of his presence and maie Tert. lib. de Trin. p. 610.

stie, neither doth it let or hinder the speciall working of his presence: because *the Word* is effectual, and worketh forcible in the regenerate.

The general points wherein the churches, which professe the gospel, agree, or disagree in the controversie concerning the Lords Supper.

They agree in these pointes.

Firſt, *that as wel the supper of the Lord, as Baptisme, is a visible pledge and testimonie annexed by christ himself to the promise of geace, to this end chiefly, that our faith in this promise might be confirmed and strengthned.*

Secondly, *that in the true vse of the supper, as wel as in all other sacraments, two things are given by god vnto vs, and are received of vs, namelie, earthlie, external, & visible signs, as are bread & wine, and besides these, also heavenlie, internal, & invisible gifts, as are the true bodie of Iesus Christ together withal his giftes and benefits, and heavenlie treasures.*

Thirdly, *that in the supper we are made partakers not onelie of the spirit of christ & his satisfaction iustice, vertue, & operatiō, but also of the verie substance & essence of his true body & blood, which was given for vs to death on the crosse, & which was shed for vs: and are truelie fedde with the selfesame vnto eternal life: & that this verie thing christ should teach vs, and make known vnto vs by this visible receiving of this bread wine in his supper.*

Fourthly, *That the bread and wine are not changed into the flesh and blood of christ, but remain true and naturel bread and wine: that also the bodie and blood of Christ are not shut up in the breade and wine: and therfore the bread and wine are called of christ his bodie & blood, in this sense, for that his bodie and blood are not onelie signified by these, and set before our eies, but also because as often as we eat & drinke this bread & wine, in the true and right vse, Christ himself giveth vs his bodie and blood indeed to be the meat & drink of eternall life.*

Fiftlie, *That without the right vse, this receiving of bread and wine is no sacramēt: neither anie thing, but an impie & vain ceremonie and spectacle, and such as men abuse to their own damnatiō.*

Sixtly, *That ther is no other true & lawful vse of the supper, besids that, which christ himself hath instituted, & commāded to be kept, namelie this: that this bread & this wine bee eaten and dronken in*

remin-

remembrance of him, and to shew forth his death.

Seventhly, that christ in his supper doth not command & require a dissembled and hypocritical remembrance of him, and publishing of his death, but such as embraceth his passion and death, & all his benefits obtained by these for vs, by a true and livelie faith, and with earnest & ardent thankefulnes, and applieth them vnto those which eat and drinke, as proper vnto them.

Eightly, that christ wil dwel in beleevers only, & in them, who not through contempt, but through necessitie cannot come to the Lordes supper, yea in al beleevers, even from the beginning of the world to al eternitie, even as wel and after the same maner, as he wil dwell in them, who came vnto the Lords supper.

They disagree in these points.

First, that one part contendeth, that these words of Christ, This is my bodie, must be understood, as the words sound, which yet that part it selfe doth not: but the other part, that those words must be understood sacramentallie, according to the declaration of Christ and Paul, according to the most certaine and unfallible rule & levill of the articles of our christian faith.

Secondly, that one part wil have the bodie & bloud of christ to be essentially In or with the bread & wine, & so to be eaten, as that together with the bread & the wine, out of the hand of the minister, it entereth by the mouth of the receivers into their bodies: but the other part wil haue the bodie of Christ, which in the first supper sate at the table by the disciples, now to be and continue, not here on earth, but above in the heavens, above & without this visible world & heaven, vntil he descend thence again to iudgment, & yet that we notwithstanding here on earth, as oft as we eat this bred with a true faith, are so fed with his body, & made to drink of his bloud, that not only through his Passion & bloud shed we are clensed from our sins, but are also in such sort coupled, knit & incorporated into his true, essential, humane body, by his spirit dwelling both in him & vs, as that we are flesh of his flesh, & bone of his bones, & are more neerely, & firmlie knit & united with him, than the members of our bodie are united with our head, and so we draw and have in him & from him everlasting life.

Thirdly, That one part will have al, whosoever come to the Lords supper, & eat & drink the bred & wine, whether they be beleevers, or unbeleevers, to eate and drinke corporallie, and with their bodilie mouth the flesh and bloud of Christ: beleevers to life and salvation vnbe-

vnbeleevers to damnation & death: the other holdeth, that vnbeleevers abuse indeed the outward signs, bread & wine, to their own damnation, but that the faithful onlie can eat & drink by a true faith, & the fore alleadged working of the holie ghost, the bodie and blonde of Christ vnto eternal life.

OF THE KEIES OF THE KINGdome of heaven, and of excommunication.

SEeing it hath been shewed in the treatise next going before, *who are to be admitted by the Church vnto the Lords supper*: very commodiously and fitly shal this doctrine follow, *concerning the power of the keies*, wherin besides other things this chiefly is taught: *How they who are not to be admitted, must be restrained and excluded from the Sacraments, least approching vnto them they prophane them.*

The chiefe questions.

1. *What the power is of the keies given vnto the Church.*
2. *Vnto whom that power is committed.*
3. *Why the power of the keies is necessarie.*
4. *What that power of the keies committed vnto the church differeth from the civil power.*
5. *What order ought to bee observed in exercising the power of the keies.*

1. WHAT THE POWER OF THE keies given vnto the Church is.

THe power of the keies of the kingdome of heaven, *which Christ gave to his church, is the office or charge imposed on the church by christ of denouncing, by the preaching of the gospel & church discipline, gods wil, & even of declaring the grace of god & remission of sins vnto the penitent, that is, to them who live in true faith & repentance: but of denouncing vnto the wicked the wrath of god, & exclusion or banishment from the kingdom of christ, & of casting such out of the church, as long as they shall shew themselves in doctrine and life, estranged from christ, & of receiving them again into the church when afterwards they shal repent.* Hereby it appeareth, that the chiefe and principall partes of this power of the keies given vnto the Saints are, *the preaching of the gospel*, or ministerie of the woorde, and *church iudgement*, which is called also spi-

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ritual Discipline or iurisdiction. And verely, *necessarily is Ecclesiastical Discipline ioined & linked with the ministerie of gods word. Of the ministerie of the word*, there is no doubt, but all the Prophets, Christ, and the Apostles haue preached. *Of the iurisdiction of the church*, likewise it is not to be doubted, in as much as Christ himselfe, and the Apostles, haue both by precepts and practise confirmed and established it. Now in both is conteined that power of shutting and opening, which the Lorde noteth out by the name of the keies, saying, *I will giue thee the keis of the kingdome of heauen*: the keies, that is, the office or power of shutting & opening the kingdome of god. It is a Metaphor or borrowed speech, taken from the stewards of mens houses, because the steward of the house is saide to haue the keies of it, to open and to shut it. 2. King. 18. 18 Iaia. 22. 22.

2. *Vnto whom the power of the keies is committed.*

VNto *whom the declaration and denouncing of gods word is committed, to them also is committed the power of the keies. The denouncing and publishing of the anger and fauour of god, which is performed in the preaching of the gospel, is committed vnto the ministers.* For the preaching it selfe also of the gospel is committed to them alone. *But that denouncing, which is exercised in church discipline belongeth to the whole church.* For vnto the whol church doth Discipline and spititual iurisdiction belong. *But the denouncing and declaration which is vsed in the ministery of gods word, is done after another maner, thā in the church-discipline. In the ministery of the word*, the anger of god, the word going before, is by every Pastor alone or Minister of the word privately denounced against al vngodly, vnbeleeving, and vnrepenting persons: namely that they are exiled from the kingdome of Christ, as long as they repent not, neither liue according to the prescript rule of the gospel: And again, if they repent, the grace and fauour of god, and remission of sins is by the same Pastors and Ministers signified and declared out of the word of God vnto them. Obiection. *Then haue men power to condemne* Aunswere. They haue ministerial power, that is, the charge & function of denouncing vnto men, according to gods word that god remitteth, or not remitteth their sinnes: and this is done two waies. First, & in general, *when in the preaching of the gospel, they declare, That al beleevers are saved, and that al vnbeleevers are condemned.* Secondly, *when as they exercise this function*

of

of declaring gods wil privatlie vnto particular men, & towards ev'rie one in seuerall: as whē remission of sins is promised to some certain person repenting, & whē likewise the anger & displeasure of god is denounced against any one person not repenting: as long as he continueth not in that mind. So was it said to Simon Magus: *thou hast neither part nor fellowship in this busines.* The same is to be said in particular to every one, as oftē as need requireth; neither must we do it at our own pleasure, but according to the word of god. And this is the power of the keies grāted vnto Pastours, & annexed vnto the ministery of the word. But to execute this sentence declared, belongeth to god alone. *In ecclesiastical iurisdiction,* or church-iudgement, the denoūcing of the favor & wrath of god is not done by any one privately, but by the whole church, or in the nāe of the whole Church, by such as are deputed therevnto by common consent of al. And this denouncing is vsed for some certain causes, & towards some certaine persons, having also companying it a debarring & excluding from the vse of the Sacramentes, when need requireth.

3. *Why the power of the keies is necessarie.*

THe power of the keies is necessary, 1. *In respect of the commādement: If he refuse to hear the church, let him be vnto thee as an heathen man, & a publican.* And vnto such a one the Lord wil not communicat or impart his sacramēt, which he ordained & instituted for the faithful only, 1. Cor. 5. 5. *Let such a one be delivered vnto satan, for the destruction of the flesh, that the spirit maie be saved in the daie of the Lord Iesus.* 1. Cor. 11. 18. *Let a man examine himselfe, and so let him eat of this bread, & drinke of this cup.* And seeing christ doth not institute his sacramentes but for the faithful: therfore *neither can we be partakers of the table of the Lord, & of divels. For what concord hath christ with Belial?* But al those that professe corrupt doctrin, & persist in wickednes, are at the table of Devils. Christ therefore willeth. Mat. 5. 24. *That thou leave thine offering before the altar, & go thy way & first be reconcited to thy brother, & then come and offer thy gifte.* Wherfore he wil have thē submit themselves first vnto God, according to al his commandements, before they approach to any sacramēt. For by the nāe of *Altar* here are vnderstood any sacramentes whatsoever. Num. 15. 31. It is said: *Because hee hath despised the word of the Lord, & hath broken his commande-*

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ment; that person shal be vtterly cut off. And Deut. 17. 12. *That man that wil do presumptuously, not harkning vnto the Priest (that standeth before the Lord thy god to minister there) or vnto the iudge, that man shal die, and thou shalt take awaie evil from Israel.* By these 2. places god wil haue those cut off, which ar rebellious against his lawe, and that euen from the civil state and common wealth: neither doth he permit them to be any members of his people much lesse then wil he haue them to be accounted members of his visible church. The civil or iudicial law indeede is take awaie, as also are the ceremonies: but that especial difference betweene the citizens of the church and others is not taken away. Whervpon christ (which place we alleadged before) *wil haue no man to offer his gift before he be reconciled vnto his brother:* and so doth he manifestly declare that he will not, that they, who repent not, lay handes on those sacramentes; which are appropriated to the penitēt & beleevers ōly: wherby withal he putteth a great difference betweene belevers & vnbeleevers, the obstinate, and repentant. So Peter also beholding the hypocrisie and impietie of Simon the Sorcerer, doth openly distinguish & part him from the faithful, denouncing *that he hath neither part nor felowship in this busines*, that is, in the doctrin of the gospel, which Peter taught. 2. The power of the keies is necessary, *in respect of gods glory.* For god is reproched and despited, if without difference the wicked and blasphemers goe in the number of his children. 3. It is necessarie, *least the sacraments be prophaned*, and that be given to the wicked in the supper, which is denied them in the word. 4. It is necessary, *For the safety of the church*, which shal bee punished, if she wittingly and willingly prophane Christs sacraments. 5. *For the safety of the sinners*, that they being often admonished, may return to repentāce. 6. *For avoiding of offence in the church, that others be not corrupted.* 1. Cor. 5. 6. *Know ye not that a little leaven leaveneth the whole lumpe?* 7. *For avoiding of offence among those that are without; least they who are not as yet members of the church, come not to it.* 8. *That the name of god maie not be blasphemed and evil spoken of by others, and his covenant despited & reproched.* 9. *That frō the sinners thēselues punishmēts may be averted; because she wicked approching vnto the lords table, eat their own damnation.* Wherfore that this may not come to passe, the church is bound to provide, that such approch not hither.

10. *They*

10. *They who denie the faith & doctrin of christ are to be excluded from the church, & frō the vse of the sacraments.* For the faithful or christians are not to bee confounded or mingled with those who are not mēbers of the church: or with those which are professed vngodly persons, blasphemous, revolters to Arianism, Mahumetisme, & the like. But they that deny and refuse to repent, deny the faith & doctrine. *Tit. 1. 16. They professe that they know god, but by workes they denie him.* And he that denieth the faith, is worse thā infidels. Therfore they who persist in their wickednes, & deny to repēt, are to be shut out of the church, neither are they to be admitted to the vse of the sacraments. And here hath place that saying of christ, *Matth. 7. 6. Give not that which is holie to dogs.* Wherfore neither to the sacramēts are dogs to be admitted, namely those, which persist in their wickednes, & make a mocke of gods worde. For if christ speaketh this of his audible word, to wit, the word preached, which yet was instituted for the converted & vnconverted, or such as were yet to be converted: much more shal this be spoken of his visible word, namely, of the sacraments, which were ordained and instituted for the converted onelie.

11. *Open blasphemers ought not to be baptised.* For they ought not to be baptized, who beleeve not with their whole hart. Wherfore Philip saith to the Eunuch, *If thou beleevest with all thine hart, thou maist be baptised.* So Iohn also *Baptised none but such as confessed their sins.* Now if blasphemers & vnbeleevers are not to be baptised, it followeth that they are to be shut out of the church, and not to be admitted to the receiving of the Sacramentes. They who ought not to bee baptised, neither ought they to be admitted vnto the Supper: For there is one & the same reason in both.

12. *They who are not as yet baptized, are not to be admitted vnto the Supper:* but to them who forsake their Baptisme, Baptisme is no Baptisme, according to that of the Apostle, *Rom. 2. 25. If thou be a transgressor of the Law, thy circumcision is made vncircumcision.* Therfore they who forsake their Baptism, are not to be admitted vnto the Supper. Ob. *Then they who forsake their baptism, are also to be baptized after their receiving into the church.* Aunsw. Their receiving into the church by baptisme, is firme & in force to them that repent, without any iteration of the signe,

signe. But seeing baptism is an entrance into the church, they who forsake it, are not in the church, and therefore as long as they continue such, they are not to be admitted either into the church, or vnto the supper.

13. *Vnto whom the promise of grace doth not belong, vnto them the signe of grace ought not to be extended:* otherwise the Church should deal corruptly, admitting them whom god excludeth, and should be diverse & disagreeing from her selfe: for shee should absolve them by the visible word, whom she condemned by the audible word. Wherfore whom god hath reiected, and deprived of his grace, they are not to be admitted vnto the sacraments, which are the signes of gods grace.

14. *The institution of the sacraments, or the condition, which must be observed in comming to the sacraments, requireth repentance. Therefore they who shew not repentance, ought not to be admitted.* This argument followeth, by a counterposition: They which have repentance and faith are to be admitted: Wherfore they which have not repentance & faith are not to be admitted.

4. *How the power of the keies differeth from the civil power.*

1. THe power of the keies committed vnto the church, dependeth on gods word, the civil power is armed with the sword.

2. *In the church, judgement proceedeth according to gods lawes: in the civil state, judgement is exercised according to civil lawes.*

3. *The church punisheth the obstinate with the word of God only, yet so, as that this punishment pierceth even vnto their consciences: The civill state punisheth the obstinate onlie with corporall punishment.* The Church punisheth with the word, when it denounceth the anger and wrath of god against infidels, & vnrepentant persons.

4. *Oftentimes the discipline of the church hath place, where there is no place for civil judgement:* as when the church casteth out of her congregation the impenitent, and accounteth them no more for her members. *And contrariwise, the civil government oftentimes hath place, where there is no place left for Church Discipline:* as when the Magistrate punisheth adulterers, robbers, theeves, with death, and doth no more reckon them for members of the comon wealth, whether they repent, or continue obstinate: whom yet the church, assoone as they repent, and she receive them, is bound to hold for her members.

5. *The judgement of the church hath degrees of admonition. For*

first repentãce must be sought for, before they come to punishmẽt. But the civil iudgment proceedeth to punishments whether he, which sinned promise repentance, or continue unrepentant.

6. The end & purpose of the church is, that he which hath offended should repent, & be saved for ever: the end & purpose of the Magistrate is, that the offender be punished, & so peace, & externall order and discipline be maintained in the common wealth.

7. The church is bound to reverse & retract her iudgement and punishment, if there come repentance. But the Magistrate is not bound to reuoke his iudgment and punishment, neither is he able sometimes to reuoke it. Wherfore the difference is apparant & manifest of the civil, & Ecclesiastical power, or the power of the keies delivered by Christ vnto the church. And this power may easily stand & consist without that. For the Church acknowledgeth him for her member, whom the magistrat doth not acknowledge, nor suffer.

5. What order is to be observed in exercising the power of the keies.

When a man hath committed some private trespasse, he must first be courteously admonished by one, according to the commandement of christ, Mat. 18. 15. *If thy brother trespasse against thee, go and tel him his fault betweene thee and him alone: if he heare thee, thou hast woon thy brother.* Moreover, *If being admonished by one, he doth not yet repent, he must be againe privatly admonished by thee, taking one or two with thee.* And such admonitions must be done according to gods word, and with signification of good will towards the offender, and that not but for causes just, weighty, & necessary. *And if neither so admonished by me or two he repent, he is to be corrected by the whole church.* Which also christ hath commanded: *If he wil not vouchsafe to hear them, tel it vnto the church.*

Now if a mã transgresse publikely by offending of the whole church, he must also publikely be corrected by the church, according as his trespasse is: if neither yet he wil repent being admonished & chastised by the church, whether is he hee that committed a private trespasse, or he that committed a publike offence, at length excommunication must be inflicted by the church, as the extreame and last remedie to correct men obstinate and impenitent: evẽ as also Christ himselfe cõmãdeth in these words next following the place before alleadged. *If he refuse to hear the church also, let him be vnto thee a*

an heathen man, and a publicane. In these words christ expresliy commandeth al, whosoever being after this sort admonished by the Church, wil not repent, to be by the common consent of the Church excommunicated, vntil they repent.

It remaineth now that we see, *what Excommunication is. Excõmunicatiõ is the banishing of a grievous transgressor, or an open, vngodlie, & obstinat person, from the fellowship of the faithfull, by the iudgment of the elders, by the consent of the church, & by the authoritie of Christ, & by the holy scripture.* When the church therefore pronounceth of any, that they are not godly, they must be excommunicated, and not admitted vnto the Sacrament. And whosoever are excõmunicated, they again professing & shewing in their actions amendmẽt, are altogether in like sort receiued into the church, as they were exiled frõ it, nãely, by the iudgmẽt of the elders, by the cõsẽt of the church, & the autority of christ & the scripture. Furthermore, *the cheefe & principal part in excommunication, is denunciatiõ*, whereby is denoũced that he which denieth faith & repentãce, is no mẽber of the church, as long as he cõtinueth such, however he make boast of the nãe of christiãs; because the scripture doth not acknowledge him for a christian, who although he professe himselfe in word to be a christian, yet in deedes sheweth the contrary. And this *denunciation, whereby one is excommunicated, is not in the power of the minister of the Church, but in the power of the Church, and is done in the name of the church*, because this cõmandemẽt was giuen by Christ vnto the church. For he saieth expresliy *tel the church.* And verilie this commandement he gaue vnto the church, not for the destructiõ of the sinner which is to be excõmunicated, but for his edification or saluation. Neither ought this denunciation of the church to be vsed without effect: for, (as was before said) of whom the church denoũceth, that they are not godly, the church is bound to excommunicate them, and not admit them to the vse of the sacraments. *Now we who are excommunicated, is knowen sufficiently, by that which hath bin said before, namelie such, as either denie some article of faith, or shew that they wil not repent, or submit not themselues to the wil of god, according to his commandements, neither make anie signe of persisting stubbornelie in manifest wickednes.* All such are not to be admitted into the church, or, if they have beene admitted into the church, in Baptisme, yet we must not go for-

ward in offering them the Lords sacred supper: but contrariwise, such as professe faith & repentance, the church is bound to admit. There remain obiections of the adversaries, whereunto we wil in few words make answere.

1. Ob. *The charge and office of the keis', is no where commanded: Therfore is not to be ordained in the Church, and by consequent, no man ought to be excluded from the sacraments.* An. The Antecedēt is false; because frequently in scripture manifest testimonies of this charge & commission are extant: *Mat.16.19. I will give unto thee the keis of the kingdome of heaven, & whatsoever thou shalt binde upon earth shal be bound in heavē.* Here in plain words is expressed the power of the keies committed to al ministers of the word.

Morover, *what this office or charge of keies comitted to the church is, & how the church must discharge this charge and function,* christ likewise plainly advertiseth and declareth. *Mat.18. 17.* & 18. *If he wil not vouchsafe to heare them, tal it vnto the church: and if he refuse to heare the church also, let him be vnto thee as an heathen man, & a publican. Verily I saie vnto you, whatsoever yee shal binde on earth, shal be bound in heaven: and whatsoever yee loose on earth, shal be loosed in Heaven.* These things given thus in precepte christ. Paul also doth in the thing it selfe cōfirm, 1. Cor. 5. 5. *To such a one be delivered vnto satan, for the destructiō of the flesh, that the spirit maie be saved in the daie of the Lorde Iesus.* 1. Cor. 11. *When ye come togither into one place, this is not to eat the Lords supper.* 2. Thes. 3. 14. *If anie man obey not our sayings, note him by a letter, & have no companie with him, that he maie be ashamed.* 1. Tim. 1. 20. *Of whom is Hymenieus, and Alexander, whom I have delivered vnto satan, that they might learne not to blaspheme.* In the Prophets also are manifest testimonies, in which this is apparant to have bin commaunded by god. *Isa.1. 11. What have I nede with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of Rams, & of the fat of fedde beasts: and I delight not in the blood of bullocks, nor of Lambs, nor of goates.* Isa. 66. 3. *He that killeth a bullocke, is as if he slue a mā: he that sacrificeth a sheep, as if he cut of a dogs necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an Idol.* Ier. 7. 22. *I spake not vnto your fathers, nor commanded thē, when I brought them out of the land of Aegypt, concerning burnt offerings & sacrifices.* [a] *Vnto the wicked saide God: What hast thou to doe, to*

[a] Psal. 50. 16.

mine ordinances, that thou shouldst take my covenant in thy mouth? Wherefore christ also saith, *Mat. 5. 24. Leave there thine offering before the Alter, & go thy way first be reconciled to thy brother, and then come and offer thy gift.* There are other places also of scripture besides these, where it is commanded, that al professed wicked persons be excluded from the church, and the vse of the sacraments: as, whersoever is reprehended the vnlawful vse of the sacraments: Likewise, whersoever the ministers are cõmanded to receiue only such for members of the church, as professe faith and repentance. Rep. *God indeed forbiddeth the vngodly to come vnto the sacraments, but he willeth not that the church should forbid them.* Ans. What god forbiddeth to be dõe in the church, that wil he haue to bee avoided by the Discipline of the church: and that god hath willed the church to forbid and exclude professed vngodly persons, is manifestly proved by the fore-alleadged places.

2. Ob. *Men are not able to discerne the worthy from the vnworthy: they cannot know, who truly repent, and who perfist in impietie neither can they cast any man into hel fier. Therfore that iudgment is not committed vnto the church, wherby the godly may be distinguished from the vngodly.* Ans. The church doth not iudge of such as are hidden or secret, but of those that are manifest, namely of those, who shew themselues in outward life & profession: and this she doth when concerning such, she subscribeth to the iudgment of god, that is, when she iudgeth of them according to the prescript of gods word: as when out of the worde of god she pronounceth the obstinate to be condemned, as long as they continue such; and when out of the worde of god she absolveth them which shew repentance. But to discerne from others such as are close & hidden, as the church is not able, so neither doth she take it vpon her.

3. Ob. *Christ saith in the Parable of tares, Let both grow together vntil the harvest. Therfore none ought to be excluded.* Answere. 1. *Christ speaketh there of hypocrites, who cannot be discerned as tares from the true servers of god.* Therefore his meaning is: that hypocrites ought not to bee cut off or separated frõ the church, as whõ we know not to be such: but that the Angels shal doe this at the last day. 2. *Christ distinguisheth ther the office of the Magistrat, & of Ministers. Let them grow,* that is, put not to death any which are estraunged from the church. For the ministers

nisters may not vse corporal force against any man, as may the Magistrate. Now if this difference be put, the difference which is betweene the church, and the kingdome of the diuel shal not be taken away.

4. Ob. *Men are to be forced & compelled vnto good works. The vse of the sacraments is a good work. Therfore they are to be forced and compelled to the vse of the sacraments.* An. 1. The Minor is not true, except it bee vnderstood of that vse, which is celebrated by the faithful: otherwise, when vnbelevers vse the sacraments, their vse is no good work. The vse of the sacraments is a good work whē good moral works go before this vse: and then is it truly called the vse of the sacramēts, otherwise it is rather an abuse & prophaning of the sacraments. For when the wicked take the sacraments, they abuse them; whēce it is that christ expresly dehorteth the wicked, from this good work, when he saith *Leave there thine offering before the Alter, and go thy waie.* 2. The Maior proposition is to be distinguished. Men are to be compelled vnto good works, but in their order, so that ther goe before an enforcing to moral works. & then follow after an enforcing to ceremonial works: & so is that to be vnderstoode, which christ saith, *Luk.* 14. 23. *Compel them to come in.*

5. Ob. *We haue not examples of this excluding. The Prophets, Apostles, and John excluded none: nay, Iohn Baptised a generation of vipers.* Ans. The Prophets, albeit they could not exclude the wicked from the sacrifices & sacraments, yet they condēned that wickednes of theirs in approching thither, & made oftē times long sermons both against the wicked who did approch & against the church, which admitted thē vnto the sacrifices. *But that the Apostles did exclude,* Paul alone doth sufficiently be shewe by his example, as we saw before, & *John Baptised them only who promised faith and repentance: he baptised a generation of vipers, when they did repent.* Wherfore although they were a vipers broode whom Iohn baptised: yet were they not any longer vipers, when they were baptised: For *John baptised none but such as confessed their sins. As also he preached the Baptisme of repentance for the remission of sins.*

6. Obiect. *If they are to be admitted vnto the sacraments, which professe faith and repentance, and the vnbelevers and wicked are to be excluded: the same shal be done after the same maner, as it was doe by John. But John by himselfe alone admined thē who professed faith*

& repentāce, vnto baptism, & he alone also reiected the impenitent. Therfore it shal be lawful for one minister alone either to admit them who professe the doctrine & repentance, or to reiect the obstinate. AN. The reason is not like. For Iohn was endued with a prophetical & Apostolicke authority. Againe, at that time the gathering of the new church was respected, and not the excluding of them, who were in the Church, and had revolted from it.

Certaine arguments assoiled, whereby some have endevoured to abolish excommunication.

1. *WHere the word & sacraments are rightly to be administred there must the autority of discipline be established. but in the primitive church, & at this day in wel ordered churches, the autority of discipline is not established: therefore the word & sacramentes are not rightly there administred. But absurd were it to so saie, therefore absurd also to impose a necessity of discipline on the church.* AN. These words, to be rightly administred, are doubtful, & have a divers meaning. 1. *To administer rightly*, signifieth, so to administer, as that the administration wholy agre with the prescript of the lord. 2. It signifieth, *to administer*, not according to the right, perfect & exact observing of it: but so, that the administratiō be pleasing to god, & profitable for the salvatiō of the church. In this whole world the sacraments are not rightly administred according to the former significatiō: but according to the latter significatiō they ar. For albeit ther be soe blemishes which by reason of the churches weaknes & imbecility, cānot be corrected & amended on a sodain: yet the administration may please god, & profit the church: Albeit we are nevertheles to acknowledge & bewail the defects. *For blessed are they which hunger & thirst after righteousnes.* Except these things be granted ther wil be noe pure church in the world. We may seeme now to haue sufficiently assoiled this obiection: but yet further also we deny the Minor. For the authority of discipline was, & continued in the primitiue church, & shall also continue in an well ordred church, but with great abuse, amōgst the Papists. Reply. *In our churches, & in the Helvetiā churches, excommunicatiō is not in force: Therfore the Minor of the former obiection is true.* Answ. Although in soe churches it be not exercised, yet is it not therfore il exercised: but the Minor is nevertheles infringed. Because in those churches the word and the sacraments are rightlie administred, according to the other signification, whereof we

spake before. Chrysostome saith, *If anie wicked person come vnto the Lords table, giue not vnto him the Lords sacrament, the bodie & bloud of the Lord: if he will not beleeue, signifie it vnto me. I will rather leese my life, than I will admit him.* Excommunication therfore was in force many yeares after Christ.

2. *That doctrine which hath neither gods word nor examples, is not to be thrust vpon the church. But this doctrine hath neither of these. Therefore it is not to be thrust vpon the church.* Answ. It hath the word for it. *Mat.* 18.17. *If he refuse to heare the church, let him be vnto thee as a heathen man.* 1. Cor. 5. *Let such a one be deliuered vnto satan.* 1. Tim. 1. *Whom I haue deliuered vnto Satan.* Rep. *Mat.* 18. *No mention is made of the seniorie, or excommunicatiō. therfore that doth not proue the word.* An. I deny the Antecedent. For although there be not the formal words, yet the thing it selfe is conteined in them. Rep. *To be accounted for an heathen man, & to be excommunicated, are not al one. Therfore the word is not conteined there in words of like force. Now the Antecedent is proued thus. Let him be vnto thee as an heathen mā. & a publican. There he speaketh not of the iudgement of the church. Therfore he is not to be excommunicated by the whole church, who is accounted for an heathen by priuate men.* An. Whom each in seuerall, account for an heathen man, him the whole church so accounteth of. Rep. *But it is not said there, whom the whole church accounteth for an heathen man, but he that heareth not the word, account thou him for an heathen man. Therfore accoūts him not so according to the churches iudgment, but according to thine own iudgement.* Ans. Therefore I account him so, because he heareth not the church. But, not to heare the church, is, to be a publican, and estranged from the church. Are not these al one? But I ad another thing, which admitteth lesse questioning. He saith not only to every priuate man, but *the whole church*, for, *so thee*, and, *so the church*, are of like force. For when Christ commandeth, that I account a man for a publicane & a heathen, doth he therefore wil that the church account him for a christian? No, because then he would have contrary iudgementes to be given of the same man. But *to be accounted of the church for a publicane and an heathen*, is to be excommunicated, and to be out of the communion of the Church. Wherfore this standeth still, that mention is made of excommunication, and that it is commanded, and, That *to be accounted of one for a publicane*, is, so to be accounted

counted of all. And if that denunciation should not be done in speciall and particular, no man could be accounted for a publicane. As touching the other member, which is the seniory, I answere, that it is done by the Church.

3. *The Church is not the Seniorie: But Christ commandeth that signification be given to the Church, & that admonition be given by the church: Therfore not by the Seniorie.* Ans. I deny the Maior: albeit the whol reason notwithstanding may be granted: namely, that christ vnderstandeth not *the Seniorie*, but taketh properly the name *of the church*, both of the Iewish before Christ, and of the christian after Christ. But there must be notwithstanding some order in the iurisdiction of the Church: some must be appointed and ordained by the church: else wil there be a confusion of al things. Therefore by the church is cõprehended the Seniory, and by consequent it is vnderstood of a councel or assemblie of governours. We cannot observe that which christ saith, without defining of circũstances. Rep. *It is true indeed, that signification cãnot be given to the whole church, but to the cõcil or assebly of governors: which yet is civil. Tel the church that is the Senate of the citie.* Ans. Now then they confesse that it cannot be signified to the whole church, but to some councel or assembly of governors, which yet must be civil, not Ecclesiastical. The question then is, whether christs words are to be vnderstood of a civil councill, and assembly. This must they prove. They prove therefore that this councel is civil.

4. *Christ commandeth that is be signified vnto the councill: which councel is civil. This proposition they prove. That councell which punisheth with corporal punishment, is civil. The councill, which gave Paul power to put christiãs to death, punisheth with corporal punishments: Therefore it was civil.* Ans. We answere vnto the Maior. That councel which punisheth so, according to right, is civil. But they, who gave that power to Paul, did it wrongfully, because they had not that right and authority, but vsurped it. Which also is to bea thought of their putting Stephen to death: because it was done tumultuously: and further, the Priests themselves were consenting vnto it, but vniustly. Rep. 5. *Austin saith, that the Iewes did lie, when they said, it is not lawful for vs to put any man to death.* Ans. The words of Aug. are these in his 114. Treatise vpon Iohn. *Did they not put him to death, whom they yeelded vp to be put to death? By reason of the feare it was*

not

not lawful to put him to death. Re. *Saint Chrysostome also saith: It is not lawful for vs that is, because of the feast approching.* An. This is not true (with the good leave of S. Chrysostome be it spoken) because it is witnessed by their stories, that their lawes were taken from them by Herod the great: and Iosephus writeth that the whole council was put to death by him, one only excepted. Therfore the Iews in effect say this: Thou hast the power of the sword: it is not lawful for vs, to put any man to death. Re. *It is said in the gospel: take ye him, and iudge him after your own law.* An. He meaneth the Law of Moses: which was That he should be stoned to death. Pilate graunting the the libertie of vsing their own Law. Reply. *Iosephus saith, That their Lawes were graunted vnto them by Claudius.* Aunsw. Then before time they had not. Moreover, Claudius is said in this sense to have graunted them their Lawes, because he permitted them to observe their owne Lawes and rites in religion. Reply. *Their councill was taken awaie by Herod the Great. Therfore before time they had civil iurisdiction, and at that time, when Christ commaunded to signifie it vnto the councill but the civill. Wherefore, by consequent, it was to be signified to the civil senate: for that there was no other council but the civil. There were in all three councils or assemblies. 1. Of the whole kingdome, as the high courts of parliament in England. 2. A lesse councel, which was the senate of the citie of Ierusalem: & that was civill and ecclesiastical. 3. The Trium-viri. All these were civil. The council then was civil. Christ sendeth to the council. Therfore to the civil senate.* Ans. The councill was civil, but not only civil for it had also ecclesiastical power, because it handled & decided matters of religion: It consisted of Pharisees & Scribes, of Divines & Lawyers. For they had morall and iudiciall Lawes.

Now then the question is, *Whether Christ commanded to tell the council, as it is civil, or as it is ecclesiastical.* That he will have it signified vnto the councel as it is ecclesiastical, we prove out of the text. 1. *Because he commanded to account the excommunicated person for an heathen and Publican,* that is, for an alien from Christs kingdom. Now to pronounce a man to be a Publica & an alien frō christs kingdom, belōgeth vnto the ecclesiastical magistrate, not vnto the civill: because a Publican & an heathen may be a member of the citie, but not of the Church of Christ. 2. Christ addeth, *Verilie, verilie, I say vnto you, whatsoever*

soever ye bind on earth, shal be bound in heaven. Here Christ meeteth with an obiectiō. For the excōmuned person may obiect, what doth this touch me? Although the church accoūt me for an infidel, for an Heathē man, & publicane, I wil notwithstanding in the mean season eat & drink. Christ answereth therefore, that this iudgmēt shal not be frustrat or of no effect: for I my selfe wil be the executor of it. Before, in the 16. Chap. hee said, *I will giue thee the keies of the kingdome of heaven:* but there he speaketh of the cōmon & general authority of the ministery; here he speaketh namely & particularly of the ministers authority in this cause. To bind & loose therfore is not belonging vnto the magistrat, but vnto the church.

5. *The wicked may be accounted for Heathens and publicans, without any excommunication. Therfore a Publican & an excommunicat are not al one.* Ans. I deny the Antecedent: because to account one out of the communion of the church, & to excōmunicat are al one. Re. *But they may accoūt one, that is, thinke of on in their mind, to be such a person.* Ans. If he heare not the church, thou art to know, not what the church thinketh of him in minde, but what they publiqely determin of him, whether thou maist accoūt him for an heathen & Publican. And furdermore, Paul elsewhere forbiddeth vs to eat and drink with a wicked person. therefore it is not a knowledge onely in the mind.

Against the examples.

PAul willeth that the incestuous person be cast out of the Catholike church. 1. Cor. 5. 13. that is, he wil haue him pronoūced to be no mēber of the church. Therfore this election or casting out is not to think onely, but to pronounce also & excōmunicate. The adversaries vrge the contrary to this, on this wise.

6. *The Apostle expounded himselfe. 2. Cor. 2. 6. It is sufficient vnto the same man, that he was rebuked of many. Therfore those wordes, Accounte him for an Heathen and a Publican; & put him away from among you, signifie onely a rebuking.* Ans. This reason deceiveth by a fallacy of consequent: because a generall rule is not builded vppon an example. For because here was neede of rebuking only, seeing the party repented: It doth not thereof follow, that alwaies the same only is required. Re. *What has they did that Paul commanded. But they did only reprehend and rebuke: therfore Paul cōmanded them only to reprehend him, whom he commāded them to put him away from among them.* Ans. Paul commaun-

ded

ded that,but not that only:because he commanded also that they should reiect him,if he repented not.But if he repented it should be sufficiēt to reprehend,& rebuke him. Wherefore it doth not follow.They only reprehēded him:Therfore Paul cōmāded them only to reprehēd him.This is a true answere vnto the former reply:but there is another also clere & manifest.For the greek word(which the Apostle here vseth) signifieth not only reprehension and rebuking,but also that excommunication,which is by wordes only. And in this sense not only it may,but also must be taken: because he saieth,*So that now contrariwise ye ought rather to forgiue him.* Therfore he was now excōmunicated,& not as yet receiued, but to bee receiued.Neither was he only reprehēded&rebuked,but also cast out & ejected.And whē also he saith,*Of many*,herby is cō firmed,that by the nāe of the *church*, wherof christ speaketh Mat.18.Is not vndersstood the cōmō multitude,but the chiefe governers of the church.Again,*For this cause did I write* (saith the Apostle)*that I might know the proofe* of you, whether you would be obedient in al things.He praiseth them therfore because they obeied.Wherfore before repētāce he forbiddeth *That they cōpany not together with the excōmunicated perso.* And further he also saith: *I pray you that you would cōfirme your loue towards him.*The greek word κυρῶσαι(which we interpret,*to cō firm*)signifieth,by publique sentence to speak a thing. So is it taken,*Gal.*3.15.a mans covenāt when it is confirmed,that is, ratified by publique authority.The Apostls meaning therfore here is, that they should declare their loue towads that man by publique testimony.Therfore,*to forgiue*,is to receiue the excommunicated person into favour,and that doth he often repeate.Now ther was also some space betweene the wrighting of the former and the latter Epistle to the Corinthians: Therefore he stood in the meane time excommunicated. In the former Epistle Paul saith,*that he heareth that some wicked persons were amongst the flocke:* them he willeth to be excōmunicated:and it is likely that the Corinthians obeyed this his commandement in excommuning them,and so wrote to Paul that they had obeyed him therin,because in his 2. Epist.ca.1. he commendeth them,and willeth them to receiue again the incestuous person, vpon repentance.

ἐπιτιμία.

7. *Whom Paul had willed to be mard by a letter,him he willeth*

the

the Thessalonians to account of, as of a brother, & therefore wil not have him to be excommunicated. This consequence or sequele is proved thus: *Contraries cannot stand together; but to excommunicate one, & to account him for a brother, are contraries: therfore if he be to be accoũted for a brother, he is not to be excommunicated.* That these are contraries, is also thus proved. *To excommunicate, is, not to account one for a brother: but not to accounte one for a brother, & to accounte one for a brother, are contraries: Therfore also to excommunicate one, & account him for a brother, are contraries, & so cãnot stand together: except, not to account, & to accoũt for a brother, should be al one.* Ans. There is an ambiguity & divers vnderstãding of these words, *to account for a brother.* Wherefore the contrariety is not here of force. For al men are brethren, both christians, & Turks. But christians nevertheles, although they account Turks for their brethren, & neighbours, & desire their salvation: yet do they not account them for Christian brethren. If then they are to account Turks for their brethren, thẽ much more must they account them, & seeke their salvation, who were before time brethren, that is, Christians.

8. *What Paul did, that are not we to follow. Paul did excommunicate Hymenæus & Alexander without the churches cõsent.* 1. Tim 1. 20. *Therefore we must excõmunicate no mã.* An. The Maior proposition is false, if it be generally vnderstoode. Rep. *The Maior is thus proved What Paul did by his Apostolique auctoritie, that are not we to follow. But he did this by his Apostle authoritie.* Now this Minor is proved by Paules words: *I have delivered, saith he Hymenæus & Alexander vnto Satan. But our ministers & Pastours, of churches cannot do this. Therefore it must needs be that Paul did it by special auctoritie.* Ans. This whole reason I graunt. We must not follow his example, if he did it alone. But hereof it followeth not, Therefore we maie not excommunicate. For so more is in the conclusion, than in the premisses. And again the Minor maie be denied: because in the text alleadged it is reported only, that Paul did it, not in what sorte and manner hee did it.

THE

THE THIRD PART. OF MANS THANKFVLNES.

86. *When as we are delivered frō al our sins & miseries without anie merit of ours, by the mercie of God onlie for Christs sake: for what cause are we to doe good workes?*

BEcause, after that Christ hath redeemed vs with his bloud, he renueth vs also by his spirit to the image of himself: that we receiving so great benefites, shoulde *a* shew our selves al our life time thankful to god, and *b* honor him. Secondly, that every of vs may be *c* assured of his faith, by his fruit. And lastly, that by our honest & good conversation, we may *d* winne others vnto Christ.

a Rom.6.13. & 12.1.2. 1.Pe.2.5.9.10 1.Cor.6.20.
b Mat.5.16. 1.Pet.2.12.
c 2.Pet.1.10. Mat.7 17.18. Gal.5.6.22.
d 1.Pet.3.1.2. Mat.5.16. Rom.14.19.

87. *Cannot they then be saved which bee vnthankefull, & remaine stil careles in their sins, & are not converted from their wickednes vnto God?*

By no means. For, as the scripture beareth witnes, neither vnchast persons, nor Idolaters, nor adulterers, nor theeves, nor covetous men, nor drūkards, nor slaunderers, nor robbers, shall *e* enter into the kingdome of God.

e 1.Cor.6.9.10. Eph.5.5.6. 1.Ioh.3.14.15

88. *Of what partes consisteth the conversion of men vnto God?*

It consisteth of the *f* mortifiyng of the old man, and the quickning of the new man.

f Ro.6.4.5.6. Eph.4.22.23. 24.Col.3.5.6. 7.8.9.10. 1.Cor.5.7. 1.Cor.7.

89. *What is the mortifying of the old man?*

To be truely and hartely sorry, that thou hast offended

fended god by thy sins, and daily more and more to hate and *a* eschew them.

90. *What is the quickning of the new man?*

True ioie in god through *b* Christ, & an earnest & ready desire to order thy life according to gods wil, and to *c* doe al good workes.

91. *What are good workes?*

Those only which are done, by a true *d* faith, according to *e* gods law, & *f* are referred only to his glory: and not those which are imagined by vs, as seeming to vs to bee right and good, or which are *g* delivered and commanded by men.

92. *Which is the Law of God?*

God spake al h these words.

1. *I am the Lorde thy God, vvhich hath brought thee out of Ægypt, out of the house of bondage, thou shalt haue no other gods in my sight.*

2. *Thou shalt make to thee no graven Image, nor the likenes of any thing that is in heavē above, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow down to them, nor worship them: for I the Lorde thy god, am a ielous god, & visit the sins of the fathers vppon the children, vnto the third and fourth generation of thē that hate me, & shew mercy vnto thousands of them that love me, and keepe my commandements.*

3. *Thou shalt not take the name of the Lord thy god in vain: for the Lord wil not holde him guiltlesse that taketh his name in vaine.*

4. *Remember thou keep holy the sabboth daie, six daies shalt thou labour and do al that thou hast to do, but the sevēth day is the sabboth of the lord thy god, in it thou shalt do no maner of work, thou, & thy son, & thy daughter, thy manservāt, & thy maidservant, thy cattell, & the strāger that*

a Rom. 8. 13. Ioel. 2. 13. Ho 5. 14. & 6. 1.
b Rom. 5. 1. & 14. 17. Ita 57. 15.
c Ro. 6. 10. 11. Gal. 2. 20.
d Rom. 14. 23.
e 1. Sam. 15. 22 Eph. 2. 10.
f 1. Cor. 10. 31
g Deut. 12 Eze. 20. 18. 19. Is. 29. 13. Mat. 15. 9.
h Ex. 20. De. 5.

that is within thy gate. For in six daies the Lord made heaven and earth, the sea and al that in them is, and rested the the seaventh daie: wherefore the Lord blessed the seventh daie and hallowed it.

5. *Honour thy father and thy mother, that thy daies maie be long in the lande, which the Lorde thy God giveth thee.*

6. *Thou shalt do no murther.*

7. *Thou shalt not commit adulterie.*

8. *Thou shalt not steale.*

9. *Thou shalt not bear false witnes against thy neighbour.*

10. *Thou shalt not covet thy neighbours house, nor his wife, nor his servaunt, nor his maid, nor his oxe, nor his asse, nor anie thing that is his.*

a Exod. 34.28. Deut. 4. 13. & 10.34.
b Matt. 22.37. 38.39.
c 1. Cor. 6.9. 10. & 10.7. 14
d Lev. 19.31. Deut. 18.11.
e Mat. 4.10. Apoc. 19.10. & 22.8.9.
f Ioh. 17.3.
g Ier. 17.5.
h Hebr. 10.36 Col. 1.11. Ro. 5.3.4 1. Co. 10 10. Phil. 2.14.
i 1. Pet. 5.5 6.
k Psa. 104. 27. 28. 29. 30. Isa. 45.7. Iac. 1.17
l Deut. 6.5. Mat. 22.37.
m De. 6. 2. Ps. 111. 10. Prov. 1.7. & 9.10.
n Mat. 10 28.
o Mat. 4. 10. Deut. 10. 20.

93. *How are the commandements devided?*

Into two *a* tables, whereof the former delivereth in foure commandements, how we ought to behave our selves towardes God: The latter delivereth in six commandements, what duties wee *b* owe vnto our neighbour.

94. *What doth God require in the first commandement?*

That, as dearelie as I tender the salvation of my owne soule, so earnestlie should I shunne & flie all *c* Idolatry, sorcerie, enchantmets, *d* superstitiō, praying to saints, or anie other *e* creatures: and should de rightelie *f* acknowledge the onelie and true God *g* trust in him alone, *h* submit and subiect my selfe vnto him with all *i* humilitie and patience, *k* looke for all good things from him alone, and lastly with the entire affection of my hart *l* love, *m* reverence, & *n* worship him; so that I am ready to renounce & forsake

sake al creatures rather, than to *a* commit the least thing that may be against his will.

a Mat 5.29. 30.& 10.37. Act.5.29.

95. *What is Idolatry?*

It is, in place of that one god, or besides that one and true god, who hath manifested himselfe in his worde, to make, or imagine, and account any other thing, wherein thou reposest thy *b* hope and confidence.

b 1.Para.16. 26.Phi.3.19. Eph 5.5. Gal. 4.8.Eph.2.12. 1.Ioh.2.23.2. Iohn.9.10. 5.23.

96. *What doth the second commandement require?*

That we should not *c* expresse or represent god by any image, or shape and figure, or *d* worship him anie otherwise than he hath commaunded in his word himselfe to be worshipped.

c Deut.4.15. &c. Is.40.18. &c. Rom.1. 23.&c.Act. 17.29.

97. *May there then at all any images or resemblances of things be made?*

God neither ought nor can be represented by any meanes: & for the creatures, although it be lawful to expresse thē, yet god forbiddeth notwithstāding their images to be made or had, as thereby to worship or *e* honour either them, or god by them.

d 1.Sam.15.23 Deu.12.30.&c Mat.15.9.

98. *But may not images be tolerated in churches, which may serve for bookes vnto the common people?*

No. For it is not seemely that we should be wiser than God, who will have his church to be *f* taught with the lively preaching of his word, and not with dumbe *g* images.

e Exod.23.24 & 34.13.14. & 17.Nu.33. 52.Deut.7.5. & 12.3. & 16. 22.2.Reg.18. 4. *f* 2.Tim.3.16. 17 2.Pet.1.19. *g* Ier.10.8.&c Hab.2.18.19.

99. *What doth God decree in the third commaundement?*

That not onely by cursing, or *h* forswearing, but also by *i* rash swearing we should not vse his name despitefully or vnreverently: neither should by silence or connivence be partakers of those horrible sins in others: But that we *k* vse the sacred and holy

h Lev.24.16. & 6.Lev.19.12 *i* Mat.5.37. Iac.5.12. *k* Psa.48.63.

of God ever with great devotion and reverence: that he may bee *a* worshipped and honoured by vs with a true & stedfast *b* confession, & *c* invocation of his name, and lastly in all our words and actions whatsoever.

a 1. Tim. 2. 8.
b Rom. 2. 24. 1. Tim. 6. 1. Col. 3. 16. 17.
c Mat. 10. 32.

100. *Is it then so grievous a sinne by swearing, or banning, to take the name of God in vaine, as that God is also angrie with them, who, as much as in them lieth, doe not forbid or hinder it?*

Surely most *d* grievous. For neither is there anie sin greater, or more offending god, than the despiting of his sacred name. Wherfore also he *e* wolde have this sin to be punished with death.

d Levit. 5. 1.
e Le. 24. 15. 16.

101. *May a man sweare also religiously and lawfully by the name of God?*

He may: when as either the magistrate exacteth it, or otherwise necessity requireth by this meanes the faith & truth of any man or thing to be ratified & established: wherby both the glory of god may be advanced, & the safety of others procured. For this kinde of swearing *f* is ordained by gods word, & therefore was well *g* vsed of the fathers both in the old, and new Testament.

f Deu. 6. 13. & 10. 20. Is. 48. 1. Hebr. 6. 16.
g Ge. 21. 24. & 31. 53. Ios. 9. 15. 19. 1. Sa. 24 22. 2. Sa. 3. 35. 2. Reg. 1. 29. Rom. 1. 9.

102. *Is it Lawful to sweare by Saints or other creatures?*

No: For a lawfull oth is an invocation of God, whereby we desire, that he, as the onlie searcher of harts, beare witnes vnto the truth, and punish the swearer, if he wittingly *h* sweare falsely. But this honor *i* agreeth to no creature.

h 2. Cor. 1. 23.
i Mat. 5. 34. 36. Iac. 5. 12. & Tit. 1. 5. 1. Tim. 3. 14. 15. 2. Cor. 9. 11. & 13. 14. 2. Tim. 1. 2. & 3. 15. 1. Tim. 4. 13. 14. 15. 16. & 5. 17.

103. *What doth god commande in the fourth commandement?*

First that the ministery of the Gospell, and the schooles of learning should be *k* maintained: and that

that I, both at other times, and especiallie on holie daies, should *a* frequẽt studiously divin assemblies, *b* hear the word of god diligently, vse the *c* Sacraments, *d* ioine my praiers with the common praiers of the assembly, & bestow some thing according to my ability *e* on the poore. And further, that all my life time I be free from misdeeds and evill actions, yeelding vnto the Lorde, that he may by his holie spirit work in me his worke: and so I may *f* begin in this life that everlasting Sabboth.

a Psal. 68.26 & 40.9.10. : Act. 2. 42.46.
b 1. Cor. 14. 19. 29 31.
c 1. Cor. 11. 33
d 1. Tim. 2. 1. 2 3. 8 9.
1. Cor. 14. 16.
e 2. Cor. 16.
f Isa. 66. 23.

104. *What doth God inioine vs in the fift commandement?*

That we yeeld due honor, love, & faithfulnesse to our Parents, & so to al, who bear rule over vs, & *g* submit our selves with such obedience, as is meet, to their faithful commandments, & chastisements: And further also, that by our patience we *h* beare & suffer their vices & maners, ever thinking with our selves that God will *i* governe & guide vs by their hand.

g Eph. 6. 1. 2. 5. &c. Col. 3. 18. 20. 22 23. 24. Ep. 5. 22. Pet. 2. 8. 4 1. & 15. 26 & 20. 20. Ex. 21. 17. Ro. 13. 1.
h Pro. 23. 22. Gen. 9. 25. 1. Per. 2. 18.
i Eph. 6. 4. 9. Col. 3. 19. & 21. Rom. 13.

105. *What doeth God exact in the sixt commaundement?*

That neither in thought, nor in gesture, much-lesse indeed, I reproch or hate, or harme, or *k* kil my neighbour, either by my selfe, or by another: but *l* cast away al desire of revenge. Furthermore, that I *m* hurt not my selfe, or cast my selfe wittinglie into any daunger. Wherefore also, that murthers might not be committed, he hath *n* armed the Magistrate with the sworde.

Mat. 22. 27.
k Mat. 5. 12. 22 Gen. 9. 6.
Mat. 26. 52.
l Eph. 4. 26. Rom. 12. 19.
Matt. 5. 25. & 18. 35.
m Rom. 13. 14 Col. 2. 23. 5. 3. 27. Ma. 4. 7.
n Gen. 9. 6. Exod. 21. 14. Mat. 26. 52. Rom. 13. 4.

106. *But this commaundement seemeth to forbidde murther only?*

But in forbidding murther, God doeth further

teach that he hateth the roote & cause of murther, to wit, *a* anger, *b* envy, *c* hatred, & desire of revēge, and doth *d* account them al for murther.

a Iac. 1. 20. Gal. 5. 20.
b Rom. 1. 29.
c 1. Iohn. 3. 9. 11.
d 1. Ioh. 3. 15.

107. *It is enough then, that we kil no man in such sort as hath beene said?*

It is not enough: For when god condēneth anger, envy, hatred, he requireth that we *e* love our neighbor as our selves, & that we vse *f* humanity, lenity, courtesie, *g* patience, & *h* mercy towards him, and *i* turne away from him, as much as we may, whatsoever may be hurtfull vnto him. In a word, that we be so effected in minde, as that wee *k* sticke not to doe good also vnto our enemies.

e Mat. 22. 39. & 7. 12.
f Rom. 12. 10.
g Eph. 4. 2. Gal 6. 1. 2. Mat. 5. 5. Rom. 12, 18.
h Mat. 5. 7. Luc. 6. 3. 6.
i Exod. 23. 5.
k Mat. 5. 45. Rom. 12. 20. 21.

108. *What is the meaning of the seventh commaundement?*

That God hath in *l* execration al turpitude, and filthines, and therfore we also must *m* vtterlie hate & detest it, and contrariwise live temperately, modestly, and *n* chastly, whether we *o* live in holy wedlocke, or in single life.

l Leu. 18. 27. 28.
m Iud. 22, 23.
n 1. Thes. 4. 3. 4. 5.
o Heb. 13. 4. 1. Cor. 7. 4.

109. *Forbiddeth god nothing else in this commandement, but adultery, and such kindes of vncleannes?*

Seing both our body and soule are the temples of the holy ghost, god wil have vs to possesse both in purity & holines. And therefore deeds, gestures, *p* words, thoughts, *q* filthy lusts, and whatsoever entiseth a man vnto these, all that he wholy *r* forbiddeth.

p Eph. 5. 3. 1. Cor. 6. 18. 19. 20.
q Mat. 5. 27. 28.
r Eph. 5. 18. 19. 1. Cor. 15. 33.

110. *What doth God forbid in the eight commandement?*

Not only those *s* thefts, & *t* robberies, which the magistrate punisheth: but by the name of theft he comprehendeth whatsoever evil crafts, fetches, & devises,

s 1. Cor. 6. 10.
t 1. Cor. 5. 10.

deuises, whereby we seeke after other mens goods, & endeuour by force, or with some shew of right to *a* conuey them ouer vnto our selues: of which sorte are; false *b* weights, false elns, vneuen *c* measures, deceitfull marchandise, counterfeit coine, *d* vsury, or any other way or means of furthering our estate, which god hath forbidden. To these we may ad all *e* couetousnes: and the manifold wast and abusing of Gods gifts.

a Luc. 3. 14. 1. Thes. 4. 6.
b Pro. 11. 1. & 16. 11.
c Ezec. 45. 9. &c. Deu. 25. 13. &c.
d Psal. 15. 5. Luc. 6. 35.
e 1. Cor. 6. 10.

111. *What are those thinges, which God here commaundeth?*

That to my power I help & further the commodities & profit of my neighbour: and that I so deal with him, as I would *f* desire to bee dealt with my selfe: and that I doe my own worke painfully, and faithfully, that I *g* may therby help others also who are distressed with any need or calamity.

f Pro. 5 16.
g Mat. 7. 12.
h Eph. 4. 28.

112. *What doth the ninth commandement exact?*

That I beare no false *h* witnes against any man, neither *i* falsifie any mans words, neither backbite or *k* reproch anie man, nor *l* condemne anie man rashly or vnheard: but avoid & *m* shun with al carefulnesse al kinde of lies, and deceipt, as the *n* proper works of the diuel: except I mean to stir vp against me the most grievous wrath of God: And that in iudgments and other affaires I follow the truth, & freely and constantly *o* professe the matter as it indeede is: And moreover defend and *p* encrease, as much as in me lieth, the good name and estimation of others.

i Pro. 12. 5. 9. & 21. 28.
k Psal. 15. 3.
l Ro. 4. 29. 30.
m Ma. 7. 1. &c. Luc. 6. 37.
n John. 8. 44.
o Pro. 12. 22. & 13. 5.
p 1. Cor. 13. 6. Eph. 4. 25.
q 1. Pet. 4. 8.

113. *What doth the tenth commandement forbid?*

That our harts be not at any time moued by the e ast d esire, or cogitation, against any commande-

ment of God: but that continually and from our
a Ro.7.7.&c hart we detest al sin, and contrarily, *a* delight in all righteousnesse.

114. *But can they, who are converted vnto god, perfectlie observe and keepe these commandementes?*

No: But even the holiest mē as long as they live
b 1.Ioh.1.8. &c.Ro.7.14. 15.Eccl.7.22. have only smal beginnings of this *b* obedience: yet so, that they *c* begin with an earnest & vnfained de
c Rom.7.22. Iac,2.10. sire & endevour to live not according to some onlie, but according to all the commaundementes of God.

115. *Why wil god then have his law to be so exactlie & severely preached, seeing there is no man in this life, who is able to keepe it?*

d Ioh.1.9. Psal.32.5. *e* Rom.7.24. First, that al our life eime we more & more *d* acknowledge the great pronenes of our nature to sin, & so much the more greedily *e* desire remission of sins & righteousnes in christ: Secondly, that we be
f 1.Cor.9.24. &c.Phil.3.12. 13.14. *f* doing of this alwaies: & alwaies thinking of that, & implore and crave of the father the grace of his holy spirit, whereby we may daily more & more be renued to the image and likenesse of God, vntill at length after we are departed out of this life, wee may ioyfully attaine vnto that perfection which is proposed vnto vs.

OF PRAIER.

116. *Wherefore is praier necessary for Christians?*

g Ps 50.14.15. Because it is the chiefe part of that *g* thankfulnes which god requireth of vs. And also because God giveth thē only his grace and holy spirit, who with
h Mat.7.7.8. Luc,11.9.13. Mar.13.12. Psal.50.15. vnfained gronings beg them continually of him, and *h* yeeld him thankes for them.

117. *What is required vnto that praier, which shall*

please

please God, and be heard of him?

That we aske of the only tru god, who hath *a* manifested himselfe in his word, all thinges, which hee hath commanded to be *b* asked of him with a true affection & desire of our heart, and through an inward *c* feeling of our neede and & misery *d* cast our selvs down prostrat in the presence of his divin maiestie: & *e* build our selves on this sure foundation, that we, though vnworthy, yet for Christs sake, are certainely *f* heard of god, even as he hath *g* promised vs in his word.

a Ioh.4.22. &c.
b Rom. 8.26. 1.Ioh.5.14.
c Ioh.4.23.24. Psal.145.18.
d 1.Par.20.12.
e Pſ.2.11.& 34.19. Isa. 66.2.
f Ro.10.14 & 8.15.16. Iac.1.6.&c.
g Io.14.13.& 15.16.& 16. 23. Dan.9.17 18. Mat.7.8. Psal.143.1. Hier.2.17. Mat.6.33.

118. *What are those thinges, which he commandeth vs to aske of him?*

All things *h* necessary both for soule and body: which our Lord Iesus christ hath compriſed in that praier, which himselfe hath taught vs.

h Mat.6.9.10 &c. Luc.11.2. &c. Mat.7.9. 10.11. Lu.7.12.13.

119. *What praier is that?*

OVR *i* father, which art in heaven, hallowed be thy name: thy kingdome come: thy will be done in earth, as it is in heaue. Give vs this day our daily bread: And forgive vs our treſpasses, as we forgive the, that treſpasse against vs: And leade vs not into temptation: but deliver vs from evil: for thine is the kingdome, the power, & glorie, for ever, and ever.

i Mat.6.9.10 &c. Luc.11.2. &c. Mat.7.9. 10.11. Lu.7.12. 13.

AMEN.

120. *Why doth Christ teach vs to cal god our father?*

That presently in the very entrance and beginning of the praier, he might stirvp in vs such a reverence & confidence in god, as is meete for the sons of god; which must bee the grounde and foundation of our praier: to wit, that God through Christ is made our father, and will muchleſſe denie vnto vs

those things, which we aske of him with a true faith,
than our earthlie Parentes a denie vnto vs earthlie
things.

121. *Why is that added: which art in heaven?*

That wee b conceive not basely or terrenely of
gods heavenly maiesty: And also that we c look for
& expect frō his omnipotency, whatsoever things
are necessary for our soule and body.

122. *What is the first petition?*

Hallowed be thy name: that is, grāt vs first tō know
thee aright, and to worship, praise, and e magnifie
thy almightinesse, goodnesse, iustice, mercie, and
trueth shining in all thy workes. And further al-
so, to direct our whole life, thoughts, wordes, and
works to this end, that thy most holy name be not
reproched for vs, but rather be frenowmed with
honour and praises.

123. *What is the second petition?*

Let thy kyngdome come: that is, rule vs so by thy
word and spirit, that we may g humble and submit
our selves more and more vnto thee: preserve and
encrease thy h church, destroy the works of the di-
vel, and all power that lifteth vp it selfe against thy
Maiesty: make all those counsailes frustrat and void
which are i taken against thy worde, vntil at length
thou k raigne fully and perfectly, when thou shalt
be all in all.

124. *What is the third petition?*

Thy will be done in earth, as it is in heaven: that is, grant
that we and al men, renouncing & l forsaking our
own will, may readily and without any grudging m
obey thy wil, which is only holy: and that so every
of vs may faithfully and cheerefully o perform that
duety

a Mat. 7. 9. 10. 11. Luc. 11. 11.
b Ier. 23. 24. Act. 17. 24. 25. 27.
c Rom. 10. 12. d Ioh. 17. 3. Ier. 9. 23. 24. & 31. 33. 34. Mat. 16. 17. Iac. 1. 5. Psal. 119. 105.
e Psa. 119. 137 138. Luc. 1. 46. &c. 68. &c. Psal. 145. 8 9. 17 Ex. 34. 6. 7. Psal. 143. 1. 2. 5. 10. 11. 12. Ier. 23. 3. & 32 18. 19. 40. 41. & 33. 11. & 20. Mat. 19. 17 Rom. 3. 3. 4. & 11. 22. 33. 2. Ti. 2. 19.
f Psal. 115. 1. & 71. 8.
g Mat. 6. 33. Psal. 119. 5. & 143. 10.
h Psal. 51. 20. & 122. 6. 7.
i 1. Ioh 3 8. Rom. 16. 20.
k Apoc. 22. 17. 20. Rom. 8. 22. 23.
l 1. Cor. 15. 28
m Mat. 16. 24. Tit. 2. 12.
n Luc. 22 42.
o 1. Cor. 7. 24.

dutie and charge which thou haſt committed vnto vs, even as the bleſſed Angels doe in *a* heaven. *a* Pſa. 103. 20, 21.

125. *What is the fourth petition?*

Give vs this day our daily bread: that is give vnto vs al things, which are *b* needful for this life, that by them wee may acknowledge and confeſſe thee to be the only fountain, from whence all good things *c* flow, and al our care and induſtry, and even thine own gifts to be vnfortunate & *d* noiſome vnto vs, except thou bleſſe them. Wherefore, graunt that turning our truſt away from al creatures, we *e* place and repoſe it in thee alone.

b Pſ. 145. 15, 16. & 104. 27. 28. Mat. 25. &c.
c Act. 17. 27, 28. & 14. 17.
d 1. Cor 15. 58. Deut. 8. 3.
Pſ. 37. 16. 17.
e Pſal. 62. 11. & 55. 23.

126. *What is the fift petition?*

Forgive vs our treſpaſſes, as we forgive them that treſpaſſe againſt vs: that is, Even for the bloud of Chriſt do not *f* impute vnto vs moſt miſerable & wretched ſinners, al our offences, neither that corruption, which ſtil cleaveth vnto vs: even as we alſo feele this teſtimonie of thy grace in our heartes, that we ſteedefaſtlie purpoſe vnfeignedly from our heart to *g* pardon and forgive all thoſe, who have offended vs.

f Pſal. 51. 1. &c. & 143. 2. 1. Ioh. 2. 1. 2.
g Matth. 6. 14. 15.

127. *What is the ſixt petition?*

Lead vs not into temptation: but deliver vs from evil: that is, becauſe we our ſelves are ſo feeble & weake by nature, that we *h* cannot ſtande ſo much as one moment or inſtant; and our moſt deadly enemies, *i* ſatan, the *k* world, & our own *l* fleſh, doe inſtantly oppugne & aſſault vs: vphold thou vs, and eſtabliſh & ſtrengthen vs by the might of thy ſpirit, that we may not in this ſpiritual combat *m* yeeld as vanquiſhed, but may ſo long ſtoutly withſtand them, vntil at length we *n* get the ful and perfect victory.

h Ioh. 15. 5. Pſa. 103. 14.
i 1. Pet. 5. 8. Eph. 6. 12.
k Iohn. 15. 19.
l Rom. 7. 23. Gal. 5. 17.
m Mat. 26. 41. Mar. 13. 33.
n 1. Theſ. 3. 13. & 5. 23.

128. *How*

128. *How concludest thou this praier?*

For thine is the kingdome, the power, and the glorie for ever: that is, we aske and crave all these thinges of thee, because, seeing both thou art our king, & art almightie, thou art both willing and able to *a* giue them al vnto vs. And these things wee therefore aske, that out of them, not to vs, but vnto thy holy name all glorie may *b* redound.

a Rom. 10, 11. 1. Pet. 2. 9.

b Ioh. 14. 13. Psa. 115. 1. Ier. 33. 8. 9.

129. *What meaneth this particle, Amen?*

That the thing is sure and out of doubt. For my praier is much more certainly heard of god, than I feele in my hart, that I vnfaignedly *c* desire the same.

c 1 Cor. 1. 20. 2. Tim. 2. 13.

OVT of the divers and manifold doctrine of the two former parts we have learned, that we are not through any merit of ours, but of gods mere grace, by & for Christ, redeemed from sin & death, & even from al the evil both of crime and paine: whereof it followeth that we should be thankefull for this exceeding benefite bestowed by Christ vpon vs. But we cannot shew & approve our selves thākful to god, except we be trulie converted. First therefore those things which are spoken *Of conversion*, are in few words to be expounded. Then ensueth the common place *Of good workes*: for by them we declare our thankefulnes towards god: & true conversion cānot stand without good works. Afterwards is adioined the doctrine which entreateth *Of the Law*, whereby we learn to know good works. For those are truelie said to be good workes, by which we worship God aright, and shew our selves to be thākfull: which are done by faith, according to the rule and prescript only of Gods Lawe. But because God will chiefely be worshipped of vs, and magnified by invocation, and for this cause we shew our thankefulnes most of al by our praier, and thankesgiving: at length the common place *Of praier* shall be lastly annexed. These things we purpose to declare briefly & in order here following.

OF

OF CONVERSION.



THE chiefe questions.

1. *What conversion is.*
2. *In what the conversion of the godlie differeth from the repentance of the wicked.*
3. *What are the parts of conversion.*
4. *What are the causes thereof.*
5. *What are the effects of conversion.*

1. WHAT CONVERSION IS.

FIrst wee are to speake some-what of the name of conversion. *Conversion is either a general name:* like as is mutation; *or it is taken more specially.* It signifieth the same in latine, that μετάνοια doth in the Greek, and *Teschuva* in hebrue. Moreover the Greeke μετάνοια is very wel also interpreted in Latine by *Resipiscentia*, thee being the same reason of both names. For as the Latine *Resipiscentia* is derived frō *resipisco*, which signifieth to wax wise after we haue done a thing. So the Greek μετάνοια cōmeth from μετανοέω, which is also to wax wise after an error or fault committed, to recal or retract our iudgement & opinion, & to alter an evil purpose. Some render μετάνοια by the Latine *Pœnitentia*, that is, repentance or penitency: And this *Pœnitentia* is saide to bee derived either from *Pœnitet*, which signifieth to be grieved and to repent, or from *Pœna*, which signifieth paine and punishment: because the griefe which is in repentance, is as it were a punishmēt. But *the nāe of pœnitentia, or repentance, is more obscure than the name of conversio*, or conversion. For *repentance* doth not comprehend both that from which we reclaime our selues, and that whereunto we are changed. But *conversion* comprehendeth the whol; because it addeth that mutation and change, on which ensueth a beginning of new life. Now *repentaunce* signifieth only the griefe which is conceived after the fact or sin. Moreover *the name of repentaunce is of a larger compasse, than the name of conversion.* For *conversion is spoken only of the godly*, who alone are converted vnto God: and in the like manner is the greeke μετάνοια, and the Latine *Resipiscentia*, spoken of the Godlie only: because by these three names is signified the newe life of the godly. But *repentance is spoken of the wicked also*, as of Iudas: who indeed repented of his wickednes, but was not converted: because the wicked, when they sorrow, or are grieved, are

We haue no one english word to aunswere vnto RESIPISCENTIA. For our english REPENTANCE expresseth rather the Latine PŒNITENTIA, which agreeth as wel to the wicked, as to the godly.

are not afterwards converted, or corrected. Wherby also it appeareth, how necessary conversion is vnto the godly, or those who are to be iustified: & therfore that in our exhortatiõs to amẽdment of life or conversion, the foundation or ground is to be laid concerning the absolute & simple necessitie of conversion it selfe in al those which are to be iustified.

Now let vs see then what conversiõ is. *Cõversion is* 1. *A griefe for sin known.* 2. *An hatred and flying of sin.* 3. *A ioie in respect that God is pacified & pleased by our mediator, & an earnest purpose and desire to obey god in al things.* This definition is proposed by his several parts: & the same is wholy & iointly set downe in the Acts of the Apostles. *To open their eies (saith christ) that they may turne from darknesse to light, and from the power of Satan, vnto god, that they may receiue forgiuenes of sins, & inheritãce amõg thẽ; which are sanctified by faith in me.* It is also defined on this wise. *Conversion is a mortifying of the old man, & a quickning of the new.* Or, *It is a change, or mutation of a corrupt mind, life, and will, into a good, stirred vp by the holy ghost, through the preaching of the gospell in the chosen, on which ensue good workes, or a life directed according to al the commãdements of god.* This definition conteineth the very causes & essence of conversion, & is confirmed by diverse testimonies of scripture. As, *Isai.1.16. Wash you, make you clean.* 1.Cor.6.11. *But ye are washed, but ye are sanctified.* Psal.34.14. *Eschue evill, and doe good.*

The wicked and godly repent after a diverse sort. 1. Their griefe diverse. Gen.4.13.

2. *In what the conversion of the godly differeth from the repentance of the wicked.*

THe difference betweene the conversion of the godly, and the repentance of the wicked, consisteth, 1. *In their griefe.* The wicked are grieved only for the punishment, & torment ensuing, not for that they offẽd & displease god. So was Cain grieved only in respect of his torment. *My iniquitie* (the punishment of my iniquity) *is greater, than I can beare. Beholde, thou hast cast me out this day from the earth.* Psal 51.4. Nowe the godly hate indeed the punishment, but they are grieved especially for that god is offended, & for their sin. So David: *Against thee: against thee only haue I sinned: my sin is ever before me.* The good hate to sin for the loue they beare to vertue, the wicked, for the feare they stand in of punishmẽt. So in Peter was a sorrow & griefe for that he had offended god: In Iudas for his torment ensuing, not for the sin it selfe.

2. *In*

2. *In the cause*, which breedeth repentance in both. The wicked repent by reason of a despaire, distrust, & diffidency, so that they run more & more into desperation, murmuring, & hatred against god. But the godly repent by reason of faith and a confidence which they haue of the grace of god and reconciliation, and so comfort and erect themselues againe in the Mediator: they trust in god, and rely on him with David: *Purge me with Hyssope, and I shal be cleane.* Psal. 51.

2. The cause of their grief diuerse.

3. *In the effect*, which their repentance worketh in them. In the wicked new obedience doth not follow repẽtance, but they goe forward in their sins, they are mortified indeed thẽselues & quite destroied, but the old corruptiõ of their nature that is, sin, is not mortified in them; & how much the more they giue themselues to repentance, so much the more is in them a hatred of god, murmuring, flying, & turning away from god, & an approching vnto the Diuel: But in the godlie new obedience followeth & accompanieth repentance; and how much the more they repent, so much the more dieth the old man in thẽ, & the study & desire of righteousnes & liuing wel is in them so much the more encreased. For the conuersion of the godly, is a reuersion or returning vnto god from the Diuel, from sins, and from their old nature.

3. The effects of their grief diuerse.

3. *What are the parts of conuersion?*

THE *parts of Conuersion are in number two*, as the Apostle sheweth; *The mortifying of the old man, and the quickning of the new man.* So speake we better with the Apostle, than if wee should follow them, who made *Contrition & Faith*, the parts of conuersion. Now *by contrition* they vnderstand also mortification: *by faith*, they vnderstand the ioie which foloweth the study of righteousnes and new obedience, which are indeed effects of faith, but not faith it selfe: & contrition goeth before conuersion, neither is conuersion it selfe, nor any part therof, but only a preparing of men vnto conuersion: and that in the elect only, not in others. And this is the reasõ why they begin the preaching of repentance from the lawe, and then come vnto the gospel, and so come backe againe vnto the lawe. *The old man*, which is mortified, is a meere sinner only, namely, our corrupt nature. *The new man*, which is quickned, is he who beginneth to cease from sins, namely, as our nature is regenerated. Mortification conteineth. 1. *A knowledge of sinne.* 2. *A griefe*

The two partes of conuersion. 1. Mortification. 2. Quickning

Mortificatiõ

for

for sin, and for the offending of God. 3. *The flying and shunning of sin.* By this appeareth that conuersion, or mortification is very vnproperly attributed vnto the wicked, because in thē is not any hatred, or shunning of sinne, neither any griefe for sinne: al which mortification doth comprehend. Furthermore, *The knowledge of sin goeth before that griefe which is vnfeigned, and proceeding from the hart, which mortification containeth,* because the affections of the hart followe knowledge. Wherefore knowe-ledge, or acknowledgment shal be a part, or at least a cause of the other two parts in both parts of conversiō. *The grief which is in the wicked,* when they repent, is a griefe either for the evil to come, or present, which is punishment. But *the griefe which is in the godlie when they repent, is,* 1. *A griefe both for sinne past and present, which is called sorrow: & also for sin to come, which is called Feare.* 4. *An hatred of sinne committed, both of present sin, & sinne to come.* 3. *An averting from sin committed, both present and future sin* 4. *A flying of sin to come. The griefe* is in the hart. *The flying* is in the will: in that he will not hereafter commit sin. *The averting* is in the hart and will, and it is an averting vnto somewhat, to wit, an averting from evill vnto good. This former part of conversion is called mortification. 1. *Because as dead men cannot shew forth the actions of one that is living: so our nature, the corruption thereof being abolished, doth no more shew forth, nor exercise her actions,* that is, doth no longer bring forth actual sin, originall sinne being repressed: *For the dead bite not.* 2. Because mortification is not wrought without griefe and lamenting. *The flesh rebelleth against the spirit:* and for this cause mortification is also called a crucifying. *Quickning* comprehendeth those things which are contrary vnto mortification. 1. *The knowledge of gods mercy, and the applying thereof in Christ.* 2. *A ioifulnes thence arising,* which is for that god is pleased, and for that new obedience is begun, and shal be perfected. 3. *An ardent or earnest endevour and purpose to sin no more, arising from thankefulnes, and because we reioice that we have god appeased and pacified towardes vs, a desire also of righteousnesse, and of retaining gods loue and favour.* The ardent desire both of not sinning, and also of righteousnesse, and of retaining gods loue and favour, is new obedience it selfe. *This latter part of conversion is called Quickning,* for a cleane contrary respect vnto that, for which the former part was called mortification. 1. *Because as a living man doth the*

Quickning.

actions

actions of one that liueth: so quickning is a kindling of new faculties and qualities of working in vs. For the loue of God is kindled in vs, & the holy Ghost is given vs, by whom we doe good works. By nature the vnregenerat are dead, as touching good works The regenerat begin to do good works. 2. *In respect of that ioie which she conuerted haue in God: which is a most pleasant thing.* This ioy in god, which is the other part of quickning, ariseth from hence, to wit, in that we know god now to be pacified towards vs, and that we are able to performe the Law, and be conformed and correspondent vnto the law and god.

4. *What are the causes of conversion.*

THE *principall efficient* cause of conversion is the holie ghost, *Conuert vs, and we shall be converted.* *The instrumentall* causes, or meanes, are first, *the Law*, then *the Gospell*, and, *after the doctrine of the Gospel hath beene preached, againe the Doctrine of the Lawe.* For the preaching of the Law goeth before, preparing vs to the preaching of the gospel: becausse without the Lawe there is no knowledge of sin, and therefore no griefe, or sorrowe for sinne. Afterwards followeth the preaching of the gospell, becausse without the gospell ther is no faith: and after the preaching of the gospell againe followeth, in the Church, the preaching of the Lawe, that it may bee the squire of our actions. So doe the Prophets first accuse, threaten, and exhort, and then promise: and lastly exhort againe: Such was also Iohn Baptists preaching: And such is the preaching and doctrine of repentance: which comprehendeth the Lawe and the gospell. *The next instrumentall* cause is faith: becausse without faith there is no loue of god: & except we know what the wil of god is, as, namly, that he wil remit vnto vs our sins by and for christ: conversion wil never be begunne in vs, neither in respect of the first part therof, which is Mortification: neither in respect of the second part, which is Quickning. *For by faith are the harts of men purified:* without faith there is no true ioying in God: neither can wee without faith loue god: And *whatsoever is not of faith, is sin.* Al good works flow frō faith, as frō their fountain. *We being iustified by faith, haue peace with god. The furthering causes of conversion are, The crosse & chastisements:* as also *punishments, benefits, & examples of others.* *The subiect*, or matter of cōversiō, which belōgeth to the mind wil, & hart; is, 1. *In the mind & vnderstanding, a right iudgmēt cōcerning*

Lament. 5. 21

2

3 Ye furthering Causes

ning god, his wil and works. 2. In the wil, an earnest and readie desire & purpose to obey god according to al his commandements. 3. In the hart, a good & reformed affection. The obiect of conversion, is, 1. *Sin*, or disobedience, which is the thing frō which we are cōverted. 2. *Righteousnesse*, or new obedience, which is the thing whervnto we are converted. *The formal* cause of conversion is the conversion it selfe, & the properties thereof. *The chiefe final* cause of conversion is gods glory. The next & subordinate end, is our good, evē our blessednes, & fruition of everlasting life. There is another ende also of conversion, which is lesse principal, to wit, the conversion of others. *When thou art converted, confirme thy brethren. Let your lights so shine before men, that they maie glirifie your heavenlie father which is in heaven.*

5. *What are the effects of conversion.*

The effects of conversion are all good workes, and an earnest desire both to obey God according to his commaundementes without exception, & also to convert & recal others into the way. The converted or beleevers, sin indeede oftentimes, but they defend not their sins, but endevour more and more to shun and avoide them.

OF GOOD WORKES.

THE chiefe Questions.

1. *What good workes are.*
2. *How they maie be done.*
3. *Whether the vvorkes of Saints be perfectlie good.*
4. *How our works, though not perfectlie good, please God.*
5. *Why we are to doe good workes.*
6. *Whether good workes merit anie thing in the sight of God.*

1. WHAT GOOD WORKES ARE.

Good workes are such as are done according to the prescript rule of Gods Law, with a true faith, to the glorie of god onlie. Three things are here to be considered. 1. *The conditions and circumstances required for the making a worke good.* 2. *The difference between the works of the regenerate, and the unregenerat.* 3. *In what sort the moral workes of the wicked are sinnes.*

1. That

Jam 2. 14
If a man say he have faith and have not workes, can his faith save him?

1. That a worke, which we doe, may be good, these conditions are required necessarilie vnto it. 1. *That it be commanded of God.* Mat. 15. 9. *In vain they worship me, teaching for doctrines mens precepts.* No creature hath the right, or wisedome and vnderstanding to institute & ordeine the worship of God. But good works (we speake of moral good) & the worsh p of god are al one. Now, *moral good is far differing frō natural good*, in as much as all actions, as they are actions, even those of the wicked, are good, that is, naturally: but al actions are not good morally: that is, agreeing with the iustice of god. And thus is excluded that coined deuise of good intentions, when as namelie men do evil things, that good things may come thereof: likewise when they deuise and imagine works, which they thrust vpon god instead of worship. Neither doth it suffice if a work be not forbidden, but it must also be cōmanded, if it shal serve for gods worship. 1

2. *That the worke have his original from a true faith*, which faith must be grounded and depending on the merit and intercession of the Mediatour, and by which he may know both the person, and the worke to be accepted of God for the Mediatours sake. *For without faith it is vnpossible for anie man to please god.* Neither is such a faith here sufficient, which assureth thee that god wil this, or that this work is commanded of god. For then the wicked also should doe that, which god will, but not with a true faith. A true or iustifying faith therfore stretcheth further, as both cōprehending historical faith, & also (which is the chiefest thing) applying the promise of the gospel vnto vs. Of this true faith are these things spoken. *Whatsoever is not of faith, is sin. Without faith it is vnpossible to please god.* And the reasons of both these sayings, are not obscure: because without faith there is no love of god: & so consequently no love of our neighbour. And whatsoever worke ariseth not from the love of God, is hypocrisie. 2

3. It is required, *that this worke be referred principally to the glorie of god onlie.* Otherwise it shal proceed from the love of thy selfe, not from the love of god. When as thou doest any thing, thou must not heede or care what men speake, whether they praise thee or no, so that thou know that it pleaseth god. But yet true glory we may lawfully desire & seek for, according to that, *Mat. 5. 16. Let your light so shine before men, that they may see* 3

your good workes.

By these former conditions all these workes are excluded, 1. *Which are sins in themselves and repugnant vnto Gods law, and his wil reveiled in the worde.* 2. *Which are not repugnant vnto the law, neither in themselves good or evil*, but which may yet by an accident be made good or evil. Workes not repugnant vnto the Law are made evil, or sins, by accident; when as they being not commaunded of God, but imposed by men, are done with an opinion of worshipping god therein. 3. *Which are good in themselves & commaunded by God, but yet are made sinnes by an accident, in that they are vnlawfully done*, as not arising frō those lawfull causes, by which the doers of them should be moved to them, and which in doing them, they should respect; that is, they are not done by faith, nether to this end chiefly, that God might therein be honored.

Difference. 2. *The workes of the regenerate, and vnregenerate differ, because the works of the vnregenerate,* 1 First, *Proceede not of faith.* 2 Secondly, *Are not ioined with an inward obedience*, & therefore are done dissemblingly, & are meere hypocrisie. 3 Thirdly, *As they proceed not of the right cause, so are they not referred to the chief end which is gods glorie.*

3. This differēce which appeareth in the works of the godly, & the wicked, confirmeth also that *the very moral workes of the wicked are sins*, though yet not such sins, as those are, which in their own nature are repugnant vnto Gods law. For these are sins by thēselves, & in their own kind, but those other are sins only by an accident, namely by reason of defect, because neither they come of faith, neither are done for gods glorie. Wherfore this consequence is not of force: *Al the works of the wicked, & of Paynims are sins Therfore they are al to be eschued.* For the defects only are to be eschued, not the workes.

2. *How good workes maie be done.*

Good *workes maie be done, through the grace*, or assistāce of the holy ghost only, *& that by the regenerate only*, whose hart is regenerated of the holy ghost by the gospel, & that not onlie in their first conversion, & regeneratiō, but also by the perpetual and continual governement of the holy ghost, who both worketh in them an acknowledgement of sin, faith, and new obedience: and also doth daily more and more encrease and con-

confirm the same gifts in them. Vnto this doctrine S. Ierome also consenteth. *Let him be accursed* (saith he) *who affirmeth the law to be possible without the grace of the holy ghost.* Wherfore out of this doctrin we learn that men not as yet regenerated, are able to do no good, & that evē the holiest men sin also, except the benefits & blessing of regeneration be continued. This we may see in Peter, & David. Without regeneratiō no one part of a good work can be so much as begun, because *al our righteousnes is as the cloth of a menstruous woman.* In which saying also the prophet comprehendeth himselfe, & even the holiest among men. If in the Saints themselus naught else is found before god, what then in the vnregenerat? What these are able to perform, we see in the Epistle to the Romās, in the two first Chapters. Now as by our selues we are not able to begin good works: So neither are we our selues able to accomplish any good work. *For it is God which worketh in you, both the will and the deed, evē of his good pleasure.* Without imputed righteousnes we are al in the sight of god abhominatiō, filth, & dūg. But the righteousnes of christ is not imputed vnto vs before our conversion. Therfore it is vnpossible before our cōversiō, that either our selus or our work should please god. Faith is the cause of good works. Faith commeth from god. Therfore the effect also shal come from God, neither shal it goe before the cause: & therfore good works cannot be before our conversion.

3. *Whether the works of the saints be perfectly good.*

THE workes of the Saints are not perfectly good or pure 1. *Because the saints which doe good works, doe many thinges which are sinnes in themselues,* for which they deserue to bee cast out into everlasting paines. *Cursed be he that abideth not in al.* Yea, the holiest men do many evill woorks, commit many sins & acts which are evil in theselues. Such was the sin of Peter, thrise denying Christ: & of David murthering Vrias, committing adultery, willing to cover it, and numbering the people. 2. *Because ther is not that degree of goodnesse in those good workes that proceede from the Saints, which ought to be.* For their good works are not so pure and good, as god requireth. Yea, when the saints performe most holy works, yet are they not perfect, but haue alwaies in this life defects, and are stained with sins. For faith, and the loue of God and our neighboure, whence

good works flow, are imperfect in vs in this life. The effect thē shal not be perfect, because the cause is not perfect. For wee doe not perfectly know and loue god and our neighbour: and therfore neither do we so chearefully, & perfectly, as we ought, performe these works vnto god & our neighbour. *I see another lawe in my members rebelling against the lawe of my mind.* And this is the cause why he workes of the godly cannot stand in iudgement.

4. *How our works, though not perfectly good, please god.*

ALbeit our works be not done according vnto the law, but are contrariwise many waies defiled, they please god not withstanding through faith, & for the merit & intercession of Christ our Mediator, remaining now also intercessour for vs with his Father. Whence christ is called our *High Priest*, by whom our works are offered: he is called also the *Alter*, vpon which our works being put, are pleasing to god, whereas otherwise they should stinck in the sight of god. The works of he perſō which pleaseth god, so please god, as the person himself doth. Now the person pleaseth god, by the imputatiō of the righteousnesse & sanctification or satisfaction of christ, beeing clad namely with the righteousnesse, purity, & sāctificatiō of christ that is, the person pleaseth god for the Mediatours sake; and therefore the works also of the person are for the Mediators sake pleasing & acceptable vnto god. God doth not examine our vnperfect iustice, & our works, as they are in themselues, according to which he should rather condemne them: but he regardeth & considereth them in his sonne. Wherof it followeth, that we doe as it were supply & repaire our want & defect with the perfection of christs satisfaction.

5. *Why we are to doe good works.*

OVT of the doctrine of free satisfactiō, humāe reasō reasoneth on this wise: *He is not bound himself to satisfy, for whō another hath alreadie satisfied. Christ hath satisfied for vs. Therfore there is no neede for vs to doe good works.* Ans. There is more in the conclusion of this reason, than in the premisses. For this only should follow, & be concluded. *Therfore we our selues are not bound to satisfie:* & this we grāt, 1. *In respect of gods iustice, which doth not exact a double paiment.* 2. *In respect of our own salvation which otherwise should be none at al,*

Reply.

Re. *Satisfaction is perfect obedience: wee are not bound to satisfaction: therfore neither are we bound to perfect obedience, no not in the life to come. For, who another hath satisfied for, he himselfe is not inforced to satisfie. But the obedience of christ is not a ful satisfactiō for our sins. Therfore the former consequence is true.* Aunſ. There is yet more cōcluded, thā the premiſſes wold afford: for this ſhold follow, that obedience is never at any time to be performed of vs, as therby to ſatisfie for our ſins, already committed, or which ſhal be committed vntil the end of our life. But it followeth not hereof, that we muſt not be perfect in the life to come. For then alſo we ſhal bee bound to perfect obedience: we ſhal be like vnto the Angels, & our work ſhal be perfectlie good: although that perfect obedience, then due, neither ſhal, nor can be a ſatisfaction, or raunſome for our ſins, to wit, for that obedience which we omitted in this life, & yet was due to be performed of vs. For he that oweth 20. Florēs, doth not pay his debt if he repay ten Florens. Wherfore the Maior propoſition hath a double meaning, & is true, if it be take in this ſenſe: whom another hath ſatisfied for, hee himſelfe is not bound to ſatisfie, to wit, for thoſe things, for which ſatisfaction was made before. So we are not bound to ſatisfie for our ſins, which wee now cōmit. For chriſt hath fully & perfectlie ſatisfied his Father for all our ſins, and hath performed perfect obedience vnto the law in our behalfe, which otherwiſe we ſhould have performed in this life vnto the law, & which we in this life omit, & are no way able to performe. Now for this end hath Chriſt ſatisfied for vs, and redeemed vs by his bloud, that at length we might in the life to come ceaſe from ſin, & perform that obedience vnto him, which then wee are to perform. Neither dothit for al this hereof follow, that god requireth a double obedience or ſatisfactiō of vs, for God exacteth obedience hence-forward of vs, as therby to ſhew our thankefulnes, and not to ſatisfie for thoſe ſinnes which wee commit in this life. For we are never able to ſatisfie by that obedience, which we owe, for that obedience, which we doe not performe: neither is there any other beſides Chriſtes ſatisfaction required for that obedience which is not performed by vs in this life: & this ſatisfaction of chriſt is ſufficient to expiate & do away al our ſins: god notwithſtāding doth in this life alſo require of vs this our obedience, though yet it be

but begunne and vnperfect. For seeing GOD so greatly hated sinne, that satisfaction coulde not be made vnto him for sinne, but by the death of his onely begotten Sonne, wee verely must also hate it; even as himselfe also commaundeth vs to flie and abhorre it from our hearte, and soule. And CHRIST hath not therefore freely redeemed vs, that it might hence-forwarde be lawefull for vs to giue our selves over vnto sinne, but *that beeing freed from sinne, wee shoulde hereafter beginne to live to him onelie.* This ende of our redemption, which Christ him-selfe respected, is cause sufficient, for which al of vs shoulde necessarily do good workes, because namely they are testimonies and effects of that new life, which is at length after this life to bee accomplished.

Besides this cause, there are many others also in like sorte most weightie, which we will in fewe wordes declare. *We are to doe good works, in respect of god, our selues, and our neighbour.* In respect of god. 1. *Because of the commaundements of God. Let your light so shine before men, that they may see your good works and glorifie your Father which is in heaven.* God requireth the beginning of obedience in this life, and the perfection thereof in the life to come. Wherefore wee are necessarily to give our selues to good workes, that wee may perfourme due obedience vnto God, who requireth it of vs. *Joh. 15. 12. This is my commandement that yee loue one another.* Rom. 6. 18. *Being made free from sinne, yee are made the servants of righteousnesse.* 1. Thes. 4. 3. *This is the will of God, even your sanctification.* 2. *For the glory of God.* The setting foorth of gods glory is the chiefe ende why God commandeth and will have good workes to bee done of vs: that both by them we may worthippe and magnifie god, and others seing the same may glorifie our heavenly father, like as that saying of christ before alleadged out of S. Matthewe doth teach vs. 3. *Because of that thankefulnesse which the regenerate owe.* It is right & iust that by whom we are redeemed, and from whom we receiue exceeding great benefites, and those of all sortes, wee shoulde also loue, magnifie, worshippe, reverence him, and declare our loue and thankefulnesse towardes him by our good workes and obedience. *Rom. 12. 1. I beseech you brethren by the mercies of God, that ye give vppe your bodies a living sacrifice, holy, acceptable vnto God, which*

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in your reasonable serving of God. 1. Pet. 2. 5. *Ye are made an holi Priesthood, to offer up spirituall sacrifices, acceptable to God by Jesus Christ.*

We are to doe good workes allo in respect of our selves. 1. *That by our good workes we maie be assured of our faith.* Matth. 7. 17. *Everie good tree bringeth forth good fruit.* Iam. 2. 20. *That faith which is without workes, is dead.* Philip. 1. 11. *Filled with the fruites of righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.* Now by our workes we must needes knowe, that we have faith, because the effect is not without his cause, and we must knowe the cause by his proper effect. When as therefore we finde not in our selves good workes, or newe obedience, we are hypocrits, neither have we faith, but an evill conscience. For true faith onlie (which never wanteth all her fruites) bringeth forth, as a fruitfull tree, good workes, obedience, amendment of life: and these fruits likewise discerne and distinguishe true faith from historicall, and temporarie faith, and so also from hypocrisie. 2. *That we maie be assured that we have obtained remission of sinnes through Christ; and are for CHRISTES sake iustified before God:* for iustification and sanctification are benefites linked together, which so cleave together, and that necessarilie, as they never can be severed or pulled a sunder. For Christ obtained both for vs at once; namelie, both remission of sinnes, and the holie Ghost, who stirreth vppe in vs by faith, the studie and desire of good workes, and newe obedience. 3. *That we maie be assured of our Election and salvation.* 2. Pet. 1. 10. *Give diligence to make your calling and election sure.* These proceede from the cause nexte going before. For God hath cholen from everlasting of his free mercie those onlie which are iustified for the merite of his Sonne. *Rom.* 8. 30. *Whom he predestinate, them also he called, and them also he iustified.* Nowe, that we have received from Christ iustification, (which is never given vnto the Elect without sanctification) we knowe by faith. And that we have faith, wee perceive by the woorkes of faith, true obedience, and true conversion. 4. *That by good workes our faith maie be exercised, cherished, strengthened, and advaunced.* For they who give themselves over to corrupt lusts against their conscience, in them faith cannot bee, and therefore

neither a good conscience, neither a confidence and trust in God, as being appeased & favorable vnto them. For we have through faith onlie a feeling of gods favor towards vs, and a good conscience. Ro. 8. 13. *If yee live after the flesh, ye shal die.* 2. Tim. 1. 6. *I put thee in remembrance, that thou stir vp the gift of god which is in thee, by the putting on of my hands.* 5. *That by good works we maie shew forth and honest our life and calling.* Eph. 4. 1. *I praie you that yee walke worthy of the vocation whervnto yee are called.* 6. *That we maie escape temporal and eternal punishmẽt.* Mat. 7. 19. *Every tree that bringeth not foorth good fruit, is cut off, and cast into the fier.* Ro. 8. 13. *If yee live according to the flesh, ye shal die.* 7. *That we may obtain corporal and spiritual rewards: which according to the promise accompanie good works.* 1. Tim. 4. 8. *Godlines is profitable vnto al things, which hath the promise of the life present, & of that that is to come.* Except god would have the hope of rewards, & the feare of punishments, to be motive causes vnto good works, he would not vse them in admonitions.

Example sake.

We must do good works also in respect of our neighbour, 1. *That we may be profitable vnto our neighbors by our good example and so edifie them.* 1. Cor. 15. *All things are for your sakes, that most plentious grace by the thanke∫giving of manie maie redounde to the praise of god.* Phil. 1. 24. *That I abide in the flesh, is more needefull for you.* 2. *That offences maie be avoided.* Mat. 18. 7. *Wo be vnto that man, by whom offences come.* Ro. 2. 24. *The name of god is blas∫phemed among the gentiles through you.* 3. *That we maie winne vnbelevers, and by our words and deedes, and example convert them vnto christ.* Luk 22. 32. *When thou art converted, strengthen thy brethren.*

We see now thẽ, what are the causes for which we must ne cessarily doe good workes: as also howe, or in what sense our works are said to be necessarie for vs vnto salvatiõ, to wit, not as a cause of our salvatiõ, but as a meã or way, without which we come not vnto it. And after the same sort also it maie bee said, *That good works are necessarie vnto iustice & righteousnes*, or, *vnto iustification, or in them that are to be iustified*, namelie, as a consequent following iustification, wherewith regeneration is vnseperably ioined. But yet I would not vse these kindes of speaking 1. *Because they are ambiguous and doubtfull.* 2. *Because they breed contentions, & minister occasion of cavilling vnto the adversaries.* 3 *Because the scripture doth not vse them: which must be followed of vs in speaking.*

6. *Whether*

6. Whether good workes merit anie thing before god.

THis sixt question ariseth out of the fift, as the fourth did out of the third. For when men heare that we receive rewards by our workes, they presently conclude that we merite somewhat by them. Wherefore we are to knowe, that good works indeed are necessarie, and therefore are to be done also for the rewards ensuing the; but yet *that they merit nothing, no not the least of gods gifts, either corporal, or spiritual.* The reasons hereof are most true, and most evident. 1. *Our workes are vnperfect: wherfore we can merit nothing by them.* Gal 5 17. *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other so that yee doe not the same things that yee would* 2. *The goods workes, what ever we are able to doe, are al due.* Lu 17.10. *When yee have done all those things, which are commaunded you, saie, wee are vnprofitable servants.* 3. *Our workes are impure & vicious, how ever they seeme most good.* Isa. 64.6. *We are have all beene as an vncleane thing, and al our righteousnes is as filthie clouts.* Phi. 3 8. *I thinke al things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all thinges losse, and doe iudge them to be dongue, that I might winne Christ.* 4. *If wee doe anie good works, they are not ours, but are belonging to God onlie.* Phil. 2 13. *It is god which worketh in you both the will and the deed even of his good pleasure.* 1. Corinth. 4.7. *What hast thou which thou hast not received?* We are evil trees, if the we do any good, that must needs come from god only. *Mat.* 20. 15. *Is it not lawful for me to do as I wil with mine owne?* He must needs be verie impudent, who having received, of gift, an hundred florets of a rich man, thinketh that he deserveth a thousand moe, by receiving those hundred: whereas rather he is by this gift received bound to the rich man: and not the rich man to him. *No creature which doth even the most perfect workes, can therby merit ought at gods handes, or binde God vnto him. to give him anie thing according to order of iustice.* The reason hereof doth the Apostle yeeld: *Who hath give him first?* We deserve no more our preservatiō, thā we deserved our creation. He did ow nothing vnto vs when he created vs, so neither now doth hee owe vs our preservatiō, neither is he bound to give vs any thing. We can bestowe no benefite vpon our Creator: nay although we shold never sin, yet cā we not sufficiently declare & shew forth our thankefulnesse. 6, *There is no proportion betwixt our workes*

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which are vtterlie vnperfect, and the excellencie of those great blessings & benefits, which the father giveth vs freely in his son. 7.1. Co. 1.31. *He that reioiceth, let him reioice in the Lord. But if we merit by our worke remission of our sins, man should have in himselfe whereof to reioice, neither should the glorie be given to god.* Rom. 4.2. *If Abraham were iustified by his works, he hath wherein to reioice, but not with God.* 8. *We are iust before we do good works.* Rom. 9 11.12.13. *For yer Esau and Iacob were borne, and when they had neither done good nor evil, that the purpose of god might remain according to election, (not by works, but by him that calleth) it was said vnto her. The elder shal serve the younger; As it is written, I have loved Iacob, and have hated Esau.* 9. *They who wil be iustified by works, have no sure & stedfast conscience.* Rom. 4.16. *The inheritance is by faith, that it might come by grace, and the promise might be sure to al the seed.* 10. *If we should obtaine righteousnesse by our owne worke, the promises should be made voide. For in Abraham shal al the nations be blessed. And Christ also should have died in vain* 11. *There should not be one and the same reason and cause of our salvation, if this doctrine of the merit of works should be admitted.* Abraham and the Theefe on the Crosse should have been otherwise iustified, than we are iustified. But, there is but one waie leading vs to salvation. *I am the waie, the truth and the life.* 1. Tim. 2.5. *There is one mediator betweene God and men.* Eph. 4.5. *There is one Lord, one Faith, one Baptisme.* Heb. 13.8. *Jesus Christ yesterdaie, and to daie, the same is also for ever.* Acts. 4.12. *There is given no other name vnder heaven, whereby we must be saved.* Therfore we shal not be saved by good works, or for our good works. 12. *Christ should not give vs ful & perfect salvation, and so neither should he be a perfect savior, if some thing were as yet required of vs, whereby we should be made iust.* But Christ is our perfect saviour. For (as Paul witnesseth) *god with his glorious grace hath made vs accepted in his beloved. By whom we have redemption through his blood, even the forgivenes of sins, according to his rich grace.* And Eph. 2.8. *By grace are ye saved through faith, and that not of your selves: it is the gift of god.*

1. Obiection. *They which have not good works, cannot be saved. Therefore good workes are necessarie vnto salvation.* Answ. That without which we cannot be saved, is necessary vnto salvation: that is, as a part of salvation, or as an accident of salvation, not as a cause of salvation. 2. Ob. *God calleth those blessings, which he promiseth to them that doe good works, rewards and meede.*

Now

Now meed presupposeth merit. Therfore good works do merit. Anſ. Amongſt creatures ſometimes it doth, but never with god. But they are called the rewards or meede of our works in reſpect of god, for as much as he recõpenceth moſt fully thoſe things which we doe: neither yet is that recompence due. For there can come no commodity vnto god by vs, and therfore god is not bound, no not to make the leaſt recompence. For he ſtandeth no waies in need of our works, and vnto whom they cãnot profit or bring nothing at al, of him doubtles we are not able to merit or deſerve any thing. But there commeth good rather vnto our ſelves by good works. For the good works which we do, are a conformity with God, and therfore are gods gift, by which gift & benefit we are bound vnto god, but not god vnto vs. Wherfore it is no leſſe abſurd to ſay, that we merit ſalvation at gods hands by good works, thã if one ſhould ſay, thou haſt given me a hundred florens: therfore thou oughteſt alſo to give me a thouſand florens. Ob. 3. *But whereby may we be aſſured that we have good works?* Anſ. 1. *By the peace of conſcience.* 2. *By our converſion.* 3. *By the fruits of converſion.*

OF THE LAW OF GOD, OR, OF THE decalog and ten commandements.

THE chiefe queſtions.

1. *What the Law is in general.*
2. *What are the parts of the Law.*
3. *What is the vſe of the Law.*
4. *In what the Law differeth from the goſpel.*
5. *How far the Law is abrogated.*
6. *How the Decalogue is devided.*
7. *What is the meaning of the Decalogue, & of every commandement therof.*

1. *What the Law is in generall.*

THE *Lawe in generall is a ſentence or decree commaunding thinges that are honeſt, binding creatures endued with reaſon vnto obedience, with a promiſe of reward, and commination or threatning of puniſhment.* It is *a ſentence commaunding thinges that are honeſt*, otherwiſe it is no Law. *It bindeth creatures endued with reaſon:* for the Lawe was not made for them who are not bound to obedience. *With a promiſe of reward:* The Law freelie promiſeth bleſſings vnto thoſe vho perfourme obedi-

obediēce: because no obediēce cā be meritorious before god
Ob. *But the gospel also promiseth freely good things & blessings. Therefore the Law differeth not frō the gospel.* Anſ. The Law promiseth freely after one maner: & the gospel after another. *The law promiseth freely with a cōdition of our obedience. But the gospel promiseth freely*, without the workes of Lawe, with a condition of faith, not with a condition of our obedience. Wherefore the gospel doth not promise blessings freely without al conditiō, but without such a condition, as wherwith the law promiseth blessings vnto vs. *And with a cōmination or threatning of punishment.* Otherwise the Law were a vain & empty loud, & should effect nothing. Moreover, the Latin word *Lex*, which (ſignifieth the Law) is derived from *Lego*, which ſignifieth to read & publiſh, or from *Lego*, which ſignifieth to chooſe. With the former derivation agreeth the Hebrew word, with the latter the Greek word. For in the Greek the Law is called νόμος, which commeth from a word that ſignifieth to divide & diſtribute, & therfore the law is ſo called, becauſe it diſtributeth vnto every one proper charges & functiōs. In Hebrew the law is caled *thorah*, that is, doctrine: becauſe Laws are publiſhed vnto al, that every one may learn thē. And hereof is it, that the ignorance or not knowing the Law doth not excuſe: nay rather they who are ignorāt of thoſe laws which belong vnto them, do even in that very reſpect ſin, becauſe they are ignorant.

2. *What are the parts of the Law.*

LAwes *are ſome divine, and ſome humane. Humane Laws* binde certaine men vnto certaine externall actions, whereof there is no divine commaundement, or prohibition expreſly with a promiſe of rewarde, and a commination or threatning of punishments corporall and temporall. Now all humane Laws ought to have this their end, even that the Lawes of God may be the more readily and better kept. Further, wher as their cauſes are altered & changed according to the ſtate and condition of times, places, perſons, and other circumſtances: the Lawes alſo themſelves may be chaunged. Moreover theſe *Humane Lawes are either Civil, or Eccleſiaſtical. Civill Laws* are ſuch as are made by Magiſtrates, or by ſome whole body and corporation concerning a certaine order of actiōns

ons to be obſerved in civil gouernement, in bargaines & con-
tracts, in iudgements, & puniſhments.

Eccleſiaſtical or ceremonial lawes are thoſe which are made by the cõſent of the church cõcerning ſõe certaine order of acti ons to be obſerved in the miniſtery of the church. which are the limitations of circumſtances ſerving for the law of god.

Diuine lawes, that is, the lawes of god partly belong vnto Angels, & partly vnto men. And theſe dõe not only bind vnto ex ternal actions, but require further internal or inward quali ties, actions, & motions, neither purpoſe they corporal & tẽ poral rewards & puniſhmẽts only, but eternal alſo & ſpiritual and they are the endes, for which humane lawes are made. Diuine lawes, are ſome eternal & vnchangeable, ſome chan geable, yet ſo that they can be changed of none but of God himſelfe, who made them.

By the law alſo is oftẽ times vnderſtood the courſe & order of nature inſtituted & ordained by god. So the law, that is, the order of na ture requireth, that a tre bring forth fruit after this ſort, is the order of nature vnderſtood by the law abuſively: but yet more abuſiuely doth the Apoſtle cal original ſin, *the law of ſin* bicauſe namely it doth in maner of a law enforce & conſtrain vs to ſin

Now having humãe laws, & other things, which are ſignifi ed by the name of the law, we wil ſpeak henceforth *of the law of God*, as which only hath place here, & is the fountain of all other good laws, which are worthy of the name of lawes. *The Law of god then, is a doctrin deliuered of god of the creation, by the miniſtery either of Angels, or of men, & afterwardes repeated and renued of him by Moſes & the Prophets teaching what we ought to do, & what not to do, binding reaſonable creatures, alwaies promiſing to perfect performers of obedience, eternal life, cõdemning eternally thẽ who performe not this obedience, except remiſſion be granted for the Mediators ſake.*

The parts of the law of god, are in number three, the Moral, Ceremonial, and Ciuil, or iudicial law.

The Moral Lawe is a Doctrine agreeing with the eternall & immortall wiſedome and iuſtice which is in God, diſcerning thinges honeſt and diſhoneſt, knowen by nature, and engendered in reaſonable creatures, at the creation, and afterwardes repeated againe and declared by the voice of God by the miniſtery of Moſes, the Prophets, and Apoſtles, teaching that there is a God, and what he is, and what wee

ought

ought to doe, & what not to doe, binding all the reasonable creatures to perfect obedience, both internal & external, promising the favour of god & everlasting life to those which perform perfect obedience, & denouncing the wrath of god and everlasting paines and punishments vnto them who are not perfectly correspondent thervnto, except there be granted remission of sins, & reconciliation for the sonne of God the Mediators sake.

That in this part of the Law, the nature and righteousnesse of god is expressed, the image of god doth shew, whervnto man was created. *For seeing this image of God consisteth in true righteousnes and holinesse.* Ephes. 5. *and that righteousnes and holinesse is described and comprised in the law.* Deut. 12. Ezech. 20. it followeth then, that this is the image of God whereunto man ought to be conformed, which is expressed in the lawe. The same is taught by many testimonies of scripture, which affirme that God is delighted with this righteousnesse which he commandeth in the lawe, and that he doth such thinges, as that is, and hateth the contrary.

That this law is eternal, is herof apparāt, & manifest, because it remaineth frō the beginning vnto the end of the world one & the same, & we are redemed by christ, & regenerated by the holy ghost to obserue & keep this law in the life to cōe. 1. Ioh. 2. 7. *I writ no new commandement vnto you, but an old cōmandemēt, which ye haue had frō the beginning.* Gal. 5. 20. *They which do such things, shal not inherit the kingdome of god.*

The Morall lawes are so belonging vnto the Decalogue, that not only they agree with the Decalogue, neither are only deduced thence by a necessary consequence, but also the Decalogue it selfe is the summe of the Morall lawes, whence it commeth to passe, that he who breaketh the Moral lawes, is said to break the Decalogue. Neither is this which we haue said, hindred at all, *for that certaine special commandements belonging to matters of this life haue ceased.* For the general shall notwithstanding stil continue. There shall be no need of the ministerie, or of a certaine time to be alotted vnto the ministery in the life to come; because ther shal be a perpetuall Sabboth, that is, all eternity shall be given for the contemplation and beholding of diuine matters, and for the worshippe and magnifying of God. There shal be no neede of lawes concerning marriage, because there shal be no vse of marri-

ages

age: but yet there shal be an Angelike chastitie in men.

This law is known by nature, & from the creation: because men & Angels were created according to the image of God. And Paul also saith of the remnants of that light, *Ro. 2. 15. The Gentiles shew the effect of the law written in their harts.*

This law also bindeth the Angels: because they also were created vnto the image of God: and Christ saith, *Mat. 22. That the Saints in the life to come shal be as the Angels of God.* & hee hath taught vs to praie, *Let thy wil be done in earth, as it is in heaven. It requireth furthermore perfect obedience:* Deut. 6. *Thou shalt love the Lord thy god with al thy soule.* Gal. 3. 10. *Cursed is every man that continueth not in al things, which are writte in the book of the Law, to do them.* Now that the law doth not take away the intercession of Christ, is apparant out of the gospel, which teacheth that it is correspondent & agreeable vnto the iustice & law of god, that sinners should be received into favor, a sufficient satisfaction, and their conversion being interposed and comming between. For God is not at variance with himselfe in the doctrine of the Law and the Gospell.

The Ceremonial, are laws derived of God by Moses concerning ceremonies, binding the Iewes vntil the comming of the Messias, that they should distinguish this people and the Church from others, and should be signes, symbols, types, or shadows of spirituall thinges to bee fulfilled in the new Testament by christ. That this definition may be vnderstood, we must know, *what ceremonies are:* to wit, *solêne external actions,* that is, often to be after the same maner, and with the same circumstances reiterated, *ordained of God, or of men also, to be vsed in the service and worship of god, for order, or signification sake.* But the ceremonies which are ordained of god are simply and absolutely divine worshippe. The ceremonies which are ordained & instituted of men, if they be good, are a worship only serving for divine worship.

The Iudicial, are Lawes concerning the civil order, or civil government, that is, of offices, of Magistrates, iudgement, punishments, contracts, and of the distinguishing and bounding of dominions, delivered of God by Moses for the setling and preserving of the Iews common wealth, binding al Abrahams posteritie, vntill the comming of the Messias, and further, that they should bee the bond of the preservation & government of the Mosaical common wealth, vntill the Messias was manifested, and certaine markes, whereby this people,

which

which was bound vnto them, should be discerned from all others, and should withal be kept in honeſt diſcipline and good order: laſtly, that they might be types of that order which should be in christs kingdom, that is, of the ſpirituall regiment of the Meſſias. Ceremoniall and civil Laws, whether they be divine, or humane, (ſo that they be good) are verily agreeable vnto the Decalogue. But yet are they deduced thence only by a neceſſarie conſequence, and ſerve thereto, as certain preſcriptions of circumſtances. Herby plainlie appeareth the difference of theſe laws: which yet is divers, becauſe there is not one and the ſame government of the commonwealth & of the church: neither is ther the ſame end of theſe Lawes: neither are al theſe Lawes after the ſame maner abrogated.

But the chiefe & eſpecial difference of theſe Laws is drawen from the binding, time, and knowledge, or manifeſtation. 1. *The Moral ordinances are known by nature: The ceremoniall and civill are not knowen by nature*, but are inſtituted according to the diverſitie of cauſes, and circumſtances. 2. *The Moral bind al men, and even the Angels alſo. The ceremonial and civill were onlie preſcribed vnto the people of Iſraell.* And therefore Iob, Iethro, Naaman the Syrian, and others who are recounted for religious men, that is, ſuch as were borne of Paynims, and lived amongeſt them, but yet worſhipped the God which was manifeſted among the people of Iſrael: they did not obſerve the Leviticall ceremonies, and yet did never the leſſe pleaſe God. And the verie ordinances themſelves, concerning the ceremonies, and the forme of civill governement, ſhew that they binde Abrahams poſteritie onlie, whom God would by this forme of governement and worſhip diſtinguiſh from other nations. 3. *The Laws of the Decalogue are perpetual in this life, and after this life: The ceremoniall and civill were delivered of God at a certaine time, and againe abolished.* 4. *The Morall Lawes ſpeake both of internall and externall obedience: The ceremonial and civil ſpeake of external obedience onlie: albeis neither doth this pleaſe God without the internal and moral obedience.* 5. *The Morall Lawes are not limited by certaine circumſtances, but are general:* as, that there is a time to be graſted for the miniſtery and ſervice of God, and that the miniſterie is to be obſerved: that adulterers and theeves are to be puniſhed. *But the ceremoniall and civil Lawes are ſpeciall*, or a limitation of circumſtances, which

which are to be obſerved in external rites or actions both eccleſiaſtical and civill: as, that the ſeventh day is to be alotted for the miniſtery and ſervice of God: that the Tenths & firſt fruits are to be given to the Prieſts: that adulterers are to be ſtoned: that theeves are to be amerced with a four-fold reſtitution. 6. *The ceremonial, and the civil Lawes alſo are types or figures of other things for whoſe cauſe they were ordained. The morall ſignifie or preſigure nothing, but are ſignified by the rites and ceremonies.* 7. *The moral are the end for which other Lawes are to be made, or, they are the principal ſervice and worſhip of god: The ceremonial and civil ſerve for the moral ordinances,* that to thē obedience might be rightlie and duly perfourmed: that a certaine time, & certaine rites may be obſerved in the publique miniſtery of the church, that the miniſtery it ſelfe may be maintained & preſerved. 8. *The ceremonial gave place vnto the Morall: The Morall giveth not place vnto the Ceremonial. The Moral Law, the Naturall, and Decalogue differ. The Decalogue* is the ſumme of the morall Laws, which are ſcattered throughout the whole ſcripture of the old and new Teſtament. *The Naturall Law* doth not differ from the Morall in nature not corrupted, but in nature corrupted: a good part of the natural Law is darkened by ſinnes, and but a little part onely concerning the obedience due to god was left remaining after the fal: for which cauſe alſo god hath in his church repeated againe, and declared the whole ſentence and doctrine of his lawe. The diſtinctions of theſe laws are to be knowen, both in reſpect of the differences of the ſame: and alſo in reſpect of their abrogating, and laſtly for the knowing and vnderſtanding of their vſe.

3. *What the vſe of the Law is.*

THe firſt and principall vſe of the ceremoniall and iudicial lawes of Moſes was to ſerve as a ſchoolemaſter vnto chriſt & his kingdom, that is, to be a ſignificatiō of ſpiritual & heavenly things in chriſts kingdom, namely the benefits of Chriſt towards his church, and the duty of the church towards God and Chriſt. *Gal.* 3. 24. *The Lawe was our Schoolemaſter to bring vs vnto Chriſt.* This S. Paul pronounceth of the whol law of Moſes. But, that it is true, concerning the forme of ceremoniall worſhip & civill government, for a type and ſignification of Chriſts kingdome, the Epiſtle to the Hebrews doth purpoſely teach, from the beginning of the 4. Chapter, to the end of the tenth, and

al places of Scripture, which refer the ceremonies and kingdome of the old people vnto christ, as *Col.2.11. We are circumcised with circumcision made without handes.* 1.Cor.5.7. *Christ our passeover is sacrificed for vs.* Psalm.110. *Thou art a Priest for ever.* Dan.9. *The most holy shal be annointed.* And of the civill Lawes it is said, *Ezec.44.24. In controversie shal the Priest stand to iudge, & they shal iudge it according to my iudgments.* Ier.23.5. *Behold, the daies come, saith the Lord, that I will raise vnto David a righteous branch, & a king shal raign, & prosper, & shal execute iudgement, and iustice in the earth.* Wherfore that form of worship & civill government was ordained of god principally vnto this ende that therby the old people might be advertised of the things signified & to be performed by the Messias. Now whereas the allegories or figurative speeches of al the law are not in special expressed & expounded in the word of god; First, *we are to make or receive none, but such as retaine an analogie with faith & love:* & again *these only are to be accounted & held for true & certain, which can be proved by scripture.* But those which are not declared either by plain exposition, or by the maners of speaking in the scripture, the same may bee verile tolerated, as other similitudes which are brought by way of exãple, but may not be admitted as certain, & as proofs of doctrin. And in those, which are not declared in speciall, it is sufficient to rest in the generall signification.

Secondly, *by these, as by visible markes, & eminent differences, God would have his people, with whom the true worshippe of God & the promise of the Messias was left, to be discerned and sorted out frõ all other nations, and that both for his owne glorie,* that the true God and true religion might be discerned from Idols and the inventions of men: and also *for mens salvation*, that they seeking after the church in the world, might find and behold it. *Deut.4.6. Keepe them therefore & do them: for that is your wisdome and your understanding in the sight of the people, &c.* And ca 12.30. *Beware that thou aske not after their Gods, saying, How did these nations serve their Gods, that I maie doe so like? Thou shalt not do so vnto the Lord thy God, for al abomination, which the Lord haeth, have they done vnto their gods.* Ep.2.14. *Which hath made of both one, & hath broken the stop of the partitiõ wal, in abrogating through his flesh the hatred, that is, the law of commãdement, which standeth in ordinances.*

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The third vse is, *obedience, or the obseruing and performance of the moral ordinances.* For because the moral law requireth not only internal obedience, but also external, whereof the vse of the ministery of the church, & civil order are not the lowest parts: that these two therfore maybe maintained and preserved, a defining or limitation of many circústances is necessary, without the equable form & observation wherof, order cãnot be maintained in the church & common wealth. As therfore in the new testament god hath left free in the ministery & common wealth such constitutions and ordinãces as may be necessary for the maintaining of this order: so in the olde testament what he would have observed, himselfe did constitute & ordain. For this is moral, that there be a publique and solemn invocation & serving of god: the furtherance & form hereof god would have the ceremonies to be, which himselfe prescribed. Again, this is Moral, that there be a iust & vpright ordering of iudgments, contracts, punishments, in the common-wealth: This order God prescribed vnto the Iewes by Iudicial Lawes. Wherefore *the ceremonies are an adherent of the first table, and the iudicial Lawes, are an adherent of the second:* because those informe concerning the outward and externall form of the ministery of the church, or divine service & worship: these, concerning the functions & duties of the magistrates, and of the citizens of that common wealth towardes their Magistrates, and towards one another.

Fourthly, *that manifold obseruation of rites and ceremonies was also an exercise, and a testification of their obedience towardes God.* For he that doth willingly & diligently perform burdensome and vnpleasant things, if he know the same to be pleasing to god: he then doth shew himselfe to love god, and to obey him with a ready minde. Therfore saith god to Abraham beeing now ready to sacrifice his son; *Now I know that thou fearest god, seeing for my sake thou hast not spared thine only son. So the ceremoniall and iudiciall ordinances of the old testament are called a yoke,* Act. 15. *and seruitude,* Gal. 4.

Fiftly, *vnto most of the ceremonies, namely, such as signified christ benefites, was proper and peculiar the sealing of Gods covenant, or the confirmation of faith.* For this is meant when they are saide, *to be the signes of the covenant,* Gen. 17. Rom. 4. Exod. 31. Ezech. 20. namely, to signifie and testifie, what benefites God

would giue by the Messias vnto beleevers.

Sixtly, *the iudicial or civil laws*, in asmuch as they were the very form of the Mosaical common-weale, *served for the preservation of that regimens & kingdom vntil the comming of the Messias.* Seventhly, *Albeis now the ceremonial and iudiciall lawes are so abolished, that the observation of them is not required as concerning the types, yet those things are perpetual, which are signified by them.* And therefore they are a confirmation of the new testament, as wel as the oracles and Prophecies of the old testament concerning the Messias & his kingdom. For types are visible promises. Wherfore, when as we see those things to be fulfilled in Christ, which were foretold of him by the Prophecies, & shadowed or prefigured by the old types: it is also cõfirmed vnto vs that both he is exhibited, & that this Iesus, in whom we beleue, is the Messias which of old was promised. And although also we are not bound to keep and obserue the same rites: yet notwithstanding out of those old pictures we learne and vnderstand, what spiritual obedience, holinesse, & worship, God continually requireth in his church. Whence it is said, *Hos. 14. 2. We wil render the calus of our lips.* Heb. 13. 15. *Let vs by him offer the sacrifice of praise alwaies to god, that is, the fruit of the lips, which confesse his name.* 1. Pet. 2. 5. *And ye as liuely stones, be made a spiritual house, and holy Priesthoode to offer vp spiritual sacrifices acceptable to god by Iesus Christ.* These may suffice for the refuting of Anabaptists & such like, who shut the old testament out of the Church of Christ.

Furthermore, of the Morall Lawe ther are other and greater vses, because the worshippe of God doeth properly consist therin, & other Laws were made for this. About these chiefly doe mens minds dispute: when they heare mankinde so to be plunged into sin, that the reprobate cannot so much as begin any obedience acceptable to god; neither the Elect in this life attaine by any means to the perfection thereof: and yet notwithstanding god wil haue the lawe preached both to the regenerate and vnregenerete. For they marveil to what vse or end the law is vrged, when obedience cannot possibly be performed. But here it is necessary that we distinguish & discern the nature of mẽ corrupted frõ it selfe being vncorrupted. For in nature, beeing not as yet depraved or corrupted through sinne, there were, and shal be again also in nature perfectly restored

ſtored, theſe two vſes of Gods law eſpecially. The firſt is, the whole and entire conformity of man with God. For there did ſhine, and againe ſhal ſhine in the mind of man, the perfect knowcledge of God & his will; & the ſame did worke, and againe ſhal work the correſpondence & congruity of al our inclinations and motions with his divine order, that is, perfect iuſtice and righteouſneſſe before God. For the mind iudging aright, doth rightly alſo gouerne and guide the hart & will, not being through ſtubbornes perverted and depraved. Now that both there was perfect knowledge of the law, in mans nature not yet fallen, and did work alſo in it perfect conformity with god, the doctrin concerning the image of god doth teſtifie, wherunto man was created, and which is by chriſt in vs reſtored. The other vſe of the law in nature vncorrupt, is a good conſcience, or a certaine perſwaſion of Gods favour, & a certain hope of eternal life. For when as the law both commandeth perfect obedience, and promiſeth eternall life to thoſe that perfourme it: Therefore it worketh in nature vncorrupted, as perfect obedience, ſo alſo certain expectation of the reward, according as it is ſaid, *Levit.* 18. *Rom.* 10. *Galat.* 3. *He that doth them, ſhal liue in them.* Mat. 19. *If thou wilt enter into life, keep the commandements.*

But in nature now corrupted, there are other effects or vſes of the law; and thoſe partly accidental, partly the remaines of thoſe proper effects, which it hath in nature vncorrupted; partely in the regenerate, partly in the vnregenerate. As therfore the whole lawe is a Schoolemaſter to chriſt; ſo likwiſe is the Moral, wherof the firſt vſe is both in the regenerate & vnregenerat, *the preſerving and maintaining of diſcipline both in the church, and without alſo.* For the law both being by god himſelf engravé in the minds of al mé, & ſpeaking by the voice of teachers & magiſtrates, doth by binding of the conſcience, & by denouncing & ordaining of puniſhmets & by ſhame bridle & reſtrain the vnregenerat alſo, ſo that they ſhunne open & manifeſt wickedneſſe, and ſome order is therby kept in the world amiddeſt the furies of Divels and wicked men, that mankind may be preſerved, and the church thence collected & gathered. 1. *Tim.* 19. *The law is given to the lawles and diſobedient.* But albeit this vſe of the law doth chiefly belong vnto the vnregenerat, who are not bridled by the loue of god & righteouſnes

but by the feare of punishment only & shame, not to make open profession of wickednes: yet hath it place also in the godly. For they indeed have another bridle, wherby they are guided, even the holy ghost illightning and inclining their harts vnto obedience: but yet by reason of the weaknes & corruption of the flesh prone to sin, experience teacheth, that this chain and bond also is profitable and necessary for them, for the shunning and avoiding of transgressions.

Many places also of scripture witnes this, which threaten even vnto the Saintes, if they runne into grievous offences, grievous punishmentes: As, *Ezech.18. If the righteous turne awaie from the righteousnesse, and commit iniquitie, he shall die for it:* And the examples of punishmentes, as of Eli, of David, and many others. For therefore both threatnings and examples are set before the godlie, to keepe them in good order.

The second vse is, *the acknowledgement and accusing of sin in the regenerate and vnregenerate.* Rom.3. 20. *By the Law commeth the knowledge of sin.* Rom.7.7. *I knew not sin but by the law: for neither had I knowen lust, except the Law had said, thou shalt not lust.* This vse of the Law belongeth vnto al men: because all have so much knowledge of the law as is sufficiēt to breed in them a pricke and remorse of conscience. But there is a double effect hereof. For in the vnregenerate the knowledge of sinne, and of the iudgement of god against sinne, engendereth an hatred of God, and an encrease of sin. For so much the more doeth nature not yet regenerated desire to committe and excuse sinne, and murmureth against Gods iudgement, how much the more the law vrgeth and presseth the prohibition and condemnation of sinne. *Rom.4.15. The Law causeth wrath.* Rom.7. *Sinne tooke an occasion by the commandment, and wrought in me all manner of concupiscence.* Moreover if those vnregenerate be also reprobate, then worketh it at length in them despaire, and blasphemie. Therfore, 2.*Cor.*3. it is called *the ministerie of death.* But in the elect the knowledge of sinne is a preparing of them vnto conversion. For it worketh in them a desire of gods favour, and of deliverance from sinne, and enforceth them despairing of their owne righteousnes, to seeke for righteousnesse and life in Christ their Mediatour. And after they are once cōverted, it continually instructeth them

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with due contrition, truly to humble themselves in the sight of God, and maketh them to profit and go forward dailie in true conversion vnto god, and in the dread and fear of God. Now although many wicked men being blinded with securitie, do not acknowledge their sin for a time: yet the law accuseth al, & the terrours & torments of conscience do at length oppresse thē. Vnto the regenerat also, although they neither are subiect to damnation, neither live without the acknowledgement & bewailing of their sin, yet necessary is the preaching and meditation of the Law, that thereby they more & more knowing the remnants of sin, which are in them, maie continue and go forward in true repentance & amendment of life. Moreover cōcerning both these vses: namely, *the maintenance of discipline, & acknowledgement of sin*, it is said, *that the Law is a Schoolemaister vnto Christ*. For neither can men bee instructed concerning God, neither doth the holy ghost worke faith & conversion in their harts, exeept open and manifest transgressions be eschewed, & they persist not in sins against their conscience. *Isa. 66. I will regard the poore and contrite in spirit.* Ro. 8. 13. *If ye mortifie the deeds of the body by the spirit, ye shal live: but if ye live after the flesh, ye shal die.* Neither doe they indeed seek for and desire earnestly deliverance from sin and death, who do not truely know and agnise the greatnesse of sin. *Joh. 9. 41. If ye were blind, ye should not have sin, but now ye say, We see: Therefore your sin remaineth.*

The third vse of the moral Law is proper vnto the regenerate, to wit, *an instructing & informing of them cōcerning the true service & worship of god*. This is done by the doctrin of the law in teaching and exhorting. For, seeing there are yet remaining manifold ignorances, & doubtfulnes, & corrupt inclinations in the Saints, they stand in need not only of the cōtinual conduct of Gods word, but also of the spurs & provokements of exhortations, and of meditation on gods will: least either they er in their purpose & counsail, or also seeing that which is good, be nevertheles caried the quite contrary way. *Psa. 1. 2. His delight is in the law of the Lord, and in his law doth he meditate daie and night.* Psal. 19. 7. *The Law of the Lorde is perfect, converting the soul, the testimony of the Lord is sure, and giveth wisdō to the simple. The statutes of the lord are right, & reioice the hart: the commandements of the lord is pure, & giveth light vnto the eies.*

Moreover by them is thy seruant made circumspect, & in keeping of them there is great reward. Psa. 119. 50. *Thy word is a lanterne vnto my feet, & a light vnto my path.* Ie. 31. 33. *I wil put my laws in their inward parts, and write them in their harts.* Wherefore we see also that Christ and the Apostles propound the commaundements and explication of the lawe not so much to prophane and wicked men, as to the regenerate and godly. Against this vse of the law some obiect that place, *Ro. 7. Ye are dead to the law by the body of christ, that ye should be vnto another, euen vnto him that is raised vp from the dead, that ye should bring forth fruit vnto god.* And Gal. 2. *I through the law, am dead to the law, and that I might liue vnto god, I am crucified with christ. Thus I liue yet: not I now, but christ liueth in me, & in that that I now liue in the flesh, I liue by the faith in the son of god.* Hence they conclude: *If we be dead to the law, and are Christs, who now liueth in vs: then is not our life now schooled & ruled by the direction of the law, but by christ only.* But seeing the Apostle himselfe saith, *Rom. 3. 31. That the law is not made void, but established by faith:* this phrase, *to die vnto the law,* doth not signifie to be exempted from the obedience of the law, but to be freed from condemnation, and from the prouokement of sin, which the law worketh in the vnregenerat; whereas we being engraffed into christ, enioy in him both a ful satisfaction for our sins, for which the law condemned vs, & the spirit of regeneratiō bending & inclining our harts, not to an hatred of the law, wherwith they first did burn, but to the study and desire of obedience and righteousnes. Therfore he addeth. *Ro. 7. 4. That ye should be vnto another who is raised vp from the dead, that we should bring forth fruit vnto God.* Againe, *we are deliuered from the law, being dead vnto it, wherein we were holden, that we should serue in newnesse of spirit, and not in the oldnes of the letter.* In the other place, *Gal. 2.* this is the Apostles meaning: *I through the law,* to wit, which accuseth sinnes, and terrifieth the consciences of men, *am dead to the Lawe,* that is, cease to seeke for righteousnes in the law, and begin to seeke for it in christ. For this is it which he addeth, *I am crucified with Christ,* namely, by the participation of Christs merit, and the mortification of sin, *that I might liue to god:* according to the wil of God expressed in the law. *For he liueth to god,* who obeieth God, and honoreth him through his obedience. But this the doctrin of the law doth not worke in nature now corrupted

red, except we passe from the law to Christ by faith, that hee may live in vs, & we in him, that is, that he maie be effectuall in vs through the working of his holy spirit: first, *by suggesting & speaking comfort in our harts, of the remission of our sins*; then, *by making vs like vnto himselfe by regeneration*, that the Law maie no longer condemne vs & cause wrath: but *wee maie delight in the Law of God, cõcerning the inner man*. Ro. 7. So then are we delivered from the Law, & die to the law, so Christ liveth in vs that we begin to delight in the Law, & to order our life according to the prescript therof. For Christ doth not restore any other righteousnesse, or any other image of God in vs by his spirit, than which was created by our nature, darkned & eclipsed by sinne, & described in the law; neither is there another spirit, author of gods law, and worker of our conformity with God in our nature vncorrupted and restored.

They alleadge also that which is said, *Ier. 31. 31. I will make a new covenãt with the house of Israell, not according to the covenãt that I made with their fathers. Here they saie, That God promiseth not to renue the old covenaunt, which is the law, but to make a newe which is the gospel. Wherefore not the law, but the gospel only is to be taught in the church of christ*. But it is manifest, that *the new covenant* is not divers from old, as touching the substantiall, but only as touching the accidental parts, or conditions, and circumstances thereof. For although the old shadows & darke types are taken awaie, and a most clear doctrine, of the prophecies and figures fulfilled by Christ, hath succeeded: & the grace of the holy ghost is shed more plentifully on mẽ in the new Testament than in the olde, yet notwithstanding there was one and the same maner and way both of obtaining salvation, and of Gods spiritual worship, in times past, that now is. Vnto this beare witnes the wordes themselves of the Prophet Ieremie: *I wil write in their harts my law*, he saith not another law, but the same which in times past I gave thẽ [illegible] *their god, & they shal be my people. I wil forgive their iniquity, & wil remember their sins no more*. For these conditions of the covenant, are found as wel in the old, as in the new. The difference onely is, that these are not the proper benefits of the law, but of the gospel, which two parts of the old & newe Testament the prophet here opposeth one to the other, calling *the law the old covenant, & the Gospel, the new covenant*, as beeing

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the principall part of the covenāt: & therefore he aſcribeth theſe bleſſings to the new covenāt, becauſe theron depēded whatſoever grace of Chriſt befell vnto the old Church, and therin are thoſe bleſſings more fully manifeſted & exhibited by Chriſt, which were alſo promiſed & grāted in the olde for Chriſt. If then God wil write the law, which was firſt written in tables of ſtone, in the harts of men in his new covenāt: he doth not aboliſh, but eſtabliſh the Law by the preaching of the goſpel, wherby the harts of mē ar regenerated, that they may begin to obey the law: & therfore he delivering here a differēce between the law & the goſpel, doth ſo ſubſtitute the new covenāt to the old, as that he ſaith, that that part of the covenāt, which is the Moral law, muſt be reteined & written in our harts. Now if they vrge thoſe wordes, which the Propher addeth: *They ſhal teach no more every man his neighbour, for they ſhal al know me*: That hereby they may conclude, *That mē are not in the new teſtament to be willed to know God, for that they ſhal of themſelves know and obey him*: they erre too groſſely, going about to remove the inſtrumental cauſe, by reaſon that the effect in the new Teſtament is greater & more plentiful. For, that men may know God, & of their owne accorde obeie him, the holy ghoſt worketh by the doctrin of the law & the goſpell. Neither doth it follow, *that they are not bound, neither are to be vrged by incitements of exhortation, becauſe they do their duety of themſelves*: For binding and exhorting is a far other thing, than conſtraining. *Wherfore in two reſpects hath the lavv place in inſtructing the regenerate*: namely, that they may learn of the Law the wil of God, and may alſo by the Law be more and more incited willingly to obey God.

4. *The Moral Law is a teſtimony of God, that there is a god, and likevviſe who and vvhat he is.* This is a leſſe principall vſe of the Law, as alſo thoſe that folow: but the former are principal vſes of the Law. 5. *It is a teſtimony of the church.* For ſeing in the church only the doctrin of the law hath bin preſerved pure & vncorrupt, which al other ſects have, by aſſenting to manifeſt errors & impieties, diverſly corrupted: the voice of the Lawe which ſoūdeth in the church, is an evidēt teſtimony, diſciphering & declaring which is the people of god, & which is true religion in the world. 6. *It is a teſtimony of the excellency of mans nature which was before the fall, and vvhich ſhall bee in the life to*

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come, that is, it remembreth vs of the Image of god in mā, which was created in him, & which is restored in him by Christ. 7. *It is a testimony of eternal life.* For the law must be observed by vs, because it was not in vain given vs. And seeing in this life the law hath not his end in vs: there must needs be therefore remaining yet another life, wherin we are to live according to the prescript of the law, that so at length the law may be fulfilled of vs. Wherfore in respect of al these causes and vses let vs conclude and resolve, that the law of god is to be inculcated in the church of christ, both after and before the doctrin of the gospel, and is continually and diligently to be meditated on by al men: according to the doctrine delivered in the first Psalm. *His delight is in the law of God, and in his law doth he meditate both day and night.*

4. *In what the Law differeth from the gospell.*

THis question hath bin already handled in the secōd part, *Of mans deliverie:* and therfore needeth here no long discourse. The law differeth from the gospell, 1. *In the manner of their manifestation.* The law is known by nature: the gospel was manifested from above. 2. *In their matter or doctrine.* The Law teacheth what we ought to be, & what to performe: The gospel teacheth how we may be such, namely, in christ. 3. *In their promises.* The law promiseth eternal life and all good thinges, with a condition of our own proper and perfect righteousnes & obedience remaining in vs: the gospel promiseth the same with a condition of faith and beliefe in Christ, whereby we embrace an others obedience performed for vs, to wit, the obedience of Christ. Now with this condition of faith is ioined by an indissoluble knot and bond the condition of newe obedience.

5. *How farre the Law is abrogated.*

THe whole Law is abrogated vnto beleevers, 1. *As touching iustification:* because iudgement is not given according to the law (for that iudgment would condemn & cast vs awaie) but according to the gospell. 2. *As touching constraint.* We are vnder grace, & therfore are we stirred vp by the spirit of christ to yeeld voluntary obedience vnto the law. For seeing the whol law is abrogated vntō belevers, thē verily the moral law is also abrogated vnto thē, & in the same respect, nāely, as touching iustification, or condemnation, and as touching violent constraint

straint. For now the law doth not any more expresse & wrest obedience from vs as a tyrant, or as a master enforcing & constraining a lewd servant vnto obedience. The reason is because christ beginneth a voluntary & free obedience in vs by his spirit. Ob. *The law & the Prophets continued vntill John the Baptist came. If therfore then first the Moral law was abrogated as touching condemnation, when christ was manifested in the flesh: it followeth, that those were vnder condemnation, who lived before the coming of christ.* Ans. The law was abrogated, as touching condemnation, as wel vnto the beleevers in the old testament, as to them who are beleevers in the new. To the who lived in the old, as touching the power & efficacy of Christ: to these in the new, as touching his fulfilling and exhibiting.

The Ceremonial and civil or Iudicial laws are wholy abrogated as touching obedience, so that there is no necessity any more of observing the, 1. *Because they were to continue only vnto the comming of the Messias.* Ge. 49. 10. *The scepter shal not depart from Iuda, nor a Law-giver from betweene his feete, vntill Siloh come.* And Dan. 9. 26. *After threescore and two weeks shal Messias be slain, and shal have nothing: & the people of the prince that shal come, shal destroy the city & the sanctuary, & the end therof shal be with a flood: & vnto the end of the battel it shal be destroied by desolations.* Eph. 2. 14 *He is our peace, which hath made of both one, & hath broke the stop of the partition wal, in abrogating through his flesh the hatred, that is, the law of commandements which standeth in ordinances.* The ceremonial Laws then are taken awaie by Christ, a type of whom they were, that which also Stephen declareth in his sermon, *Act. 7. 7.* Likewise the author of the Epistle to the Hebrues. 2. *Because the Messias being exhibited, the types cease such as were the ceremonial laws.* 1. Co. 2. 17. *which are but a shadow of things to come: but the body is in christ.* But the Ceremonial are said nevertheles to be perpetual, *because they were to last vntil the comming of the Messias: as also because the things signified by them are eternal.* Against the abrogating of the civill or iudiciall lawes, this is obiected: *The best and most iust forme of governments is to be followed. But there can be none better or iuster than that, which God himself setled among his people: Therfore that is to be followed and retained.* Aunswere. Either the Maior of this reason maie be distinguished, or the Minor denied with an exposition. For that which in positive lawes, (that is, such as define the circum-

circumstances: of the ducty of magistrates & subiects & citizens one towardes another) is in every place and at al times most iust, the same are law-makers to follow. But in that form of the Mosaical government many thinges are applied to the state and condition of that nation, region, time, and ceremoniall worshippe, the observation whereof would now bee neither iust, nor profitable, becaus the causes, for which those lawes should be given to the Iewes, are taken away or chaunged, as, *of giving a bil of divorce, of marrying the widdowes of their kinsemen.* Wherfore god wil not that al nations & ages be tied vnto those laws. An argument wherof is, that even at that very time, when he commanded these lawes to be observed, he bound not al nations, but only Abrahams posterity vnto thē; & yet some that lived according to such civil laws of other nations, as were not wicked & vngodly, did please him; as Naaman the Syrian, & whosoever of the Gentiles were converted who yet notwithstāding did not observe the ceremonies and civil laws of the Iews. And Paul. Ro. 13. saith, we must obey not only those which govern according to Moses laws, but also other Magistrats, *as the ordinance of god;* as long as they cōmād nothing contrary to the commandements of god. And himselfe also submitted himselfe vnto the Romane laws, when he appealed vnto Cæsar, and when *he said it was vnlawful to binde one vncondemned which was a Romane.*

Furthermore, if any man wil hence conclude, *That seeing it is lawfull to vse the Lawes of other common weales, as the Athenian, Romane, and such like, it is therefore much more lawful and beseeming to imitate & follow the forme of that common-wealth, which was immediately ordered & constituted by God himselfe.* We easily graunt, that wise and discreete Magistrates and lawe givers may take as wel thence as out of other governments, if there be any thing convenient & agreeing with their subiects with whom, & the times wherin they live, so that al opinion of necessity be taken away, that is, so that it be not therefore commaunded or retained, becaus it was prescribed by Moses to the Iews: but becaus there are good reasons, wherefore now also it should be done so, & if the causes be chāged, then that the liberty also of changing these laws by publique authority be retained.

Moreover, although ceremonial and civil laws are wholy abroga-

abrogated as touching obedience also; yet is not the Morall law in like maner abrogated. For this, after Christ was exhited, ceased indeed *as touching the curse and constraint, but not as touching obedience*. The reasons hereof are strong and cleare. First, *The sonne of God was not therfore made Mediatour, tooke the forme of a servant, became obedient vnto his father, even vnto the death of the crosse, and redeemed vs from the curse of the law, that we should continue and persist in sins and enmitie with god; but that he might deliver vs from sin, reconcile vs vnto god, and make vs againe like vnto god, and the temple of god.* If then he had this end, for which he did deliver vs from the curse of the law, he did not withal take away the bond of our obedience. For this is the Mediators office, to expiate and do away sins, & to bring to passe, that hereafter the party offended be no more offended by that party which had offended.

Secondly, *how much the more and greater gods benefits are towards vs, so much the more are we bound to yeeld thankefulnes vnto him*, that is, to live according to his wil & law. But they who are iustified and regenerated by faith in christ, have receved mo and greater benefits than others. For these are ouermore added vnto their creation, & preservation, & other benefits common to the wicked with the godly. Therfore we are more bound after, than before regeneration & instificatiō, to yeeld & performe obedience to gods lawe. Many testimonies confirme the same; as, *Mat.5.17. Thinke not that I am come to destroie the Lawe, or the Prophets: I am not come to destroy them, but to fulfil them.* This is meant of al the parts of the Law, but especiallie of the Moral law. *For Christ fulfilleth the law four waies.* First, by his own righteousnesse. For Christ only hath perfectly performed such obedience as the Law requireth: both because he was the son of God & conceived by the holy ghost, & also because he could not have satisfied for vs, except himselfe were free from al spot, or staine of sin. *Heb.7.26. Such a high-priest it became vs to have, which is holy, harmlesse, vndefiled, seperate frō sinners.* Secōdly, *by paying sufficiens punishmēt for our sins.* Ro.8.3. *For (that that was impossible to the law, in asmuch as it was weake because of the flesh) god sending his own son in the similitude of sinful flesh, & for sin, condēned sin in the flesh: that the righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.* 2.Cor.5.21. *He made him to be sin for vs, which*

which

which knew no sin, that we should be made the righteousnes of God. And this fulfilling of the types of the Law, & the paying of that punishmẽt which we did owe, is that very abrogating of the law, whereof wee have spoken. Thirdly, *Christ fulfilleth the law in vs by his spirit, reforming vs by him vnto the image of God,* that we also may in this life begin internal & external obedience which the law requireth of vs, & may perform the same whol & entire in the life to come: Now both these, to wit, punishment paid for vs by Christ, & righteousnes begun in vs, are cõprehended & vnderstood by S. Paul, whẽ he saith, *That the righteousnes of the law is fulfilled in vs, which walk after the spirit:* And of the giving of the holy ghost, and of regeneration which is wrought for & by christ, S. Paul purposely intreateth *Ro. 6. & 7.* Fourthly, *Christ fulfilleth the law by teaching it,* that is, by repurging & purifying it from errors & corruptions, & by restoring the true doctrin & vnderstanding thereof; which he doth, *Mat. 5. 6. & 7.* If thẽ christ both teacheth & restoreth the obedience of the law in vs; he doth not abolish the law, as cõcerning obediẽce. The same doth Paul teach, *Rom. 3. 31. Do we then make the Law of none effect through faith? God forbid: yea wee establish the law: now by faith, or by righteousnes & iustice of faith the law is established, not only in confessing or approving the iudgements & accusation of the law against vs,* as, that we do not yeeld due obediẽce to the law, for as much as we seek for righteousnes without our selvs in christ, *& in satisfying,* becaus through faith is applied to vs christs satisfactiõ equivalent to eternal punishmẽt, which the law required of vs not performing perfect obedience: by this faith then it is wrought, that without the Law indeede, that is, not by our owne obedience, but yet not against the Law, that is, not without anothers perfect satisfaction for vs, we are iustified before god: *but the lawe is also established by faith through the beginning of new obediẽce in this life, & the accomplishing of the same in the life to come. Act. 15. Purifying their harts by faith. Ga. 5. 5. We through the spirit wait for the hope of righteousnes through faith.* These & the like asseveratiõs that the decalogue is to be taught in the new testamẽt, & the cõmãdemẽts of christ & the Apostles agreing with the decalogue, do most evidẽtly refute the impiety of Antinomies, Liberties, & such like: who cõtẽd that the law is not to be taught in the church of Christ. The same also may be gathered out

of

of the vſe of Gods Lawe, which vſe thereof ſeeing it muſt be continual in the church: it followeth that the law it ſelfe alſo muſt be perpetual. Which that it may be the more manifeſt, let the chiefe obiections oppoſed againſt it be conſidered.

1. Ob. *Chriſt is not the law giver*, as it is ſaid, *The law was given by Moſes: but grace and truth came by Chriſt. Therefore neither he, nor the miniſters of the goſpel ſhould teach the Law.* Anſ. Chriſt is not the law giver, as concerning the chiefe and principall function & office of the Mediator. For that is, to bring forth the goſpel out of the boſome of his father, to make requeſt & interceſſion, to be made a ſacrifice for vs, and by the gift of the holy ghoſt to reconcile vs vnto god. But a part notwithſtanding of this office is, to ſhew and take away thoſe errors, wherewith the lawe is corrupted, and to propound the pure doctrine thereof to this ende, that the mindes of men maie thereby be prepared to heare the preaching of the Goſpell, which is proper vnto the Meſſias, & that they being converted, may be inſtructed, what thankefulneſſe god requireth of them for the benefit of their redemption. *Chriſt then is the lawgiver*, as he is god, and the author of the Lawe togither with the father: but as he is Mediatour, he is not indeed the lawgiver, becauſe he publiſheth not the law, as it is ſaid, 1. *Joh.* 2. But yet notwithſtanding he is the purger, repairer, and reſtorer of the law from corruptions: and this, not principally: but that he might performe the principall function of his Mediatorſhip, to wit, our reconcilement and ſalvation. The ſame anſwere we make alſo concerning the miniſters of the Goſpel: in aſmuch as they are to propound no other doctrin vnto the church, than Chriſt hath delivered.

2. Obiect. *He that hath ſatiſfied the lawe by puniſhment, is not bound to obedience: becauſe the law bindeth either to puniſhment or to obedience, but not vnto both togither. But we have ſatisfied the Lawe by Chriſts puniſhment. Therefore we ſtande not bound to performe obedience.* Anſw. We diſtinguiſh the Maior. Firſt, *he that hath ſuffered a ſufficient puniſhment, is not bound to obedience*, to wit, not to the ſame obedience, for the omitting whereof he ſuffred puniſhment: but after that ſatisfaction hath bin made by puniſhment for ſin committed, he is bound notwithſtanding hence forward to obey the law, or to ſuffer new puniſhment, if through new obedience he breake the law. Secondly, he

he that hath satisfied not by his own punishment, but by anothers, & is received into favor without his own satisfactiō ought to obey the law, though not as thereby to satisfie for sins, yet to shew his thankfulnes, that is, he ought to order & direct his life according to his wil, by whom he is redeemed, & of whom he is received into favor. For no man is therfore punished for sin committed, or delivered from the crime ther of, that he should persist in it, but that he shoulde leave off hence forward to commit sin any more, & to offend him, vnto whom he is reconciled. Wherefore in like maner wee also, because Christ hath satisfied for our sins, stand bound to performe the obedience not of the time past, but of the time to come, and this also are we bound to performe, not for any expiation or recompence of those sins, which either wee have committed, or do commit, or hereafter shal commit, but for the shewing of our thankfulnes for the benefit of christ, wher by we are delivered from sin & death. This doth Saint Paul teach, *Rom. 6. He that is dead, is free from sin.* Again, *Likewise think ye also that yee are dead to sinne, but are alive to God in Iesus Christ our Lord.*

3. Ob. *Christians are not ruled by the law, but by the spirit of regeneration, according as it is saide, ye are not vnder the Lawe, but vnder grace.* Againe, *The Law is not given vnto the righteous man. Therefore it is not to bee taught in the Church of Christ.* Answere. Christians are not ruled, that is, are not compelled and constrained by the Law & fear of punishment vnto whatsoever discipline or order, like as are the wicked: but yet they are taught and instructed by the Law of God, what worthippe is pleasing vnto god, & the holy ghost vseth the voice of the law to teach & incline them to an obedience not constrained or hipocriticall, but true & voluntary, so that not onlie the law commandeth them what to do, but the spirit also of grace doth give them abilite to obey. For this is, *not to be vnder the law, & the law not to be given vnto the righteous.* So then the bond & doctrin remaineth, albeit the condemnation and constraint is taken away. For vnto this are we bound, that our obedience be most free & voluntary. Ro. 8. 12. *We are debters, not to the flesh, to live after the flesh.*

4. Obiect. *The law is not necessarie vnto salvation. Therefore it is not to be taught in the Church.* Answere, This reason is a fal-

lacie, reasoning that not to be simply so, which is not in some respect so. For albeit the law is not necessary to this, that wee should, through our obedience to it, be saved, yet it is necessarie vnto other things, as hath bin taught already in the doctrine concerning the vse of the law.

5. Ob. Col. 2, 3. *In Christ are hid al the treasures of wisedome and knowledge.* Again, *Ye are complete in him. Therfore there is no need of the law in the church of christ.* An. This reason deceiveth by inferring a false consequent, because it proceedeth from the putting of the whole, to the denial of a part. The whole wisedom and knowledge, that is, the doctrine of Christ delivered by him vnto vs, is sufficient and necessary for the Church: but a part of that doctrine is the Moral law also: because Christ commanded not faith only, but repentance also and amendment of life to be preached in his name: & he himselfe delivered and declared the law. The compleatnes therefore and perfection of our wisedome and salvation, which we have in Christ, doth not exclude, but include rather and comprehédeth the doctrine of the lawe.

6. *How the Decalogue is devided.*

THe division of the Decalogue is to be observed & reteined, because it maketh to the vnderstanding of the commandements thémselves. For first, *it sheweth that in some commandements is prescribed mediate worship, in some immediate.* Secondly, *it adverti seth vs of the degrees of obedience, & sheweth that the worship of the first table is the chiefe & principal.* Now, *the Decalogue is divided after a threefold manner.*

First, *the Decalogue is divided by Moses and Christ into 2. tables. The former wherof compriseth our duties towards God immediatlie: The second, our duties towards god mediatly,* This division is groûded on this, that Christ and Paul refer the whole law to the loue of god & our neighbor. *Mat. 22 37. Thou shalt love the lord thy god with al thine hart, with al thy soul, and with al thy mind. This is the first and great commandement: and the seconde is like to this. Thou shalt love thy neighbour as thy selfe.*

Secondly, *the Decalogue is divided into ten commaundementes, wherof four are ascribed vnto the first, and the sixe other vnto the second table.* This divisiõ is oppugned by them, who go about to contract & draw the first & the second commandement vnto one, & contrariwise to divide the tenth into two. Now for the

the refutal of these mens error, we wil bring forth the special reasons, wherby this division is confirmed. *Those are distinct cõmandements, which are distinguished in the matter which they deliver, or whose matter is distinct & divers.* The first & second commandement differ, or are distinguished in matter. Therefor they are divers and distinct commandements. *The first* teacheth, who is to be worshipped, namely, the alone true god. *The second* sheweth, howe god is to be worshipped, namely, not by the inventions of men. So of the contrary, *the tenth commandement cannot be devided into two commandemẽts.* For those things that are there spokẽ concerning concupiscence, have one & the same meaning & sense, & therfore the scripture also compriseth them vnder one name. *Thou shalt not covet, or lust. I had not knowen lust, except the law had said, Thou shalt not lust.* But if therfore yet the tenth commandement must be cut into two divers cõmandements, because it maketh mention of divers things not to be coveted or lusted after: it shall therof follow that so many cõmandements must be numbred, as there are recited kindes of things in every commãdement. 2. *Those commandements which differ one frõ another in verses & periods, or sentences, are different in themselves also, and are distinguished by Moses.* The first cõmãdement then differeth from the second, because Moses hath distinguished these two commandemẽts in divers verses & periods. Contrariwise, those things, which are delivered by Moses in the tenth commandement, are cõprehended al in one period or sentence: Wherfore al of thẽ are to be referred iointly also vnto one commandement. 3. *Moses transposeth the words of the tenth cõmandement* (which the adversaries attempt to divide into two commãdements, the ninth and tenth) in Exod. & Deut. For in Exodus is placed first. *Thou shalt not covet thy neighbours house,* & thẽ followeth that which is placed first in Deutronomy, *Thou shalt not covet thy neighbours wife.* If then our adversaries wil needs divide this tenth into two cõmandemẽts, they shal not be able to know which must be the ninth, & which the tenth: yea by this means they shall accuse Moses, and God himselfe speaking by Moses, of lightnes, as if he were contrary vnto himselfe. By this trãsposing therfore & displacing of the words, the holy ghost doth sufficiently declare, that he would have al to be but one commãdement, whatsoever is read in the tenth commandement

Exod. 20. 17.

Deut. 5. 21.

iointly comprehended and contained in one periode or sentence. 4. *There is very great and weighty authority, whereby this division of the Decalogue is confirmed.* For the most learned of the Iews, *Philo*, & *Iosephus*, do thus devide the Decalogue. In like sort do the greek Ecclesiastical writers devide the Decalogue As *Zonaras*, *Origen*, *Athanasius*, *Gregorie Nazianzene*, *Chrysostome* & *Nicephorus*. And vnto this opinion & sentence subscribe also the latine Ecclesiastical writers, as *Hierome*, *Ambrose*, *Sulpitius*, *Severus*, and *Austin*. We have therfore restored, not chãged or altered the Decalogue.

Thirdly, *The Decalogue is divided according to the things themselves, which are cõmanded or forbidden in the Decalogue.* Now generally in the Decalogue is commanded the worship of god: that which is cõtrary to gods worship is forbiddẽ. *The worship of god is either immediat*, when Morall works are immediately performed vnto god: *or mediat*, when moral works are performed vnto our neighbour in respect of god. *The immediat worship is either internal, or external.* The *internal* consisteth in this, *partlie that we worship the true god, & that that he performed vnto the true god*, which is cõmãded in the first cõmandemẽt; *partly that the maner or form of worship be right & lawful, whether it be internal worship, or external.* This form, which is to be observed in Gods worship, is taught in the second cõmandement. The *externall worship, is either private or publique.* The *private* containeth *the privat Moral workes of every one, which are alwaies to be of everie man in particular performed*, & this private worship is delivered in the third commãdement. The *publique worship* consisteth *in sanctifying of the sabbath*, & delivered in the fourth cõmãdement. The *mediat worship of god, which* containeth *our duties towards men, or our neighbors, is delivered in the second table & this likewise either external, or internal.* The *mediat external worship* cõsisteth *partly in the duties of superiours towards their inferiors, & so of the contrarie*: of which duties (as also of civil order cõprised vnder them) is spoken in the fift commãdement: *partly in the duties of one neighbor towards another*, which are ratified in the rest of the commandements; *and those are either the preserving of mens life and safety*, which is in the fixt cõmandement; *or the preserving of chastitie & wedlocke*, which is in the seventh commãdement; *or the preserving of goods or possessions*, which is in the eight; *or of the preserving of the truth*, which is contained in the ninth

ninth commandement. *The media internal worship, or the internal and inward duties of medias worship, consist in the internal affection of the hart: for they are the verie uprightnes of mens affections towards their neighbour*, which is to be included & vnderstood in al the former commandements: and is prescribed in the tenth and last commandement.

7. *What is the substance or meaning of the Decalogue, and of everie commandement thereof.*

THIS question containeth in it two divers partes to be handled. 1. *Of the substaunce and meaning of the Decalogue in general.* 2. *Of the meaning of everie commandement in speciall or particular.*

Certaine rules concerning the substance and meaning of the Decalogue in generall.

1. *The Moral law, or Decalogue is to be understood according to the interpretation of Scripture*, that is, according to the exposition & declaration of the Prophets, Christ, and his Apostles: and not according to the sense and iudgement of man only, or Philosophy. We must ioine together the explication scattered every where throughout the Scriptures, and not sticke only vpon those short commandements. Neither doth morall Philosophy suffice for interpretation thereof, because it conteineth but a little part of the law: and this is one difference betweene Philosophie and the doctrine of the gospell which is delivered in the church.

2. *The Decalogue requireth in all the commandements obedience both externall and internall, perfect, not in parts onlie, but also in degrees*, that is, that we obey god not only in all the duties prescribed, but in the degrees also of those duties. *Cursed be he that abideth not in al.*

3. *The first commandement must be included and understood in al the rest*, that is, the obedience of the first cõmandement must be the motive and final cause of our obedience towardes the rest of the commandements: otherwise it is not the worship of God, but hypocrisie, whatsoever we doe. For we must do al things which are delivered and prescribed in the other commandements, even for the love we beare to god, and for the desire we have to worship him. For except we so do thẽ, we do thẽ not according to the sentence & prescript of the law, neither do we please god therin. Wherfore the first commande-

ment of the Decalogue must shine before and give light as it were vnto al the other cómandements both of the second & the first table, and be included in them. This rule is delivered by the Apostle, 1 *Cor.* 10.31. *Whether therefore ye eate or drinke, or whatsoever ye doe, do al to the glorie of god.* By these two former rules many things are made more clear & manifest: namely, *That no man in this life performeth entire & perfect obedience vnto the law: that the vertues of the vnregenerate are sins in the sight of god*; because they are neither ioined with inward obedience, nor come from the obedience of the first commandement, neither are referred vnto it, seing they do not know the true god, & therfore they are but a shadow of obedience, & are hypocrisie; which god most severely condemneth. *Isa.* 29.13 *Because this people come neare vnto me with their mouth, & honor me with their lips, but have removed their hart far from me, I wil again doe a marveilous worke in this people.* Ro. 14. *Whatsoever is not of faith, is sin.* Moreover by these rules it is manifest, that *true obedience cannot be begunne but by faith, through the knowledge of the mediator & the gift of the holie ghost.* Act. 15. *Purifying their harts by faith,* Gal. 2. *In that that I now live in the flesh, I live by faith in the sonne of god.* For god is not truly known or loved without faith in Christ, *Joh.* 5. *He that honoreth not the son, honoreth not the father which hath sent him.* Againe, by these rules it is declared, that *our obedience in this life, seeing it is but begunne onlie, cannot please god, but through and for the satisfaction of christ imputed vnto vs.* Eph. 1. *He that freelie made vs accepted in his beloved.* Lastly, by them it is manifest, that *in true conversion, obedience is begun according to al the commandements.* For who truly loveth god, he submitteth himselfe without exception to al his commandements. 1. *Joh.* 3.6. *He that is borne of god, sinneth not.*

4. *That we may judge aright of the meaning of every commandement, or law, we must above al things consider the drift or end therof.* For the end of the law sheweth the meaning therof: & by the end we shal iudge aright & easily of the means. This rule also is of force in humane laws. But we are to vnderstand it of the next and neerest end of the lawe. For not those things which are necessary to the attaining of such ends as are moved and a far off, but those which are necessary to the attaining of the neerest and subordinate ends, are to be comprised in the sentence & prescript of one law, which, except it be observed, the sentence

ſentence & ſubſtance of al, or many laws, wil be brought al in to one. The furtheſt end, & therfore the end of the whol law, is the worſhip of god: It requireth therfore the whole obedience of the law. The end of the ſecond table, is the preſervation of the ſociety of mākind: this requireth al the duties of the ſecond table. The end of the fift cōmandement is, the preſervation of civil order: it compriſeth therefore the duties of ſuperiors towards inferiors, & of inferiors toward' ſuperiors, becauſe withous theſe, civil order cannot be preſerved.

5. *The ſame vertue is often in a divers reſpect cōmaunded in divers cōmādemēts*, that is, the ſame vertue is required for the perfor ming of obedience to many commandements. This wee are to know, leaſt we in vain trouble & vex our ſelves in diſtingui ſhing & placing the vertues: As fortitude, is a vertue both of the ſixt & fift commaundement: becauſe it is required in a Magiſtrate, who is to take vpon him the defence of others.

6. *The law-giver doth in an affirmative cōmandement comprehend the negative, & contrariwiſe, in a negative, he cōprehendeth the affirmative*: that is, in the commanding of vertues, the forbidding of the contrary vices is conteined: and ſo contrariwiſe.

7. *We muſt take heed that we reſtrain not the commandements too much, & take them too ſtreitly*: For they are ſo to be taken & vnderſtood, as that in the general al the ſpecials be conteined: & in the chiefe ſpecial the next allied ſpecials: & in the effect the cauſes: & in one of the correlatives the other alſo. So when chaſtity is commanded, temperancy is alſo commanded, without which this effect is not. When ſubiection, which is the one relative, is commanded, Magiſtracie alſo, which is his correlatiue, is commanded.

8. *The obedience or commandements of the ſecond table yeilde vnto the obedience or commandements of the firſt table.* Ob. *But the ſecond commandements is like to the firſt.* An. *It is like, 1. as concerning the kind of Moral worſhip. 2. As concerning the kind of puniſhment*, to wit, everlaſting puniſhment, whervnto they are ſubiect, vvho break the ſecond, as wel as they, who break the firſt, 1. *John.* 3. Laſtly, they are like, *as concerning their coherence & connexion*, becauſe neither can be kept without other. For god is not loved, except our neighbor be loved: nether is our neighbor truly loved, except god be loved. 1. *Joh.* 4. Hēce alſo anſwer maybe made to this obiectiō. *The ſecond table muſt yeild vnto the firſt*

Therefore ceremonies, which are duties of the first table, must be preferred before the duties of love and charitie towards our neighbour. For the second table yeeldeth vnto the first in morall duties, not in ceremonial. If therefore the necessity and safety of our neighbor require the omitting of a ceremony, the ceremony is rather to be omitted, than the safety of our neighbour to be neglected. *Hos. 6. Mat. 9. I wil have mercy & not sacrifice.* Mat. 15. 4. *God hath commaunded, saying, Honour thy Father & thy Mother: and he that curseth Father or Mother, let him die the death: But ye saie, whosoever shal saie to Father or Mother, By the gift that is offered by me, thou maiest have profit: Though he honour not his Father, or his Mother, shal be free. Thus have ye made the commãdement of God of no authoritie by your traditiõ.* Offrings & sacrifices were cõmanded by god: but if they be done with the neglect of the necessities of our parents & kinred, Christ saith that they are not an observing, but a breach of Gods commandement. So is that which David did, commended by Christ, *who did rather eat the shew bread against the ceremonial law, than endãger the safetie of himselfe and his famine, against the morall lawes.* Wherefore this rule is also necessary for the right vnderstan ding of the lawe.

CERTAINE CONCLVSIONS of the Decalogue.

1. *The first table commandeth the duties towards God. The second commandeth the duties towards man: But yet so notwithstanding, as that the first is immediatlie, this mediatlie referred to God.*

2. *The first commandement, when as it commandeth vs to hold & repute the onlie true god, & god that is manifested in the church for our god, comprehendeth chiefly the inward worship of god, which consisteth in the mind, will, and heart.*

3. *The chiefe parts or points of this worship are, the true knowlege of god, faith, hope, love of god, feare of god, humilitie & lowlines in the sight of God and patience.*

4. *God may be known of reasonable creatures, so far forth as he wil manifest himselfe vnto everie one.*

5. *The knowlege of god is either simply & absolutely perfect, whereby god only knoweth himselfe, that is, the eternal father, son, & holie ghost, know themselves in several & each other mutually, & vnderstand wholy & most perfectly their own infinit essence, & the manner of each persons existing & beeing. For vnto the perfect knowlege of an infinite*

infinite thing,none but an infinite vnderstanding can attaine. Or, there is a knowledge of god beloging vnto reasonable creatures, wher by Angels & men know indeed the whole and entire nature & Maiesty of god as being most simple,but they know it not wholy, that is, they so far onlie vnderstand it,as he reveileth it vnto them.

6. That knowlege of god which is in creatures,if it be cõpared with that wherby god vnderstandeth and knoweth himselfe,is to be accoũted vnperfect.But if the degrees therof in it selfe be cõsidered, it is also either perfect or vnperfect,yet not simplie,but in comparison,that is,in respect of the inferior & superior degree.The perfect knowledge of god in creatures,is that, whereby Angels and men in the celestiall life know god by a most clear & bright beholding of the mind,so much as sufficeth for the conformitie of the reasonable creatures with God. The vnperfect is that,whereby men in this life know god not so much as they could at first by the benefit of their creation,& therfore were notwithstanding bound vnto it stil by gods commandement.

7. The vnperfect knowledge of god which men have in this life is of two sorts:One Christian,or Theological:the other Philosophical.That is received from the doctrine of the Prophets and Apostles:This from the principles and general rules naturally known vnto men, & from the beholding of the works of god in the nature of things.

8. The cristian knowledge of god is also of two sorts:the one spirituall or true,livelie,effectual, saving: the other literal.The spiritual,is that knowledge of god & his wil which is kindled by the holy ghost in our mindes according to the word,and by the word,working in the wil and heart,an inclination and desire more and more to know and doe those things,which god commandeth so to be done.The literal,is that knowledge of god,which either hath bin in men from the creation,or is wrought in their mindes of the holie ghost by the word,which hath not accompanying it an endevour and desire of framing and conforming themselves vnto the commandementes.

9. Both the spiritual & literal knowledge,are also immediat,or mediate.Immediate,which is wrought by the instinct of the holy Ghost, without ordinary means.Mediat,which is wrought of the holy ghost by the voice of heavenlie doctrine,heard,read,and meditated.

10. The ordinarie means to know god,and which is prescribed vnto vs by god himself,is by the study & meditation of heavenly doctrin. Wherfore we must strive this way vnto the knowledge of god, neither require or look for from god any extraordinarie & immediate illumination,except he of himselfe offer it, and confirme it also vnto vs

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by certaine and evident testimonies.

11. *Now albeit so much as god would have known of himselfe vnto vs in this life, he hath sufficiently declared in his word: yet notwithstanding those natural testimonies of god are not superfluous, because they convince and reprove the impiety of the reprobate, & confirme the godlines of the elect & chosen, and therfore are by God himselfe often commanded in scripture, and are of vs to be considered.*

12. *But yet concerning them this we must hold & know: that they are true indeed, and agreeing with gods word, but not sufficing for the true knowledge of God.*

13. *Moreover, although natural testimonies teach nothing that is false of god, yet mē, except the light of gods word come therto, gather & conceive out of them naught els but false & erronious opinions concerning god: both because these testimonies shew not so much, as is delivered in the word, and also because even those things which may be perceived & understood by natural iudgement, men notwithstanding by reason of that blindnes & corruption which is engendred in them, take and interpret amisse, and diverslie deprave and corrupt.*

14. *Wherfore in the first cōmandmēt of the decalogue the ignorāce of those things is forbidden & condemned, which god hath proposed vnto the church, to be known of vs, concerning him in his word & in his works, both of our creation & redēption. Likewise al errors are condemned of such as imagin, either that there is no god, as the Epicures or mo gods, as the Ethnicks, Manichees, & those that praie to Angels, dead men, & other creatures: & the vanity of superstitious men which put their trust in other creatures or things divers frō him, who hath manifested hīself in the church, as Iews, Mahumetists, Sabellius Samosatenus, Arius, Pneumatomachists, & such like, who acknowlege not god to be the eternal father with the sō & the holy ghost coeternal.*

Now are we to speak of the sentence and meaning of the Decalogue in special, that is, of the meaning of every particular commandement.

THE FIRST COMMANDEMENT.

I Am Jehova, (the Lord) thy god, which have brought thee out of the land of AEgypt, out of the house of bondage. Thou shalt have no other Gods before me.

This commandement hath two parts: a preface, & a cōmandement. The preface goeth before, being cōprehended in these words,

words, *I am Iehova, the Lord thy god, which have brought thee out of the land of Ægypt, out of the house of bondage.* This preface belongeth vnto the whole Decalogue: because it describeth & discerneth god the law-giver, from all creatures, law-givers, & false gods; and further, it containeth three several reasons, why the obedience both of this first cõmandement, & of the rest which follow, is to be performed vnto god. First, *He saith that he is Iehova*, whereby he distinguisheth himselfe the true god from al creatures, that he may shew himselfe to have the chiefe right of ruling. *I am Iehova*, That is, I, whom thou hearest speaking, and giving this law vnto thee, am the true god, who is and existeth from himselfe & by himselfe, and giveth vnto other things their beeing. Creator of al things, eternal, Omnipotent, author and preserver of al that are good. Therfore obey me. Secondly he saith, *that he is the god of his people*, that through the promise of his bountifulnesse he might allure vs to obey him. *God verily is the god of all creatures*, as touching both the creating, & preserving, & governing of thẽ al, *but he is the god of his church*, by the participatiõ & manifestatiõ of himselfe. God thẽ is our god, whẽ we acknowledg him to be such, as he hath manifested himselfe in his word: namely, who employeth his omnipotencie, iustice, wisedom, & mercy vnto our salvation: or, who tendereth vs with an especial & peculiar favor in his son. For God is said to be their God, whom he loveth & favoreth above al others. Whereupon also the Prophet David affirmeth *that natiõ to be blessed, whose god is the lord: even the people that he hath chosen for his inheritance.* Psal. 33. 12. Thirdly, he saith, *Which have brought thee out of the land of Ægypt*: as if he should say, I am he, who have manifested my self vnto thee, & bestowed al those blessings vpõ thee. This he addeth, that by the mẽtioning of his late & notable benefit, he might declare vnto thẽ & admonish thẽ that they were bound therefore to shew thankfulnes & obedience vnto him. This also belongeth vnto vs, because it doth figuratively comprehend & imply all the deliverãces of the church, by the mẽtioning of so famous & notable a benefit. And furder also, this was a type of our wõderful deliverãce archived by Christ. Now when he saith, *that he Iehova is this god & deliverer of the church*, he opposeth himself both to al creatures, & to idols, challẽging al divin honor & obedience vnto himselfe alone: according to the exposition

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on hereof delivered, *Deut.6.Isa,43.*& in another place. Wherefore it followeth, not only that this Iehova is to be worshipped, but that he alone is to be worshipped, and to be accounted for our God.

Next ensueth the commandement. *Thou shalt have none other gods before me.* The end of this commandement is the inward or internal worship of god. that is, that due honour may be given vnto god in the minde, wil, and hart of man. Moreover this commaundement is in such wise a negative, & denieth others, as that it cõtaineth also an affirmation. *Thou shalt have none other gods. Therefore thou shalt have me, that Iehova, which have manifested my selfe in my church, thy god alone. Now to have god is, 1. To know & acknowledge god, namely, that ther is a god: that he is one god: that he is such a god as he hath manifested himselfe first in himselfe, and then towards vs. 2. To trust in god onlie. 3. With great humilitie and patience to subiect and submit our selves vnto God. 4. To expect and looke for al good things from god onlie. 5. To love god. 6. To reverence and worship God.*

Thou shalt then have none other gods, that is, besides me the only true god: And thou shalt not have them before me, that is, in my sight; and therefore neither shalt thou have strange gods in the closet of thy hart, which is not close or hidden in my sight', but lieth wholy open, and is altogether manifest vnto me, the searcher of the hearts and reines.

The most ready & easie way of explicating each commandement, is to distribute the obedience of every commandement, into his vertues, as partes, adioining afterwards those vices, which are opposite vnto the same vertues. Here then in the first commãdement are signified seven vertues: *The knowledge of god, Faith, Humility, Patience, Hope, the love of god, the fear of god.* These vertues, as being the parts of the obedience of the first commandement, we wil briefly, and in few words vnfold and declare.

1. *The knowledge of god*, is, so to iudge of God, as he hath manifested himselfe in his worde and workes, and to be moved and stirred vp by that knowledge to a confidence, love, feare, and worship of the true god. *Rom.10.14. How shal they beleeve in him, of whom they have not heard?* Ioh.17.3. *This is life eternal, that they know thee to be the onlie verie God, and whom thou hast sent, Jesus Christ.*

2. *Faith*

2. *Faith* is a sure & certain perswasion, wherby we assent vnto every word of god delivered vnto vs, and wherby we are resolved that the promise of the free mercy of god for Christs sake doth belong vnto vs, & further also, it is a confidence, receiving this benefit of god, & resting therin, being kindled of the holy ghost by the word in our minds, wil, & harts, & working in the a reioicing in god, invocatiō & praying vnto god. & obedience aceording to al his commandements. 2. *Chr.* 20. 20. *Put your trust in the Lord your God, and ye shal be assured.*

3. *Humilitie* is, to acknowledge all those good things, which are in vs, & are done by vs, not to come from anie worthines or ability of our own, but from the free goodnes of God: and so by the acknowledging of Gods divine Maiesty, and our infirmity and vnworthines, to subiect and submit our selves vnto god, to give the glory of al good things, which are in vs, to him alone, truly to feare God, and to acknowledge and bewail our own defects & vices, not to covet to any higher place or condition, neither trusting in our own gifts, but in the help and assistance of God, to hold our selves contented with our vocation and calling, not to despise others in comparison of our selves, neither to let or hinder them in the discharging of their duty, but to acknowledge that others also are, & may be made profitable instruments of god, & therfore to give place & honour vnto them: not to attribute vnto our selves things above our force and power, not to affect an excellency above others: but to be well contented with those gifts which God hath given vs, & to imploy al our gifts and studies to the glory of god, and the safety of our neighbours, even those which are of the baser and vnworthier sort: neither at anie time to murmur against God, if we fail of our hope, or if we be despised, but in al things to ascribe the praise of wisedome and iustice vnto god. 1. *Cor.* 4. 6. *These things I have figuratively applied vnto mine own selfe, & Apollos, for your sakes, that ye might learne by vs, that no man presume above that which is written, that one swel not against another for any mans cause, For who seperateth thee? And what hast thou that thou hast not received?* 1. Pet. 5. 5. *God resisteth the proud, and giveth grace to the humble. Humble your selves therfore vnder the mighty hand of god, that he may exalt you in due time.* Mat. 18. 4. *Whosoever shal hūble himselfe as this little childe, the same is the greatest in the kingdome of heauen.* Phil. 2. 3. *Doe nothing*

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shing through contention, or vaine glorie, but in meekenes of minde euery man esteeme other better than himselfe.

4. *Patience* is the knowledge and agnising of gods Maiesty, wisedom, iustice, & goodnes, resolving through a confidence in gods promises, & so in hope of gods assistãce & delivering, to obey god in suffering those evils, and adversities, which he sendeth on vs, & willeth vs to suffer, neither in respect of the griefe which they bring, to murmur against god, or to do any thing against his cõmandements, but in our dolor & grief to retain stil the confidence & hope of gods assistance, & to aske deliverance of him, & by this knowledge & ful perswasion of gods wil to mitigate & asswage our griefe & pains. *Humility & Patience* belong vnto the first commandement, not onlie because they are parts of that internal obedience, which God requireth immediatly to be performed vnto him, but also because they follow and accompanie the true knowledge, confidence, love and fear of god, as necessary effects of the same.

5. *Hope* is a sure and certain expectation of everlasting life freely to be giuẽ for christs sake, & of a mitigation or assuagement of present evils, & of a deliverance from the same evils of this life, and lastly, an expecting & looking for al blessings necessary vnto salvation, according to the counsel and wil of god. Now hope springeth frõ faith: because he that is certain of the present wil of god towards him, hath also certain and assured promises of the time to come. *For god is not changed: & the gifts and calling of god are without repentance.* Moreover faith and hope differ in these considerations. *Faith embraceth the present benefits of god, and his wil towards vs. Hope embraceth the effects and fruits which are to come of this present and perpetual wil of god.* Heb. 11.1. *Faith is that which maketh these things to be which are hoped for, and which sheweth those things which are not seene. Hope that is seene, is not hope: for how can a man hope for that which he seeth?*

6. *The love of god*, is to acknowledg god to be exceeding good & exceeding bountiful & merciful not only in himself, but also in vs, and towards vs, & that therfore he doth employ his power, wisedom, iustice, mercy, goodnes to our salvation: & so through the acknowledging of this his infinite goodnesse towards vs, to love God, as that we more covet and desire our conioining & conformity with him, and the execution of his will, than al other things whatsoever: and further, had rather

leave

leave & relinquish al things, thā be bereaved of his communion & felowship, or offend him in any thing: & are ready to part with al other things which we love for his sake: and no thing is more cared for of vs, than how we may do things acceptable and gratefull vnto him.

7. *The fear of god* is, to acknowledge the infinit anger of god towards sin, his great power to punish sin, his wisdom and iustice, & that right & dominion which he hath over all creatures, & of the contrary, to acknowledge our own corruption & infirmity: & therfore to submit our selves to god according to al his commandements, and to account for the greatest evil, our offending of god, & estranging from him, & in respect therof highly to hate & detest al sin, & to be ready rather to suffer al other evils whatsoever, than that we wil offend God in any thing. *Le. 14. 19. Thou shalt fear the Lord thy god, because I am the Lord. Ier. 10. 7. Who would not fear thee O King of nations? For to thee appertaineth the dominion: for among all the wise men of the gentiles, and in al their kingdomes there is no none like thee.*

The fear & love of god differ. For *the love of god ariseth from a knowledge of gods goodnes: the feare of god ariseth from a knowledge of gods iustice, & of his power to punish sins, and of that right which he hath over al creatures.* Again, *Love pursueth good, to wit, god & our coniunction with him:* wherfore the love of god is, not to abide to be bereaved of god, who is the chiefe good. *But feare flieth evil, to wit, the displeasure and wrath of god, and our separation from him.* Wherfore also the feare of god is, to beware that we offēd not god. Moreover, the fear of god which was in the nature of mā vncorrupt, differeth from that, which is now in the regenerate in this life, & which is in the blessed Angels & saints in the celestial life. *The fear of god which is in the blessed in everlasting life,* is a high detestatiō of sin & punishmēts, with our grief, becaus nether any sin is in thē, or any punishmēt of sin, & they ar assured that they shal never sin or be punished. *Isa. 25. 8. He wil destroy death for ever, & the lord god wil wipe awaie the tears frō al faces: the fear of god, which is in the regenerate in this life,* is an acknowledging of sin & the wrath of god, & an earnest griefe for the sins committed, for the offending of god, & for those calamities which by reason of sins both we and others susteine, and a feare of future sins and punishmentes, and an earnest desire of flying and shunning these evils, by

reason

reason of the knowledge of that mercy which is shewed vnto vs through christ. *Mat.* 10.28. *Feare yee not them which kill the body, but are not able to kill the soul: but rather feare him, which is able to destroie both soule and bodie into hel.* Luk. 23.40. *Fearest thou not God, seeing that thou art in the same condemnation?* This *feare* is commonlie called *Sonne-like* feare, because it is such as Sons bear towards their Parents, who are sorrie for the anger and displeasure of their father, & yet notwithstanding are alwaies perswaded of of the love & mind of their father, towards them: & therefore they love him, & for this love of him whom they have offended, they are the more grievously sorry. So is it said of Peter, *Mat.* 26.75. *So he went out, and wept bitterlie.* This Son-like feare differeth from a servile or slavish fear: because *this son-like fear ariseth from a confidence and love of god,* & therefore principally it shunneth the displeasing and offending of god, and is certain of everlasting life. *Servile fear ariseth from a knowledge, and an accusing of sin, and from a feeling of gods iudgmēt and anger against sin,* and is a shunning & hatred of god, & punishment, not of sin, and is so much the greater, how much the more certaine expectation there is of everlasting damnation, & how much the greater despaire there is of the grace and mercy of God. This feare of God, is in divels, and in the wicked, and is that beginning of everlasting death, which the wicked feele in this life. *Gen.* 3.10. *I heard thy voice in the gardē and was afraide.* Iames. 2. *The devils believe and tremble.* Isaie. 57. *There is no peace vnto the wicked.* Wherefore it is an hatred & shunning, not of sin, but of God, and is repugnaunt to the faith and love of god, it is not commanded, but forbiddē in this commaundement. 1. *John* 4.8. *There is no feare in love, but perfect love casteth out feare: for feare hath paine: and he that feareth, is not perfect in love.* Now, because in the saintes in this life, neither faith nor love are perfect, but are often shaken with many tentations and doubts, therefore, albeit this sonne-like feare is begun in them, yet is it never in that purity, but that some servile feare is mingled with it. Examples hereof are rife and frequent in the Psalmes, and in the booke of Iob. *Psalm.* 32.3. *When I held my tongue my bones consumed, when I roared al the daie.* Psalme. 38.4. *Mine iniquities are gone over mine head, and as a weighty burden they are too heavy for me: Mine heart panteth my strength faileth me.* Iob. 13.24. *Wherfore*

fore hidest thou thy face, and takest me for thine enemie?

We are further here to obserue, that oftētimes in scripture *the loue of god, and the fear of god is taken for the whole worshippe of god*, or for the general obedience, according to all gods commandements: As Pro. 1. 7. *The fear of the Lord is the beginning of wisdom.* 1. Tim. 1. 5. *The end of the commandements is loue out of a pure hart, & of a good conscience, and of faith vnfaigned.* 1. Ioh. 5. 2. *In this we know that we loue the children of god, when wee loue God and keep his commandements.* The reason hereof is, because the knowledge of god, the fear and loue of god, & faith, are causes of our whole obedience, and they who truly loue and fear god, wil not offend him in any thing, but endevour to doe all things pleasing vnto him and acceptable.

The vices, which are opposite or contrarie to the vertues of this first commandement.

NOt to have the true god, is either to have no god, or to have moe gods, or another than the known God, or not to acknowledge god to be such vnto vs as he is manifested. Likewise, *not to trust in God, not to subiect & submit our selves vnto god in true humilitie and patience, not to hope for al good things from him alone, not to loue, and fear him.* The parts of this impiety are those vices, which are contrary vnto those vertues which were before recited.

Vnto the knowledge of god is repugnant, 1. *The ignorance or not knowing of the true god, and his wil*, which is, not to knowe those things of god, or to doubt of thē, which we ought to know by the benefit of our creation, & by his manifestations. This ignorāce is either natural, or engendred in men, which is, of those things which we are ignorant of, or cannot vnderstand through the corruption of our nature: or elsē it is a purposed or endevoured ignorance, which is of those thinges that our conscience telleth vs must be inquired after, neither yet doe we inquire after them with an earnest desire, namely, with a desire of learning thē, & of obeying god. Of this ignorance it is said, *Psa.* 14. 2. *There is none that doth understand, and seeke God.*

2. *Errors conceived, or false imaginations & opinions of him:* as when some imagine there is no god, some faigne that there are mo gods: or if they profes it not in words, yet indeed they make gods, while they ascribe those things to creaturs, which are proper to god only: as they who make their praiers vnto angels, & to mē departed. For praier & invocatiō attributeth

vnto him who is invocated, infinite wisedome and power. Wherfore Paul saith, that they who pray to creatures, *turne the glorie of the vncorruptible god, to the similitude of the image of a corruptible man, and of birds, & of four-footed beasts, and of creeping things.* So nether wil the Angel suffer Iohn to worship him & addeth this reason: *I am thy fellow servant, and one of thy brethren, which haue the testimony of Iesus: worship god.* In like maner also *they imagin false opinions of god, who know god to bee but one, but know not the true God, as Mahumets Sectaries. And so they also, who know that one and true God, but neglect him, and are not moved to worship him, to trust in him, and to love him.* For the knowlege of good doctrine doth not suffice alone; because then the divell also should have this vertue: but there must also accompany it an inward motion of the minde to embrace and follow the same.

Rom. 1. 23.

Apoc. 19. 10.

3. *Magicke, Sorcerie, and Witchcraft,* which is most repugnant, & contrary to the knowlege of god. *For it is a league, or covenãt with the divel the enemy of god with certain words or ceremonies adioined, that the doing or saying this or that, shal receive things promised of the divel: & such things which are to be asked & received of god alone: as, that by his aide & assistãce they shal know, or work thigs not necessarie, tending either to the fulfilling of their evil lusts, or to ostentatiõ, or to the commodities of this life.* Now in these ceremonies & words, which they vse, there is no efficacy or force, but the divel himself accomplisheth those things, which he hath promised, to this end, that they may revolt from God to the Divel. *Magus,* (as also *Magia,* this is, Magik) is a Persiã word, signifying a Philosopher, or a teacher. But men perceiving their own ignorance, sought for the Divels helpe, and so the names grue infamous. Now, as Magicians, so they also ar condẽned by this cõmandement, whosoever vse the helpe of Magicians. Vnto Magik belong enchantments, which are the vsing of certain words or ceremonies, according to a covenãt before entred with the devil, which being done & spoken, the divel should perform that, which the enchanters request.

Levit. 20. 6. Deut. 18. 10.

4. *Superstition,* which is to attribute such effectes to certaine things, or observations of gestures or words, as depend not either on natural, or moral reasõ, or on the word of god, & ether doe not at all follow & fal out, or are wrought by the divels, & other causes, than those wherby they wer thought to have

beene

bin done. Vnder this vice of superstition are comprehended *south-saying, observations of dreams, divinations, signs, & predictions, or foretelling of Wyzards*, all which are by expresse wordes condemned in Scriptures. Levit.19.26. Iia.44.25. & 47.13.

5. *A trust and confidence, which is reposed in creatures.* For this is manifestly repugnaunt to the true knowledge of one God; and to faith, and hope. For trust and confidence is an honor due vnto God alone, which who so translateth vnto creatures, doth in very deed imagin moe gods. Wherfore god in his word doth vtterly condemn those, *who repose trust and confidence in thinges created, as in men. And also he condemneth those which put their trust in their own workes, and in riches*: which all covetous men do; and so vnder the name of this vice is covetousnes also comprehended. Psal.46.2. Ier.17.5. Mat.6.24. Eph.5.5.

6. *Idolatry*, which is mow of all repugnant vnto the true knowledge of god, and to faith. *Now there are two kinds of Idolatry. 1. When another is worshipped, thā that one true god.* This kind of Idolatry doth properly belong vnto the first commaundement. 2. *When albeit the true god is worshipped, yet nevertheless he is worshipped after another maner, than god himself hath in the second commaundement, and also commonlie in this word prescribed, either by internal worship, or by external worship, or external vses or ceremonies.* This other kind of idolatry is forbidden in the second commandement.

7. *The contempt of God*, which is to know those things of god which are true, but not to be moved therby to love him.

Vnto faith are repugnant, of one side, which offendeth in the defect of faith, 1. *Vnbeliefe*, which assenteth to such doctrin as is heard & knowen concerning god. 2. *Doubtfulnes*, which neither assenteth steedfastly to the doctrin of god, neither doth altogether gainsay it, but being floting and wavering, hath a weake inclination now to one part, and now to another. 3. *Distrust*, which applieth not vnto it himself the knowledg which it hath of god and his promises, & doth through fear of gods forsaking vs, surcease the doing of that it should doe. 4. *A dissembling, or hypocritical faith.* 5. *Temporary faith, or a revolting frō faith*: which is, to yeeld an assent to the doctrin of the church & to reioice in the knowledge therof, and to embrace it for a season, but without any applying, or ful perswasion of the promise of gods grace, & without regeneration; and therfore to

be overcome through tẽptations, or other causes, & so to cast away again that assent & profession of godlines. *Ma.*13.20. *He that receiued seed in the stony ground, is he, which heareth the word, & incontinently with ioie receiueth it: Yet hath he no roote in himselfe: & dureth but a season: for assoone as tribulation or persecution commeth because of the word, by & by he is offended.* Act.8. *Simon also beleued & was baptised.* Heb.6.4. *It is impossible, that they, which were not lightened, and haue tasted of the heauenly gift, &c.*

Now amongst those which are repugnant vnto faith, of the other side, which offendeth in the excesse, are, 1. *Tempting of god*, which is through an vnbeliefe, or distrust, or contempt of god, & a trust or loue of our own wisedom, iustice, or power, & glory, to depart from gods word or order, and so to make trial of gods truth or power, and stubbornly, and proudly to prouoke God vnto anger. *Deut. 6. Mat.*4. *Thou shalt not tempt the Lord thy god.* Exo.17.2. *Moses said vnto them, why contend ye with me? Wherfore doe ye tempt the Lord?* 1.Cor.10.22. *Doe we prouoke the lord to anger?* 2. *Carnal security*, which is, to liue without thinking of god & his wil, or of our own infirmity, & dangers; and without acknowledging or bewailing of our sins, and without the feare of god, and yet to promise vnto our selues an indemnity from the anger of god, & from punishment without faith or repentance. This is often, and most grieuously accused in the scripture. *Mat.*24. Christ speaketh of that security & carelesnes which shal be at his second comming. *Psal.*36. *Wickednes saith vnto the wicked man, euen in my hart, that there is no fear of god before his eies.* For he flattereth himselfe in his own eies. *Ps.*94.7. *They saie, The Lord shal not see: neither wil the god of Iacob regard it.* But this carnal security differeth from spiritual security, because the carnal persisteth in sins, and feareth not the anger of god and punishment: because either it knoweth not mans weaknes and sin, and gods wrath, or contemneth it. But *the spiritual securitie*, is a faith and hope, which being ioined with true repentance without sin and in fear of gods chastisements, doth not yet feare gods forsaking, because it is assured of gods vnchangeable fauour towards it. Whereof it is spoken, *Rom.*8.31. *If god be on our side, who can be against vs?*

Vnto Humilitie is opposed, in the extremity of excesse, *Pride* or arrogãcy, which is, to ascribe his gifts not to god, but to his own worthines or ability, & therefore to stand in admiration of

of himselfe, and his gifts, not truly to fear god, neither to acknowledge & bewaile his defects, & so further to be aspiring to higher place & calling, & standing not vpon god, but vpon his own gifts, to attribute also to himselfe those things which he hath not, to attempt things above his power, & not belonging vnto his calling; to contemne and debase others in respect of himselfe, to beleve none, but to covet to excel, and be eminent above others, to refer his gifts and counsels principally to his own glorie, to be angry with god and men, to fret & fume against god, when his desires & counsels are hindred and also, to accuse god of errour & vniustice, if gods counsels agree not with the iudgments and affections of men.

Vnto humility, is opposed, in the extremity of defect, *A faigned modesty or humilitie*, which is a double pride, & it is to hunt after the praise & condemnation of humility by denying of those thinges outwardly, which yet a man doth in his minde attribute vnto himselfe, either truly, or falsly, and by refusing of those thinges, which he most of al desireth, and covertlie laboureth to compasse.

Vnto patience, in the extremity of defect, *impatience* is contrary, which is through the not knowing, and distrust of gods wisedome, providence, iustice, and goodnes, not to be willing to obey god in suffering such adversity, as he willeth vs to suffer, and through griefe to fret against god, or to do somwhat against his commandement, neither to desire or expect from god anie help and deliverance, neither by the knowledge and trust or perswasion of gods wil to moderate the griefe, but to yeeld vnto it, and being broken therwith, to be driven and solicited vnto despaire.

Vnto patience, in the excesse, *Temeritie*, or rashnes is opposed, which is through foolishnesse, not knowing, or not considering the dangers, or his own calling, or the wil of god, or else through a cõfidence in himself, to adventure dãgers without any need or necessity. *He that loveth danger, shal perish therin.*

Vnto hope is opposed, 1. *Despaire*, which is to esteeme his sins to be greater than the merite of the sonne of God, and to refuse the mercy of god offered in his son the Mediatour: and therfore not to looke for those blessings which are promised vnto the godly, but to be tormented with an horrible sense & feeling of Gods wrath, & with a feare of being hereafter cast

away into everlasting paines, and to stand in horrour of god, & to hate him as being cruel, & a tyrant. 2. *A doubting of the blessings to come*, which are expressed in the word, as of everlasting life, and of finall perseverance. These two vices are contrarie to hope in the defect. But the doubting of the present blessings of god is contrary vnto faith. 3. *Vnto hope* also, as before vnto faith *is Carnal securitie* opposed.

Vnto the loue of god are repugnant. 1. *The casting away of gods loue*, or, *the contempt & hatred of god*, which is through the alienation of our nature from god & gods iustice, and by reason of an inclination therof to sin, therfore to flee & shun god accusing & punishing sin. 2. *Inordinate loue of himselfe & of other creatures, which is*, to prefer his lusts or pleasures, or life, or glory, or any other thing before god, and his wil, and glory, & to be willing rather to neglect & offend him, than to part frō those things which we loue, 3. *A faigned loue of god*, whereby also we maie here offend. But here we cannot offend in the excesse, because we never loue god so much as we should.

Vnto the feare of god are repugnant, 1. In the defect *Prophanenes*, carnal securitie. Not to feare god. 2. In the excesse, *Servile feare*, which is to shun punishment without faith, & without a desire of changing and amending his life, with a despair & shunning of god, and with a separation from him.

Here is to be noted & obserued, that oftētimes the sāe vices are opposed to sundry & divers vertues. So *vnto faith, hope, and fear of god, is opposed carnal security*: vnto hope, patiēce: & to the love, & fear of god is opposed despair. The sāe may be seen also in the vertues & vices of other cōmandements: & in like maner also in this cōmādemēt, to faith, hope, the love of god, humility, & patiēce, is opposed *the tēpting of god*, which was before numbred among the particular vices opposit vnto faith.

THE SECOND COMMANDEMENT.



Thou shalt make to thee no graven Image, nor the likenes of any thing that is in heavē above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe down to them, nor worship them. For I the Lord thy God, am a mightie and Jelous God, and visite the sins of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thou-

thousands in them that love me, and keepe my commandementes.

Two things are here contained, *a commandement and an exhortation to obedience*. The exhortation which is annexed to the cõmandement, consisteth of five properties of god. which ought to stir vs vp to obey god. 1. *He calleth himself our god*, that is, our maker & Savior, & the author of all good things. Hereby then he advertiseth vs what execrable vnthankefulnes it is to revolt from the true worshipping of him to Idolatry. 2. He calleth himselfe a *mightie god*, that is, who is mightie in power, as wel to punish the obstinate, as to reward the obedient. 3. He termeth himselfe a *ielous god*, that is, a most sharp defender of his own honor; wonderfully displeased with such as revolt from him, or violate or impaire his honor & worship. Now seing ielousie or indignation conceived for any iniurie, or dishonesty, ariseth from his love which is hurt, God doeth hereby withall signifie that he doth ardently & entirely love those who are his. 4. *He calleth himselfe a god, which visiteth the sins of the fathers vpon the children, vnto the third and fourth generation of thẽ that hate him.* Wherby he exaggerateth or encreaseth the grievousnes of his anger & their punishments, when he threatneth also & denounceth vnto the children, & to the childrens children, & to the childrens childrens children of his enemies, even to the fourth degree & dissent, to take vengeance on the sins of their ancestors in them, if namely they also partake with the sins of their ancestors.

But to this commination or denoũcement the saying of Ezechiel, ca. 18. seemeth to be repugnant, *The soule that sinneth, it shal die. The son shal not bear the iniquitie of the father, neither shal the father bear the iniquity of the son.* But in the same place it addeth a reconcilement of these two places of scripture: *If a wicked mã beget a son, that seeth al his fathers sins, which he hath done, & feareth, neither doth the like, he shal not die in the iniquitie of his father, but shal surelie live.* He threatneth thẽ, that he will punish the sins of the ancestors in their posterity, that is, such as persist in the sins of their ancestors, whom it is meete and iust to be partakers also of their punishments.

If any man reply; *That by this meant the posterity rue only their own sins, & not the sins also of their ancestors:* this reply is false & of no consequence. For there may be, & are oftentimes moe impellent & motive causes of one effect, and the cause of one

puniſhment are mo ſins as wel of divers, as of the ſame men. If further it be vrged, *that vengance is not taken on the anceſtors ſins in the poſteritie, becauſe the ſenſe & feeling of thoſe paines, which the poſteritie ſuffer, reacheth not to the anceſtours*; we anſwer firſt, that the poſterity are a part of their anceſtors, of whom they came: And therfore that is felt of them, as it were in ſome part of them, which their poſterity ſuffer. Secondly, wee ſaie, that the anceſtors are tormented & vexed, when they vnderſtand or ſee their ofspring in this life, & in the life to come to be afflicted, Thirdly, we ſaie, that beſids the feeling or fellow ſhip of griefe, the puniſhment of their poſterity doth belong vnto them by a relation, in as much as God pronoũceth that he therefore doth inflict this on the poſterity, that thereby he may teſtifie, how greatly he is angry & offended both with their ſins, & with the ſins of their anceſtors. 5. He ſaith that he is a god, which *ſhevveth mercy vnto thouſandes in them that love him and keep his commandements. And here he extendeth his puniſhment vnto the fourth generation, but his mercy vnto thouſands*, therby to ſignifie, that he had rather ſhew mercy than anger: & ſo by this means to allure vs the more to love him. *But vnto this promiſe are oppoſed many exãples of the godlie, whoſe children & poſteritie have periſhed.* Whervnto god himſelfe anſwereth, *Eze. 18. That he wil bleſſe the poſteritie of the godly, if they continue in the good converſation and godlines of their anceſtors: but wil puniſh them, if they depart from it.* If here it be demãded, *why he doth not convert their poſteritie, ſeeing without his mercie they are not able to follow the godlines of their parents.* We anſwer firſt, *Becauſe this promiſe is not vniverſal, but indefinite, and therfore god doth not therein bind his mercy vnto everie particular one of the godlies poſteritie, but reſerveth his election free vnto himſelfe*: So that as of the poſterity of the wicked he converteth & ſaveth ſome, in like maner alſo he leaveth of the poſterity of the godly ſome in their natural corruptiõ, & in deſtruction, which all by nature deſerve: & this he doth, to ſhew, that his mercie is free, as wel in chuſing the poſterity of the godly, as of the wicked. Secondly, *becauſe he bindeth not himſelf to performe the ſame benefits, or al the benefits to al the poſteritie of the godlie.* Wherfore he ſatisfieth this promiſe, when he doth even vouchſafe of corporal benefits the wicked & reprobate poſterity of the godly. Thirdly, *becauſe he promiſeth this felicity of the poſterity vnto them*

that

that love him, & keep his cõmãdemẽts, that is, to those which are indeed godly, & of good conversation. But because the love of god & obedience is even in the holiest saintes in this life vnperfect: therefore the reward also promised vnto them is vnperfect, & ioined with the crosse & chastisemẽts, amõg which the wickednes and vnhappines of their posterity is not the least as maie appeare in David, Salomon, and Iosias.

Ob. *They who keep gods commandements, obtaine mercie. Therefore we merit somewhat of God.* Ans. God saith, *I wil shew them mercie.* Therfore it is not of merit or desert. Therefore the obiection is a fallacy, putting that for a cause, which is no cause. For when God addeth this promise, *that he wil shew mercy vnto the thousandth generation of them that love him & keep his cõmandements*, he sheweth that he had rather shew mercy, thã anger, thereby to allure vs to love him.

This promise & commination is belonging verily to the obedience of the whole Decalogue, but is therfore especiallie annexed vnto this cõmandement, both that we might know the first & second commaundement, to be the foundation of al the rest, & also that god might shew that he is especially angry with the depravers & corrupters of his worship, & punisheth this kind of sin both in them & in their posterity: and contrarily doth blesse also the posterity of them which diligẽtlie regard & keep pure religion, or the true service & worship of God. By this declaration and exposition of the words of this cõmandement, it appeareth that by the naming of one kind, al false worships of god are condemned: & contrariwise, is cõmanded the observation of the true & vncorrupt worshippe, which is every internal or external work, commanded of god done in faith, which is perswaded that both the person and the work please god for the Mediators sake; the chiefe ende wherof is, that due honor may be given vnto god, wherby we may shew, that we acknowledge him alone for the true God who hath willed this worshippe to be thus done to him. And thẽ is this worship don vnto him, whẽ he is so worshipped, as himselfe hath manifested in his word that he wil be worshipped. And these may suffice as touching the exhortatiõ which is adioined to the commandement: now wil we declare those things which belong vnto the commandement it selfe.

In this second cõmandement is forbidden, *al false worship:*

and

& the true worship of god is commanded. And this is the ende or scope of this commandement, *that the true god alone, who commandeth himself to be worshipped in the first cõmandement, be rightly worshipped of vs*, namely, with such worship, wherewith it is right & meet he should be worshipped of intelligẽt or vnderstanding creatures, & such as pleaseth him. God therfore in this cõmãdement prescribeth the rule of true divin worships He forbiddeth not only that cretures or images be not reputed or worshipped for god, but also that himselfe be worshipped by images, & at images: and when he condemneth the chiefe, & grossest & most evident kind of falſe worships, nãely, the worshipping of god at, or by images, it is manifest that he forbiddeth also the other kinds of false worships, seeing this is the head & fountaine of al the rest. Wherefore al worships, whatsoever are instituted by mẽ, not by god, & in which the same cause of prohibiting or forbidding appeareth, are forbidden by the forbidding of this the grossest kinde of the rest, & withal a rule is given, that we holily & religiously contain & hold our selves within the lists and tarriers prescribed by god, neither adde ought to that worship which god himselfe hath instituted, nor maime the same so much as in the least point: which also we are in other places expressely enioyned by the Lord.

Ios. 1.7. Prover. 30. 6. Revel. 22. 1.

This commandement is different from others, for that in others the parts of themselves or specialties of divine worship ar rehearsed: but in this all adding, maiming & altering of them is forbidden, & a rule prescribed, that we keep our selves with in the bonds by god appointed. And this study, endevor, and care to worship god after that maner, which himselfe hath cõmanded, is the proper & peculiar obedience of this cõmãdement. Which is also required in these sayings. *Deu. 4. Ye shal put nothing to the word which I cõmand you, neither shal ye take ought ther frõ: that ye may keep the cõmãdemẽts of the lord your god which I cõmand you.* De. 12. *Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought there from.*

Now as concerning the words of the cõmandement, we are to observe that there are two parts of this second commãdement. *The former part forbiddeth images to be made: The secõd part forbiddeth to worship them with divin honor.* Of the first part wee will first speake.

The

The first part of the second commandement, where is intreated of Images.

These chiefe questions concerning Images.

1. *How far Images maie be allowed to be made.*
2. *Why they are to be abolished in christian churches.*
3. *How they are to be abolished.*

1. HOW FAR IMAGES MAIE BE ALLOWED TO BE MADE.

IMages or Pictures are not here simply forbidd̃, because the science of casting, carving, & painting is reckned amõg those arts & crafts which are profitable for mãs life, & are the gifts of god. Neither is the reasõ herof hard or obscure: *because writing & painting are profitable for the memorial of thigs done, for ornamẽts, & for a liberal & ingenuous delight of mãs life.* Wherfore the law forbiddeth not the vse of images, but the abuse nãely, it forbiddeth that images be made, as by them to represent or worship god. For we ought not, neither cã we any way paint or grave, or represent god, & much lesse must we ty gods worship vnto carved or graven images. This doctrin doth the end & scope of the cõmandemẽt declare, which is the observation of the vncorrupt worship of god. And because god is incorporeal, & infinit, vnpossible it is that he should be expressed or represented by any corporeall or finit image, without an impairing of his divin maiesty. *To whõ wilye liken god? Or what similitude wil ye set vp vnto him?* Moreover, as god wil not have himself to be engraven, or painted, or any image or semblãce of him to be carved and framed: so also doth it not at al profit or availe vs, as being a cause and an occasion of Idolatry.

Exod. 31. 1. & 35. 30. &c. Syrac. 6. 22.

Esay. 40 18. Rom. 1. 23. Deut. 4. 15.

2. *Why Images are to be abolished in the churches of christians.*

1. THey are to be abolished, *because of the commandement of god*, who wil have Idols to be abolished, & al the corruptions of the true worship of god, and of true doctrine, as his wrath and anger against idolatry doth testifie. And herof is it, that for the taking away and abolishing of Idols, Iehu, Ezechias, and Iosias are praised in the scripture. *In respect of our confession of the syncere worship of god, & of our hatred against Idolatrie.* This confession wherby we professe, our selves not to be Idolaters consisteth not only in words, but also in actions, and in outward shew and signes.

Exod. 23. 24. & 34. 13. Numb. 33. 52. Deut. 7. 5. 2. Reg. 11. 18. 2. Reg. 10. 28. 2. Reg. 18. 4. Deut. 17. 2. &c. 1. Cor. 10. 20. 1. Ioh. 5. 21.

3. They are to be abolished, *for avoiding of offence & superstition,*

on, least by retaining of ancient Images, or by substituting & adding new, the same dāger come to the church, & to the ignorant people therby, which in times past we see to have issued hence; and so the enemies of the church be by this spectacle having so great a shew of Idolatry, the more alienated frō the church, so that they despite & reproch therfore the truth of god. So the Iews, because they see images in the churches of those that professe christianity, are greatly offended. And we see that Images never brought any good to them, which had them: but even gods own people was seduced therby, as we may see often in the sacred story, especially in the booke of Iudges, and the Kings, and in the Prophets. So prone and ready is our nature vnto this evill, which hath after ensuing it most grievous punishments, as are those which the Lorde reciteth by Moses, besides many others: *I wil destroy*, saith he, *your high places, and cut awaie your Images, and cast your carkesses vpon the bodies of your Idols, and my soule shall abhor you.* In like maner also the Angel of the lord vpbraiding the Israelits that they had made a league with the Idolatrous Cananits, saith: *Wherfore I wil not cast thē out before you, but they shal be as thorns vnto your sides, and their gods shall be your destruction.* It is no ceremony therefore to abolish Images: seeing they are the instrumets, signs, causes, and occasions of Idolatry. Neither are the causes of this commandement any way changed or dimished, as namely, that the glory of god be maintained against Idolaters, and the enemies of the church, & that god be not tempted through offering an occasion of superstition, and of conceiving false and corrupt opinions of gods worship, vnto men which are of their own accord inclining and prone vnto Idolatry. Wherfore this commandement of taking away & abolishing images made for the representing of god, or for divine worship, is moral, and dureth perpetually.

3. *How Images are to be abolished.*

IN abolishing and banishing Images, two thinges are to bee observed. 1. *That the doctrine concerning the true worshippe of God be preached before the abolishing of Idols.* So wee reade that Iosias did. Let the worde therefore go before, and the Idols wil fal to the ground. 2. *The images, and their altars, & the like instruments of idolatrie must be taken awaie, not by private men, but by publicke authoritie.* For so hath God commaunded the

the Israelites: and so likewise have godly kings put it in practise: and so also Paul disliking the Idols of the Athenians & Ephesians, did not yet pul them down, or abolish them.

Certaine obiections of the Papists.

1. *WE worship not the Images, but god, of whom those are signs & tokens. Wherfore there is no cause, why Images should be abolished, and taken out of churches.* Ans. It is impiety to place and ordaine such signs, as wherby god neither can be truelie signified, neither at al ought to be signified. And albeit they were such signs, as wherby god might be truly signified, yet is it not in the power of any creature to ordaine or establish them, but only in the wil and pleasure of god.

2. *The bookes of lay men, or the vnlearned are profitable. Images are the bookes of the vnlearned. Therfore they are profitable.* Ans. 1. Such bookes of Lay-men are profitable, as are delivered vnto them by God. 2. The Minor is false. For the Prophets teach far otherwise: as, *Habac.* 2.18. *An Image is a teacher of lies.* Zac. 10.2. *The Idols have spoken vanity. Whence we may thus reason. We ought not to speake vaine things, or to lie of god either in words, or in gestures: But wood, or graven Images are lies of god, because they cannot represent god, yea, because they swarve so far, & carrie vs with them from god, as their figure and shape is vnlike god: and so consequentlie they cause vs also to lie of god. If then we will not lie of god, we must needs neither make, nor have anie Images, or graven semblances.* For as Ieremy saith, to. 8. *The stocke is a doctrine of vanity.* Now in this sence we grant Images to be the bookes of the vnlearned: to wit, because partly they teach and signifie false things of god: and partly because through the reverence of the thing signified, and the place, when as they stand to the open view in the churches and elsewhere, they easily draw away others vnto superstition, and teach the people Idolatry, as experience sufficiently beareth witnes. 3. It followeth not, if it were so that Images did teach the vnlearned, that therefore they should be retained in the Church, as profitable books. For god wil not have his church to be taught by these, but by his word and sacraments.

3. *The Scripture attributing the parts of mans bodie vnto god, doth signifie thereby his nature and propertie. Therefore it is lawfull also to signifie the nature and propertie of God by Images.* Anst. 1. There is a dissimilitude betweene metaphors, or translati-

ons

ons of words & images: because vnto them annexed an expo sitiō of thē in the word, which hindereth & stoppeth al error. 2. Whē by an *anthropopathy*, that is, whē the scripture, applying it self to speak vnto mē after the maner of men, doth attribut the parts of mans body to god, the worship of god is not acal wont to be tied vnto thē. 3. Lastly god spake these things after the maner of mē to help our infirmity, but he forbad images. 4. *God of old presented himselfe to be seene in mans shape: Therfore we maie also follow in like signes and semblances.* Ans. God indeed moved by certain reasons therunto did so, but he had forbidden vs to follow it. For it is lawful for god to manifest himself what way soever he wil; but it is not lawfull for any creature to represent god by any such sign, as himselfe hath not commanded. And those visible shapes had god present with them to command, promise, & heare them, vnto whom he manifested himselfe: which cannot be said of such images as imitate those shapes, without flat idolatry: & therfore the Saints did wel in adoring god at them, or in them, as being after a special maner there present: which to do in these, is impious and idolatrous, because it is done through the boldnes & vanity of man without any commādement or promise from god. Lastly those visible shapes continued so long, as it pleased the Lord to vse them for to manifest & shew himselfe, & therfore could they not be drawn to idolatry. But images & pictures, which mē make to represent the manifestations of god, were neither ordained to manifest god, nor to represent, or resemble those auncient manifestations of god: and therefore are they an obiect and an occasion of idolatry.

5. *It was lawful for the Israelites to have resemblances & figures, Cherubin, Seraphin, Palme trees, and diverse pictures in Salomons Temple. Therefore is it lawfull also for christians to have images in their temples.* Ans. *The figures and resemblances of divers things & living creatures, as Oxen, Lions, Palm trees, Cherubins, & such like painted in the temple of Salomon, were warranted by the word of god,* But the worde of God is flat against those images, which the Papists have in their churches. 2. *The images which were painted in Salomons temple, were such, as could not easilie be drawen by anie man into abuse.* 3. *God had this cause, for which he would have those images to be painted in the temple, that namely they should be types of spiritual things:* but this cause is now taken away by Christ.

THE

THE SECOND PART OF THE second commandement.

THis part forbiddeth any worſhip to bee given to images, not only that which is given therby or referred to creatures, but that alſo which is referred to god himſelf. Ob 1. *The honor which is given vnto the ſign, is the honor of the thing ſignified. Images are a ſign of god. Therfore the honor which is given vnto images, is alſo given vnto god.* An. The honour of the ſigne is alſo the honor of the thing ſignified, namely when the ſigne is a true ſigne, that is, ordained by him who hath autority to ordain it, & when alſo that honor is given vnto the ſigne which the right & lawful author of it willeth to be done to the ſign. For not the wil of him that honoureth, but of him that is honored is the rule which muſt preſcribe the due honour. Now god hath forbidden any images to be erected vnto him: and therefore images are not true ſigns of god.

2. Ob. *Whatſoever contumely is done vnto the ſign, that redoũdeth on god, although the ſign be not inſtituted by his cõmandement. Therfore the honor alſo that is giv̄e to the ſign, redoũdeth on god, although that honor be not cõmanded to be given to the ſign.* An. This reaſon doth not follow, becauſe th̄e are contrary thinges rightly attributed to cõtraries, whē the cõtrariety of the attributes dependeth of that, according to which the ſubiect is oppoſed, & not of ſome othes thing. So we grant that contumely againſt God followeth indeed the contumely againſt the ſign, albeit the ſign were not inſtituted by god; but not ſimply, in reſpect of the ſign it ſelfe, vnto which that contumely was done, but in reſpect of his corrupt & bad wil, who by ſhewing contumely againſt the ſign, which is thought to repreſent god, purpoſeth himſelfe, & is minded to deſpite with contumely and reproch God himſelfe. For to the ſhewing of diſpite and contumelie againſt God it ſufficeth, if there be any intent or purpoſe of departing from his commandement. But if through a deſire that we have to avoide Idolatrie, we deteſt images, & other falſe reputed ſigns of god, by this contumely done vnto the ſigns, we rather promote, further & advance gods glorie. But the honor of god doth not follow the honor of the ſigne, except both the honor and the ſign be ordained by god.

3. Ob. *If it be lawful to have the Images of noble and renowned men, much more is it lawful to have the Images of Angels & ſaints*

Anſwere.

Anſ.1. *The lawful having of the Images of noble and worthie men, and the giving of honor vnto them, muſt be warilie and rightlie vnderſtood.* 2. *The Images, or monuments of notable men muſt bee ſuch, as maie not be drawn into idolatrie.* 3. *Where the antecedent propoſition is taken in this ſenſe, in which it maie be granted, the conſequēs alſo maie be granted of the like monuments, or the like honour.* But if in the ſequel, or conſequent, that be transferred vnto Images and ſuperſtitious honor, which might have bin graunted in the antecedent being rightly vnderſtood, the conſeqnēce is to be denied in reſpect of that ambiguity and diverſitie of meanings, and in reſpect of the diſſimilitude and vnlikeneſſe of the honor and monuments. That honor of monuments is lawful, which is a grateful and honorable memorie of thoſe, whoſe monnments they are: & alſo that, which is applied to that vſe which themſelves would have it, and not to the worſhip of them, or to the worſhip of god by their monumentes. And ſuch lawful monuments, which cannot be drawn into Idolatrie, we muſt not deface, through a deſire of deſpiting or reproching them whoſe monuments they are.

The obedience of this ſecond commandement conſiſteth as we have ſeene, in the true worſhip of God.

The vices which are repugnant vnto this ſecond commādement are. 1. *Idolatrie*, which is a falſe or ſuperſtitious worſhip of God. Idolatry is of two ſorts. 1. *When a falſe god is worſhipped*, that is, when in place of the true God, or beſides him, that honor or worſhip is given to ſome either imaginarie, or exiſtent thing, which is agreeing vnto the true god only. This kind of Idolatrie is eſpecially forbidden in the firſt commandement; & further alſo, in ſome part, in the third commandement. 1. *When men erre in the kind of worſhip*, that is, when worſhip or honour is imagined to be done vnto the true God by ſome ſuch work, which himſelfe hath not commanded. This kind is properly condemned in this ſecond commandement and is called *vil worſhip*, or ſuperſtition. They are ſaid to bee ſuperſtitious, whoſoever adde humane inventions to the cōmandements of God.

2. *Hypocriſie*, which is a pretending or faining true godlines & worſhip of god, doing the external works cōmanded by god, whether moral, or ceremonial, without true faith & cōverſiō. This vice is depainted and deſcribed in theſe wordes by the

Prophet

Prophet Isaias: *This people come neere vnto me with their mouth, & honor me with their lips, but have removed their harts far from me, and their feare towards me was taught by the precepts of men.* In the same words, and those that follow: and also everywhere throughout the whole scripture, is hypocrisie condemned of the Lord.

3. *Prophanenes:* which is a voluntary letting go or contempt of al religion; and of the whole worship of god both internal & external, or else of some part of divine worship. This prophanenes is repugnant also to the whole worship of God in the first and second table.

Now let vs entreat a little more at large *of superstition.* That *Wil-worship*, wherof we before made mētiō, is reprehēded of the lord in many places of holy scripture. So by Moses it is for biddē. *De.* 12. 8. *Ye shal not do after al these things that we doe here this day: that is, every man whatsoever seemeth good in his own eies.* And in the end of the same chapter he saith: *Whatsoever I cō mand you, take heed you do it: thou shalt put nothing therto, nor take ought ther frō.* It is also reprehēded by Isaias, whose words before recited are alleadged by christ himself, *Mat.* 15. 8. for the condēning of superstition, or *Wil-worship.* The same is condēned also by Paul, *Col.* 2. 8. *Beware least there be any man that spoile you through Philosophy, & vain deceit, through the traditions of mē according to the rudiments of the world, & not after Christ.* Ob. *Such places and sayings speake of the wicked and vngodly commandements of men, & of Mosaical & Iewish ceremonies.* An. That this is false, which is replied, some demonstrances, which are added vnto certain places declare, which also reiect those humane Laws & ordinances, that cōmād any thing in regard of divin worship, which is not commanded by god, although the same be a thing in his own kind not forbidden of god. So christ reiecteth the Iews tradition, *of washing of hands*, where of he saith, *Mat.* 15. 11. *That which goeth into the mouth defileth not the man, but that which commeth out of the mouth, that defileth the man.* Hither also may that be referred, which christ speaketh. 23. 25. *Woe be to you, Scribs, & Pharisee, Hypocrits for ye make clean the vtter side of the cup, & of the platter: but within they ar ful of bribery & excesse.* Now that these & the like things ar lawful, setting a side of an opiniō of superstition in thē, the Apostle in sūdry places doth shew, Ro. 14. 6. *He that observeth the day, observeth it to the Lorde:*

& he that obſerueth not the day, obſerueth it not to the lord: He that eateth, eateth to the lord, for he giueth god thanks: & he that eateth not, eateth not to the lord, & giueth god thāks. Again, 1. Cor. 10. 25 *Whatſoeuer is ſold in the ſhābles, eat ye, & aske no queſtiō for conſcience ſake. For the earth is the lords, & al that therin is.* Wherefore they are not ſimply ſo condemned, but only ſo far as they are preſcribed for diuine worſhip. In the ſame reſpect is ſingle life alſo condemned: eſpecially ſeeing the ſame is not a thing indifferent, but to thoſe only, who haue the gift of cōtinēcy: according as it is ſaid of chriſt, *Mat. 19. 12. He that is able to receiue this, let him receiue it: For al mē* (as in the ſāe place chriſt ſaith) *cannot receiue this thing ſaue they to whom it is giuen.*

And this is the difference betweene things indifferent or of middle qualitie, and thoſe thinges which are properlie the worſhip of God. Which difference we muſt diligently obſerue. 1. Becauſe *when men faign other worſhips of god, in thē they faign another wil of god, which is to faign another god.* 2. Becauſe *by confounding of the true worſhip with falſe worſhips, the true god is confounded with Idols*, which are worſhipped with thoſe worſhips inuented by men. 3. Becauſe *whatſoeuer is not of faith, is ſin.* And when any man doth a thing as therby to worſhip god, his cōſciēce not knowing whether god wil be worſhipped after this maner or no, he doth it not of faith, but is ignorant & doubteth whether god be pleaſed or diſpleaſed with his work: & therefore he preſumeth to do that, albeit it may diſpleaſe God: Wherefore hee doth not thereby worſhip, but contemne God.

OF TRADITIONS.

MOreouer, that we may make *thas difference of diuine worſhip, and of things indifferent*, fully and wholly manifeſt: & anſwer to an obiection of theirs, who defend worſhips inuented by mē, with ſuch places of ſcripture, as where god willeth vs to obay the cōmandements of men: we wil note & obſerue that ther are four ſorts of thoſe things, which men command 1. *The ordinances of god, which god wil that men propoſe vnto others to be obſerued, but not in their own name, but in the name of God himſelfe, as being themſelues the miniſters, and meſſengers, not the autors thereof.* So the miniſters of the Church propound the heauenly doctrin of god to the church: parents to their children, & Maſters to their ſcholers: ſo Magiſtrates propounde the cōmandemēts of the Decalogue vnto their ſubiects. The obedi-

obedience of those commaundements is and is called Gods worship: because they are not human ordinances, but divine, which are necessarily to be obeyed, although no authority or cõmandement of any creature came therto, yea although all creatures should command the contrary. Hither appertaine many places of Scripture: As, *Pro.6.20. My son, keepe thy fathers commandement, and forsake not thy mothers instruction.* 1. Thes.4.2. *Ye know that commaundements we gave you by the Lord Jesus. He therfore that despiseth these, despiseth not man, but god.* Mat.23.2. *The Scribes and Pharisies sit in Moses seet. All therfore whatsoever they bid you observe, that observe and doe.* These and the like sayings will vs to obey men as the ministers of God, in those things which belong vnto the ministery, that is, which God by expresse commandement hath testified that he will have published and commaunded by them, but they grant not authority vnto any to institute newe worships of God at their own pleasure, according as it is said, *Prov.30. Put nothing vnto his words, least he reproove thee, and thou be found a liar.* And 1. Tim.1. *Command some that they teach none other doctrine.*

2. *The civil ordinances of men, which are determinations and prescriptions of circumstances necessarie and profitable to the keeping of the moral commaundements of the second table.* Such are the positive laws of magistrats, parents, masters, & of al who bear rule over others in the civil state. *The obedience of these laws as touching the general, is the worship of god:* bicause the general therof is moral, & commanded by god himself, namely, obedience towards magistrats, & others which beare rule in the common wealth. *But as cõcerning the special of the action, or as touching the circũstances, it is no divin worship* because those works are divin worship, which must necessarily be don in respect of gods cõmandement, although no commandement or respect of any creature were adioined: but these, except they were commãded by the magistrates, might be done, or omitted, without any offence against god: but yet notwithstanding such civil ordinãces of magistrats & other governors bind the consciẽces of men: that is, we must necessarily perform them: neither ar they neglected without the displeasing of god: & therfore by reason of these commãdements of magistrats we are bound also to performe the works enioined vs by these commandements, even although we could omit thẽ without giving any

offence; if we mean to retain our obedience pure & sound. So to carry weapons, or not to carry weapons; to pay a lesser or greater tribute or subsidy, is not in it selfe the worship of god, *but the obedience which is in these & the like masters due to be rendred vnto the Magistrate, is gods worship.* Therefore if the Magistrate neither commande nor forbid either, it is free to be either: but if he command any one thing, he sinneth whosoever doeth the contrary, although he could keepe it never so close, neither offend any man thereby. The reason is, because the general, namely, obedience towards the Magistrat, which is gods worship, is violated. Wherfore these specials and particulars are by an accident made the worship of god, to wit, by the commandement of the Magistrate.

3. *The Ecclesiastical or Ceremonial ordinances of men, which are determinations or prescriptions of circumstances necessary, or profitable for the keeping of the commandements of the first table. For they belong either to the keeping and maintaining of order & comelines in church assemblies, & in the Ecclesiastical administratiō of the ministery; or to external exercise of godlines, both publique & privat, or to avoid the giving of offence vnto the weaker, & to bring thē vnto the church & knowlege of the truth:* of which kind ar, the time, place, form, & course of sermōs, & praiers, & readings in the church; likewise fasts, the maner of proceding in electiō of ministers, in gathering & distributing almes, and such like, wherof God hath commanded nothing in special. *The general also of these laws, as of the civil, is moral,* if they be rightly & profitably made, *& therfor it is the worship of god:* as it is gods worship, to hear the word of god, to pray vnto god aswel publiquely with the company of the faithful, as privatly, to bestow alms vpō our pore brethren, to receive the sacraments. *But the Ceremonies themselves are not only no worship of god, but neither doe they bind mens consciences, neither is the observatiō of thē necessary, except the omitting of them breed offence.* So it is no worship of god, but a thing indifferent, and not binding mens consciences, to vse this or that form of praier, at this or that time, at this or that houre, in this or that place to heare the word of god, to pray, or receiue the sacramēts. Neither hath the church only this right & power to constitut, or abrogate, or alter by her own autority these ordināces, as she iudgeth it to be most expedient for her cōmon edification: but the consciēces also of particular

men

men retain this liberty, so that they may either omit these, or do otherwise without any offence against god, if ther arise no scãdal or offence therby among men, that is, if they do it neither of contẽpt, or neglect of the ministery, nor of wãtonnes, or ambition, or of a desire of contention & novelty, nor with the offending of weak ons. The reason is, *because then laws are rightlie observed, when they are observed according to the minde & purpose of the law-giver.* But the church ought to wil that such ordinances & statutes as are made concerning thnigs indifferent, be observed, not in respect of her own authority, or commandement, but only for the maintenance of order & comlines, & for the avoiding of scandals & offences. Wherefore as long as comlines or order is not violated, neither offence given, it leaveth every mans conscience free to himselfe. For not in respect of the churches or ministers commandement, but in respect of the iust causes of commãding, things indifferent are necessary sometimes to be done, or to be omitted; & the conscience is hurt not by the neglect of any human commandement, as in civil matters, but by the neglect of the causes for which they are cõmanded. Hither belongeth the precept of S. Paul 1. *Cor.* 10. 27. *If anie of them which believe not, call you vnto a feast, and if ye wil go, whatsoever is set before you, eat, asking no question for conscience sake. But if anie man saie vnto you, this is sacrificed vnto Idols, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and al that therein is.) and the conscience I saie, not thine, but of that other: For whie should my libertie be condemned of another mans conscience? For if I through gods benefit be partaker, why am I evil spoken of, for that, wherfore I give thanks?* Likewise, *the decree of the counsil of the Apostles.* Act. 15. *Of things sacrificed to Idols, of blond, and that which was strangled.* Likewise, *the precept given concerning women to be covered.* 1. Cor. 11. Likewise, *the lords daie substituted by the church in place of the Sabbath, for the exercise of the ministerie. &c.*

Replie. *If the edictes of Magistrates binde mens consciences, why then doe not the traditions of the church binde them also.* Ans. God gave this power and authority of making civil laws vnto the Magistrate, & hath strengthned it with this band, in that he threatneth & denounceth his anger against thẽ which break these laws: but vnto the church & to his ministers he hath not given any such authority, but yet notwithstanding he would

have these laws and constitutions to be observed, which the Ministers & the church of their own autority command, not for any necessity that there is of obeying these laws cõmanded by the church, but according to the rule of charity, that is for a desire of avoiding offence. This answere is delivered in these places of scripture: *Mat.20.25. Ye know that the Lords of the Gentils have domination over them, and they that are great, exercise authority over them. But it shal not be so among you: but whosoever will be great among you, let him be your servant.* 1.Pet.5.3. *Not as if ye were Lords over gods heritage, but that ye may be ensamples to the flock.* Col.2.16. *Let no man condemn you in meat & drink, or in respect of an Holie daie, or of the new Moone, or of the Sabboth daies.* Gal.5.1. *Stand fast in the libertie wherewith Christ hath made us free.* Neither are the causes obscure or hard to come by, for which god made this difference: namely, *that there might be an evident difference betweene the civil Magistrat, vnto whom it belongeth to beare rule over his subiects, and to constraine by corporall force such as obey not: and the ministers of the church, vnto whom no such rule and power is granted:* but vnto them is committed the charge and office of teaching & instructing men concerning the wil of god. Againe, *because by the breach of Ecclesiastical laws, if it be done without giving offence, the first table of the Decalogue for which they are to serve, is not broken: but by the breach of civill laws, albeit no offence be given therby, the second table is broken,* in as much as either some thing is taken frõ the common wealth, or some occasion is given of iniurying it. Neither is this reply of force: *That vnto the greater & worthier office, greater obedience is due: And therfore the constitutions of the ministers of the church are no lesse necessarilie to be kept, than the lawes of the civill Magistrates.* For vnto the worthier greater obedience is due in those things which are properly belonging vnto his office. Now *the proper office of the civil Magistrate is,* to make laws which are for the commandement it selfe to be obserued: but the proper office of the ministery of the church is, to sound forth Gods commãdements: And *the proper office of the church is,* to ordain ceremonial decrees, which must be kept, not for the commãdement of man, but for avoiding of offences.

4. *Humane ordinances, which are repugnant vnto the ordinances of god.* These god forbiddeth vs to obey, whether the civil magistrate command them, or the church, or the ministers of the

Church.

Church. *Act.5.29. We ought rather to obey god than men. Mat.15 3. Why transgresse ye the commandement of God by your tradition?*

Having now considered these four kinds of ordinances delivered by men, it is easie to make answere vnto that first obiection: *God commandeth vs to obey the commandements of men.* Hee doth so, first, *Such as bee good, that is, not repugnant vnto his word.* Secondly, *such as he himselfe hath cōmanded by men, that worship maie be given him.* Thirdly, *Civil ordinances which depend on the authoritie of men, not obeying thē for divine worship, but for conscience sake.* Fourthly, *Ecclesiastical or ceremoniall ordinances, obeying them, but not respecting therein anie divine worship, or conscience, (neither of which they import) but onlie the avoiding of offence.*

2. Ob. *What things the church cōmandeth by the instinct of the holy ghost, those are divine ordinances belonging to the worship of God. But the church decreeth good & profitable constitutions, being guided by the guiding of the holy ghost: Therefore good constitutions decred by the church, appertain to the worship of god.* An. The general indeed of those cōmandemēts, which the church prescribeth by the instinct of the holy ghost, appertaineth to the worship of god. This general compriseth the divine laws of god, of not breaking charity, & of avoiding offence, of keeping order & comlines in the church. And in respect of this generall, the constitutions, which the church decreeth by the instinct and motion of the holy ghost, are also divine, or the constitutions of god, as namely, they are a part of those divine Lawes, the care & keeping wherof is commēded vnto vs by god himselfe in his word. But those good constitutions of the Church are humane, or the constitutions of men, as they do in special design that which was in general by these divine laws signified rather than expounded. Wherfore those ordinances are no worship of god, which the church adviseth, decreth, receiveth or cōmandeth for the maintenance of mutuall charity amōg vs, & for the preservatiō of order & comlines, or for the avoiding of offēces, albeit in the chusing & cōstituting of these she be directed by the instinct of the holy ghost. For the holie ghost declareth to the church, both what is profitable for the avoiding of offēces, & also that those things which are cōmāded for the avoiding of offēces, ar nether the worship of god, nor necessary to be observed, but in case of avoiding offēce, & therfore that the church reteineth her liberty of deliberatig

of them, or of changing of them, or of omitting them, if there be no fear of offence. This doth S. Paul manifestlie declare, when as, 1. Cor. 7. counselling them to single life, which have the gift of continency, yet he addeth further: But I speak this by permission, not by commandement. Again, *this I speak for your own commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that ye cleave fast vnto the Lord without separation.* Here he affirmeth both: both that he wisheth them that are continent, to lead a single life, that so they maie the more fitly serve god: and that also he leaveth it free vnto thē to marrie, and he speaketh both by the instinct of the holie Ghost.

3. Obiection. *God is worshipped by those things, which are doone to Gods glorie. The things that the church doth decree, are done to Gods glory. Therfore these also are the worship of God.* Answere. Those things, that are done to the glory of God, by thēselves that is, which are commanded by god, to this end, as that by these works we should declare our obedience towardes him, they are the worship of god: but not those things which serve for the glory of god, but by an accident, that is, which serve sometime for the performing of those things, which are commanded by God, vppon some accidental respects and causes which if they do not concur, God yet may be honoured; both of those that do them, and of those that do them not, so that they be done, or left vndone, of faith, which is assured, and resolveth, that the person is not reconciled vnto God, and that the action, or omitting of the action doth agree with the word of God.

4. Ob. *The examples of those who have worshipped god without his direct commandement, confirme that it is permitted to men to worship god with that worship which themselves ordain,* An. The example of Samuel sacrificing in Ramoth, cannot at all establish *Will worship.* For as touching the sacrifices, they were the worship of god, because they were commanded by God: and as cōcerning the places appointed for sacrifices, they were free when as yet there was no appointed place for the arke of the covenant. Wherfore Samuel did appoint that towne for sacrifices, where he dwelt, as being most fit and commodious. Very wel knew the holy Prophet, that the worship of god did not consist in this circumstance of place, which was left free

vnto

vnto the godly before the temple was built of Salomō. Lastly as cōcerning the person, although the Prophets were not of Aarons family, yet had they, by reason of their extraordinary function, authority to sacrifice. This also may be said as touching Elias sacrificing in the mount Carmel. Now as for Manoah, who is said to sacrifice in Zorah, either he did not himselfe sacrifice, but delivered the sacrifice to be offered of the Angel, whō he took to be a Prophet, or he himselfe offered it being commanded by the Angel, and so did nothing besides the divine law of God.

In like maner is the answer easie to other examples which they heap togither, and bring in. *Abel and Noah*, Gen. 4. and 8. *offer sacrifice*: but not without the commandement of god, because they did it with faith, *Hebrews.* 11. But no faith can bee without the worde of God, *Romanes.* 10. *The Rechabites.* Ierem. 35. *refraine from wine and husbandrie, according to their father Jonadabs commaundement, and are therefore by God commaunded*: But Ionadab meant not to institute anie new worship of god but by this civill ordinance, to banish from his posteritie riot, and such sins and punishments, as accompanie riot. So also *Daniels fasting*, Dan. 10. *And the Ninivites fasting*, Ion. 3. was no worship of god, but an exercise, serving for the stirring vp of praier and repentance, which were that worship of God, which is in those places commended. Now *Jn Iohn Baptist*, (Mat. 3.) not his kind of living, food, and apparel, but his sobriety, and temperancy is commended, and is the worship of god. And *Heb.* 11. Not the raiment made of sheepes & goates skins, nether the wandring in mountains, caves, & dens, but faith and patience in calamities is set forth and commended as the worship of God.

5. Ob. *Whatsoever is done of faith, and pleaseth god, is gods worship. These works, albeit they are undertaken by men voluntarily, yet are done of faith, & please God. Therfore these works undertaken by men voluntarily, are the worship of god.* An. This doth not suffice for the defining of gods worship: for after a divers sort is the worship god, & indifferent actions pleasing vnto god. The worship of God doth so please God, that the contrary therto displeaseth god, & therfore cannot be done of faith. But those things which are in thēselves indifferent, are so liked of god, that their cōtraries also are not of him disliked or disalowed

THE

THE THIRD COMMANDEMENT.



Thou shalt not take the name of the Lord thy god in vaine for the Lord will not hold him guiltles that taketh his name in vaine.

In the first & second commandemēt god framed our mindes & hartes, now he frameth also our outward actions, and that in this and the fourth commandement.

There are 2. parts of the third cōmādement. A Prohibition, & a cōminatiō. That is prohibited the vain vsage of gods name, that is, in whatsoever false, vain, or light & trifling thing, which tēdeth either to the disgrace, or at leastwise not to the glory of god.

The name of god signifieth, 1. The attributs or properties of god: that is, those things, which are affirmed of god. As Gen. 32. 29. *Wherefore dost thou aske my name?* Exod. 3. 15. *Thus shalt thou say vnto the children of Israel, The Lord God of our fathers, the god Abraham, the god of Isaac, and the god of Jacob hath sent me vnto you: this is my name for ever, and this is my memorial vnto al ages.* Exod. 15. 3. *The Lord is a man of war, his name is Jehova.* 2. *It signifieth God himselfe:* As Psal. 116. 43. *I will take the cup of salvation, & cal vpon the name of the Lord.* that is, I wil cal vpon the Lord. *Ps.* 5. 11. *They that love thy name*, that is, they that love thee. *Ps.* 7. *I will sing praise to the nāe of the lord most high.* De. 16. 2. *Thou shalt offer the passeover to the Lord thy god, of sheep & Bullockes, in the place wher the Lord shal choose to cause his name to dwell.* 1. King. 5. 5. *I purpose to build an house vnto the name of the Lord my god.* 3. *It signifieth the wil or commandements of god,* & that either *reveiled and true, or imagined & faigned by men.*[a] *I come vnto thee in the name of the Lords of hosts.* 4. *It signifieth the worship of god, trust, invocation, praise, profession.* Mic. 4. 5. *We wil walke in the name of the Lorde our god.* Mat. 28. 19. *Baptizing them in the name of the father, the son, and the holie ghost.* Act. 21. 13. *I am readie not to be bound onlie, but also to die at Jerusalem for the name of the Lord Jesus.*

[a] Rom. 17. 45.

To take the name of the lord, or to name or vse the name of the lord, god verily doth not forbid: but he forbiddeth to vse it falsly or vainly. The prohibition then in this commandemēt is, *Thou shalt not take the name of god in vain* that is, thou shalt not ōly not forswer, but nether shalt thou make any vnhonorable mētiō of god: as, nether against nor besids that honor which is due to him, neither yet lightlie, neither without iust cause.

Now

Now as in this commandement is prohibited the abusing of gods name: so in the same contrariwise is cõmanded the lawful and right vsing of his name. The commandement then of this ordinance is, Thou shalt honorably vse the name of the Lord: by which commandement he willeth that we make no mention of him, but such as is honorable, & worthy his divin maiestie: & as in the first commaundement he requireth his internal worship to be done & given to him alone, so here he requireth his external worship, which consisteth in the true confession and magnifying of his name, to be perfourmed of every of vs both publiquely, whensoever it is exacted for the illustrating and setting forth of his glorie, privatelie.

Vnto the prohibition is annexed a cõmination, wherby god might shew that this part also of doctrin is one of those, the breach wherof he chiefly detesteth & punisheth. For seing the praise and magnifying of god is the last and principal end for which man was created, & seing the chiefe good and felicity in man is the praise and worship of god: it followeth that the chiefe evil and misery is to despite & reproch god, and therfore that the chiefe and greatest punishment is due for this evill.

The vertu of this cõmãdmẽt cõsisteth in the right & honorable vtage & taking of the nãe of god: the parts wherof are these.

1. *The propagatiõ & spreading abroad of gods true doctrin,* not that propagatiõ, which is don publikely by the ministery, & which is belõging vnto the office & fũctiõ of teaching in the church & wherof mention also is made in the fourth cõmandement: but this propagation of true doctrin is that instituting and instructing which appertaineth to everyone, because every one privately in his place, is bound to bring others to the knowledge and worship of god. [a] *Teach them thy sons, and thy sons sons.* [a] Deut. 4. 9. *Deut. 6. 20. When thy son shal aske thee in the time to come, saying, what mean these testimonies, & ordinances, and laws, which the Lord our god hath commanded you? Then shalt thou say vnto thy sonne, we were Pharaohs bondmen in Aegypt: but the Lord brought vs out of Aegypt with a mightie hand.* Deut. 11. 19. *Ye shall teach them your children, speaking of thẽ when thou sittest in thy house, & when thou walkest by the waie, & when thou liest down, and when thou risest vp.* Luk. 22. 32. *When thou art converted, strengthen thy brethren.* Col. 3. 16. *Let the word of christ dwel in you plentiously in al wisedom, teaching, & admonishing your own selves in Psalms, Hymnes, & spirituall*

tual songs. 1. Thes. 5. 11. *Exhort one another, & edifie one another.*

2. *The celebration, landing, or magnifying of god,* which is a commemoration and recounting of gods works, and properties, ioined with a likening & admiration of them before god and his creatures, to this end, that we may signifie & declare our liking or approbation, and reverence towards god, that God may excel above al thinges, and that so our subiection vnto him may appeare and be manifested. *They therefore which ban and curse, sinne against this commaundement,* because they sin against the praising and magnifying of god, when they speake impious things of God, as if he for sooth were their executioner to revenge their quarel, and they sin against praier and invocation when they crave of God those things which are flat against his word. Some man wil here reply; *Vnto whom god doth imprecate & wish evil, to them we maie also wish evill.* Vnto this we answere: 1. *Al imprecations or evill wishings which are made absolutelie without some prophecie or speciall revelation, are sinnes.* 2. *They must be done without private hatred and desire of revenge.* 3. *They must be done in respect of gods glorie onlie, and the preservation of the true church.* 4. *We must not imprecate or wish evil, as it is an evil,* that is, as it is the destruction of them, against whom we wish it.

3. *The confession of the truth which we knowe concerning God,* which is the shewing of our iudgement and opinion concerning god and his wil certainly knowen out of gods word: because according as our duty bindeth vs, we signify & declare our mind and knowledge, for the setting forth of gods glory, and for the furthering of the salvation of others. *Rom.* 10. 10. *With the hart man beleeveth vnto righteousnes, & with the mouth man confesseth to salvation.* 1. Pet. 3. 15. *Be readie alwaies to give an answere to everie man that asketh you a reason of the hope that is in you, with meekenesse and reverence.* And hence it appeareth, *that they who lead a vicious and bad life, sin against this commandement, because they sinne against the confession of the truth:* when as they boast themselves to be christians, and shewe the contrary in their life & maners. These three parts, or vertues of the right and lawful vsage of the name of God, which have bin nowe proposed, agree in this, that they are a commemoration of the truth concerning god: againe they differ in this, that *the doctrine, or propagation of true doctrin,* tendeth to the instruction of

of others; *The celebration of god* respecteth our liking and subiection; *The confession of the known truth* betokeneth the certainty of our opinion and iudgement.

4. *The zeal of god*, which is an ardent love of god, and a griefe for any reproch or contempt which is done to god, & an endevor to put away that reproch from the name of god, and to avoid sins our selves, & to banish them from others. This zeal is required of everie one, that everie one according to his place and calling, and as he is in dutie bound, doe vindicate and maintaine the glorie of god.

5. *Invocation*, which is praier, whereby we crave of the true god none other blessings, thā god hath cōmanded vs to aske of him only: which praier and petition proceedeth from a desire in vs of gods bountifulnes & liberality, & is made in true cōversion & in a ful persuasiō of gods promises for the mediatours sake. *Psal.*105.1. *Praise the Lord, & cal vpon his name.* Mat.7.7. *Aske & it shal be given you: seeke & ye shal find: knock & it shal be opened vnto you,* 1.Ioh.5.14. *This is the assurance that we have in him, th as if we aske anie thing according to his wil, he heareth vs.*

6. *Thankesgiving*, which is to acknowledge & confesse, what and how great benefits & blessings we have received of god, and vnto what obedience towardes god we are in respect of them bound and ready or prepared: and that therfore we wil yeelde vnfeigned obedience vnto him, to the vtmost of our power. [a] *Whatsoever ye shal doe, in word, or deed, doe al in the name of the Lord Iesus, giving thankes to god even the father by him.* 1. Thes.5.18. *In all things give thankes, for this is the wil of god in Christ Iesus towards you.* Psal.107.1. *Praise the Lord, because he is good, for his mercie endureth for ever.* [a] Col.3.17.

7. *Right and lawful swearing, which is comprehended vnder Invocation, as a speciall vnder the generall.*

The chiefe questions concerning an oath or swearing.

1. *What an oath is.*
2. *By whom we are to sweare.*
3. *Of what things we must sweare.*
4. *Whether al oaths are to be kept.*
5. *Whether a christian may take a right & lawfull oath.*

1. WHAT AN OATH IS.

AN oath is an invocating on god, whereby is desired that god, who is the viewer of the hearts, would be a witnesse vnto him that sweareth,

sweareth, that he wil not lie or deceive in that matter, wherof he sweareth. & that god would punish him that sweareth, if he doe lie or deceive. In this definition are the other four questiõs also cõprehended. *Furthermore, an oath was ordained by god, that it might be the bond of truth betweene mẽ, & a testimony or record, that god is the author & defender of the truth.* An oath is oftẽtimes vnderstood & taken for the whol worship of god, because, by whom a mã sweareth, the same himselfe professeth to account for god.

2. *By whom we must sweare.*

WE *must swear by god onlie.* 1. Because *god hath cõmanded vs to sweare by him onlie*, as he alone is to be feared & worshipped. 2. *God wil have invocation to be vsed vnto himselfe onlie:* Therfore he wil have vs to swear also by himself only, because an oath is an invocating on god. 3. *An oath doth give & ascribe vnto him, by who we swear, the inspection and viewing of mens harts, the hearing of them, & infinit wisedom & knowledge.* But god only is the viewer of our harts. *Ioh.* 2. 25. *He knew not what was in mã.* 4. *By whom we swear, vnto him we give and ascribe the executing of punishment, & omnipotencie, as wherby he must maintain the truth, and punish him that lieth.* But god alone is omnipotent & executor of punishment. *Mat.* 10. 28. *Feare ye not them which kill the bodie, but are not able to kil the soule: but rather feare him, which is able to destroie both soule and bodie in hel.* Wherfore we maie not sweare by any, but only by god, and therfore such oaths as are sworne by Saints are Idolatrous. and forbidden of god.

Ob. *But Ioseph swore by the life Pharaoh: Therfore it is lawfull to swear also by mã or creatures.* Ans. Some grãt that he sinned in so doing, namely that he erred, folowing the custom of the gentiles, who were wont to swear by Kings, that therby he might keepe close from his brethren who he was: but we may make answer otherwise also; nãely, that it was not properly an oath but onelie an affeveration made for to shew the evidence of the thing, comparing it with a thing which was certaine & evident: so that the tenure & meaning of such affeverations is that those things which are avouched, are as certain, as that mã certainly liveth, whom that he sweareth, namely, as being known, & yet living: or so certain as that he sweareth certainly wisheth that man to live, whom he nameth. So also shal the meaning of Iosephs affeveration be, *as Pharaoh liveth*, that is, as truely as Pharaoh liveth, or is in safety, or as truelie as I wish

wish him to live, & to be in safety, so truly say I these thinges. The same sense and meaning is to be rendered of the like.

2. *Of what things we are to sweare.*

WE must swear, 1. *Of such things as are true*, becaus he that sweareth of things that are false, maketh god witnesse of a lie. 2. *Of thīgs that are certain*: for he that sweareth cōfvncertain things, sweareth with an evil cōsciēce, & with a cōtēpt of god, when as he dareth to make God a witnes of that thing, which he knoweth not, whether it be a truth, or a ly: & he that so sweareth, it is al one to him whether he make god witnes of a ly, or of a truth: & withal he desireth that either god will bear witnes to a lie, or if he wil not be accounted the witnes of a lie, that thē he will punish him that sweareth. 3. *Of lawfull thīgs*: for he that sweareth of vnlawful thīgs, maketh god both a favorer & an approver of that which he hath forbidden in his law, & so he maketh god contrary to himselfe; becaus he desireth god to punish him, if he do that which god cōmādeth: & furdermore, either he hath a purpose to do against gods cō mādement, or if he swear not in earnest, he alleageth god for a witnes of a lie. Whatsoever things we ought not to do, god forbidding thē, the same nether ought any mā also to sweare. 4. *Of possible thīgs*: becaus he that swereth of vnpossible things ether is mad, or sweareth hypocritically, & so swereth of a ly, nāely, he sweareth that he wil do thar, which neither hee will do, nether shal at al be done. 5. *Of things waighty, necessary, profitable, worthy of such & so great a cōfirmation, & which require that confirmation by oth, for the glory of god, & safetie of our neighbour.* Because he that sweareth lightly, sheweth no reverence that he hath of god, & he that doth easily sweare, doth easily also forswear. But the principal & chief cause of an oath ought to be the glory of god first, & thē the safety & welfare as wel private as publike, of our neighbors. Ob. *Things to come are vncerteine: therfore we must not swear of things to come.* Ans. We must not indeed sweare of the event, as which is not at all in our power; but of our own presēt wil of doing, either now, or here after, that which is iust & lawfull, and of the present & future binding of our selves to do it, wherof every mā may & ought to be certain. And so sware Abraham, Isaac, Abimelech, David, Ionathas, Booz, & others, binding themselves to a future performance of certaine duties.

4. *Whe-*

4. *Whether all oathes are to kept.*

O*Athes conceiued, or made rightly of things lawful, true, certain weightie, and possible, are to be kept.* For if once thou hast acknowledged & testified thy selfe to be iustly bound to keepe thy promise, & hast called god to record hereof, when as afterwards thou wittingly & willingly breakest thine oth, thou dost violate & break a iust bond, & dost either accuse god, the witnes and maintainer of this bond, of vanitie & lightnes, or provoke him to punish thee. *Ps.* 15. 4. 5. *He that sweareth to his own hinderance, & changeth not, shal never be moved.* Num. 30. 3. *Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind himselfe by bond, he shal not break his promise, but shal do according to all that proceedeth out of his mouth.*

But oaths that are made of vnlawful things, either by an error, or by ignorance, or through infirmitie, or against the conscience, it is sin to keep them. And therfore such oathes are to be retracted and recalled, least we adde therby sins vnto sins. For *he that keepeth an oath made of vnlawful things, heapeth sin vppon sin, both in that he sware, and so hath a wil to sin, and also in that he endevoreth so do that which he sware,* and so confirmeth that will of sinning by an oath. For what things god forbiddeth, those things hee wil not have men either sworn or vnsworne to performe: and what he forbiddeth vs to will, or promise, or sweare, so much the more doth he forbid vs to doe the same, how much the more grievous a thing it is to do them, than to wil or promise them. They therefore who keepe that which they have ill sworne, heape sin vnto sin, as did Herod, putting Iohn Baptist to death by pretence of keeping his oath: & likewise such as keepe Monisticall vowes, whereby they have sworne Idolatrie, and impious single living. Neither is this argument of any force: *An oath is necessarilie to be kept: but they have sworne these things: therfore they must needs keep them.* For the Maior is true of a lawful oath. But an oath, which is made of a thing forbidden by god, is not to be kept: becaus it is not a lawfull oath; which also is amended and corrected by repenting thereof, and by desisting from an evil purpose, not by persisting therin, or by performing it: according as it is said. *Ep.* 4. 28 *Let him that stole, steale no more;* and according to the example and doctrine of David, 1. *Sam.* 25. who sweareth that hee will destroie Nabal, together with his familie, Saying, *So and more*

more also doe God vnto the enemies of David; for surely I will not leave of al that he hath, by the dawning of the day, anie that pisseth against the wal. But after he had heard Abigail speak, he giveth thāks to god, that the executing & fulfilling of this oath was hindred by her, & cōfirmeth by a new oath, that this is Gods blessing & benefit, saying: *Blessed be the Lord God of Israel, which sent thee this day to meet me, & blessed be thy counsels, & blessed be thou, which hast kept me this day, from comming to shed blood, and that mine hand hath not saved me. For indeed, as the Lord god of Israel liveth, who hath kept me backe from hurting thee, &c.* Ob. 1. *He that sweareth to do a thing, which is in his power to do, & yet doth it not, maketh god witnes of a lie.* Anſ. Hee that sweareth indeede ought that is lawful, & is in his power, & doth it not, maketh god witnes of a lie: but if it be an evil thing which he sweareth the recalling therof is better than the keeping. Ob. 2. *The oth of peace which was made to the Gibeonites, Iosu. 9. was against the commandements of god. It is lawful therefore to keepe an oath made of things vnlawful.* Anſ. 1. They were not excluded from peace, of any of those Nations, which god hath commanded to be destroied, did aske peace of the Israelits, and did embrace their religion. Now the Gibeonites desire peace, and are adiudged to serve the tabernacle for woodcleavers, & drawers of water perpetually, Therefore the peace which was promised them, albeit it was obtained by fraude & guile, yet was it not repugnant to gods commandemēt. 2. The Israelits do not therfore keep this oath, as that they were bound therby, because they sware it being deceived & thinking the Gibeonites to have bin of another country: but first *for avoiding of offence*, whereby the name of god might be disgraced among the Heathen, if the Iews had not kept their oath, & then *because it was lawful and iust to save them, which desired peace, & embraced their religion although the oath had beene made at vll.*

Out of those thinges which have bin spoken *concerning the keeping of lawful oaths*, Answer is made vnto this question, *Whether oathes extorted from men against their wills are to be kept.* Extorted oathes *are to be kept, if they conteine nothing in them that is vnlawful, or if they have the forealledged conditions*, although they be vnprofitable & hurtful to vs. *But vnto wicked oathes no* mā *ought to be forced: neither verily should wicked oaths be extorted by any tortures from vs, but we must choose to die rather. But if anie*

wicked and impious oaths be made, through fear or infirmity, against our conscience, these do not bind, and are to be recalled: because what is impious to be done, that is impious to be sworn, neither is one sin to be heaped on another. Now extorted oaths, that are not impious which are made of things lawful & possible, though hurtfull and harde, are doubtles to be kept, because thou art bound by gods lawe to chuse the lesser evil. If it be iust to doe, which thou through constraint hast promised, it is iust also for thee to promise by oath to do it. For what we may lawfully do, the same also we may lawfully promise by an oth to do. As, if a man falling into the hands of a theefe should be required of the theefe to give a peece of mony for the redeeming of his life, verily he not only maie but also ought, if he be able, to perform that which the theefe requireth. And if this be lawfully performed vnto a theefe, it is lawfully also performed vnto him by an oth. Likwise, it is lawful also to promise by an oath silence vnto the theefe, & such an oath made for the keeping of silence promised vnto the theefe, both may, and ought to be kept.

Ob. *That which is hurtful to the cõmõ wealth, is not to be promised or if it have bin promised, it is not to be kept: Such silence promised vnto the theefe is hurtful to the common wealth: therfore it is not to be promised, or if it have bin promised, it is not to be kept.* An. 1. That which is hurtful to the common wealth, is not to be promised, that is, if we may do it without the hazard & daunger of our life: And further, if at that instant, when a man is in such danger of his life, he be not rather to provide for his owne safetie, than to reveile such a thing. 2. It is rather profitable, than hurtful vnto the common wealth to promise silence vnto the theefe, & to keepe promise. For he, which hath promised silence by oth to the theef, is by this means saved. Moreover if he should not promise by oth silence vnto the theefe threatning him death, he should thereby neither profite the common wealth, nor himselfe. Wherefore to promise silence by oath vnto the theefe, and to keepe it, seeing it is the lesser evil, is of the two rather to be chosen.

5. *Whether a Christian maie take aright and lawful oath.*

THat a christian maie take an oath, besides that it is necessarily gathered out of that, which hath bin already spoken of an oath, it is also confirmed by divers reasons. The first reason is drawen *from the ende of an oath.* *For an oath is a confirmation*

Exod. 22. 13. Heb. 6. 16.

tion of faith, and truth, a deciding of debats, a bond of civil order, & giveth and ascribeth the praise & maintenance of the truth to god. Wherfore an oath is lawful & necessary for christians, because the cõfirming of faith, and truth, & the deciding of debats is profitable, lawful, & necessary for al, & glorious vnto god. The second reason is drawen *from the definition or nature of an oath: because an oath is a testification of the truth, & an invocatiõ of god, whereby we desire of god such things as are agreeable vnto his nature & wil manifested in his word, to wit, that he wil bear record vnto the truth.* But this invocation of god is lawful: therfore an oath is lawful. Invocation is the worship of god. Therefore an oath also must necessarily be iudged to be the worship of god. The third reason is drawn *from gods commandements.* Deu. 6. 13. & 10. 20. *Thou shalt feare the Lord thy god & serve him, & shalt sweare by his name.* Isa. 65. 16. *He that sweareth in the earth, shal sweare by the true god.* Ier. 12. 16. *And if they wil learn the waies of my people, to sweare by my name, the lord liveth.* Hither are referred especially [a] those places of scripture, where an oath is taken for the true worship of god. The fourth is drawn *from the examples & practise of the saints,* whose oths are in scripture approved. Neither only the exãple of the godly patriarks, & apostles, proveth that the godly may take a iust & lawful oath: but the Apostles also by their example confirm the same, & especially S. Paul, who in many places proveth those things which he vttereth to be most true, by interposing of an oath. As when, besides many other places, he saith, Ro. 9. 1. *I say the truth in Christ, I lie not, my conscience bearing me witnes in the holy ghost.* Ro. 19. *For god is my witnes whom I serve in my spirit, in the gospel of his son, that &c.* 2. Cor. 1. 23. *I cal god for a record vpon my soule,* that is, I call god vpon my head, or with the dãger of my life, as a revenger revenging this iniurie, if I lie. [b] *For god is my record how long after you al. Ye are witnesses, and god also, how holilie, and iustlie, and vnblameablie we behaved our selves among you.*

[a] Isa. 45. 23. and 48. 1. Psal. 63. 10. Ierem. 4. 2. Ge. 22. 23. &c

[b] Phil. 1. 8. 1. Thes. 2. 10.

These and the like examples do sufficiently shew, *that it is granted douteles vnto christians to take a iust oath in lawful matters.* Wherefore *all those places of scripture which seeme to forbid oaths, forbid rash oaths, or such as have not those lawful causes and conditions of an oath:* Which also is apparant by comparing the places of the old & new testament, & by the ende and drift of Christ, who went about to free the law from the corruptions

of the Phariſes. Whervpon in S. Matthew, cap. 5. raſh and vnneceſſary oaths are forbidde: & this to be ſo, is manifeſt both by cõference of other places, & alſo by the purpoſe & ſcope of chriſt, who (as it was ſaid) freeing the true meaning & ſẽtẽce of the law from the corruptiõ of the Phariſees, sheweth that by the third commãdement, are condemned al oths, ſuperfluous, & vnneceſſary: and in them not only thoſe that are direct oaths, in which the name it ſelfe of god is expreſſed, but alſo indirect or oblique oaths, in which the name of god is vnderſtood, being diſſembled & cloaked by vttering in place therof the names of creatures. And ſo he taxeth the hypocriſie of the Phariſees, who did exerciſe thoſe indirect or publiqe forms of ſwearing, as if they did not ſeeme by raſh ſwearing to prophane the name of god, if they expreſſed not the nãe of god in their oath; and as if they were not periured & forſworn, if when they expreſſed not the name of god in their oath, they afterwards break their faith & oath giv̄e in that indirect form of ſwearing. But Chriſt sheweth, *that even then alſo the name of god is ſworn by, when heaven & earth is named*, becauſe there is no part of the world, wherin God hath not engraven a marke of his glory. And when men ſweare by heaven and earth, in the ſight and hearing of the framer of them both, the religion of the oath is not in the creatures by whom they ſwear, but god himſelfe only is called to record, & for a witnes, by the citing of theſe ſymbols and badges of his glory. Neither doth God ſtick in the words, but in the ſentence & meaning rather, thã in the ſigns and ſymbols doth the honor or diſhonor of gods name conſiſt: like as chriſt alſo teacheth the ſame in expreſſe words, *mat.* 23. which words are to be cõferred with this place which now we have expounded. Ob. *But Chriſt ſaith, ſweare not at al.* Anſ. That, *At al*, is referred to the divers formes of ſwearing, not to the very word of ſwearing it ſelfe: as if they ſhould ſay, ſweare not falſly or raſhlyat al, to wit, neither directly, nor indirectly. *For he that ſweareth by the Temple, by Heavẽ, by Earth*, affirmeth thoſe thinges which he avoucheth, to be as true as the temple is truly gods houſe, heaven gods ſeate, & earth his footeſtoole. And this is al one, as if he ſhould ſweare by the life of god. For he provoketh god to defend & maintaine his honor, in puniſhing him that ſweareth, if he deceive & ſpeak falſly. Ob. *The taking of an oath belongeth onlie to a publique oath,*

not to a privat oath. AN. 1. This is a false restraint, because those thinges which the scripture delivereth concerning an oath, are not restrained to a publike oath onlie, yea, a great part of the prove & convince, *that a right & inst oath is no lesse alowable in christians privately, than publikely*, as by the very testimonies themselves of sacred scripture is sufficiently declared. 2. *The examples of holie men*, affirming the truth; by private oath, and giving their faith privatly vnto others, do likewise manifestly declare that a private oath also being rightly made and conceived, is allowable in christians. 3. The same is proved also, *by the end of an oath*: for the end thereof is the confirming of faith and trueth, and the deciding of debates belongeth privately also to al christians, & therfore so doth an oath it selfe also, whereby we confirme and establish faith and truth.

Vnto the parts of the obedience of this commandement are opposed those sinnes, wherby either the right taking and vsing of gods name is omitted, or the ill and vaine vsing and taking thereof committed.

Vnto the propagation of the doctrin concerning god, is opposed an omission or neglect of occasions & ability to instruct others, & to bring them vnto the knowledge of the truth, especiallie our children, or others, who are committed vnto our trust and charge. Hither belongeth Christes parable of the servants employing their Maisters talents in trafique, *Mat.* 25. Vnto this is also opposed. *A loathing or shunning of such talk & speech as is had of god & divine matters.* Psa. 119 *I wil delight in thy statutes, & wil not forget thy words.* And in the same Psalme. *Salvation is far from the wicked, because they seeke not after thy laws.* Vnto this also are opposed *the corruptions of religion and heavenly doctrin*, wherby some false thing is avouched or spread abroad concerning god, and his wil or works. *Jer.* 14. *The Prophets prophecie lies in my name. By sword and famine shal those Prophets be consumed.*

Vnto the celebratiō or magnifying of god are repugnāt. 1. *Contept of god*, & the omitting of his praise. 2. *Cōtumely against god, or blasphemy*, which is to speak of god such things as are contrary to his nature, properties, & wil, either of ignorance, or through an hatred of the truth, & of god himselfe. Now the scripture distinguisheth the blasphemy against god, that is, whatsoever is spoken cōtumeliously or reprochfully against god, either of ignorance, or against the conscience. (As. 1. *Tim.* 1. 13. *When I*

before was a blasphemer, and a persecuter, and an oppresser: But I was received to mercy: for I did it ignorantlie through vnbeliefe (from the blasphemy against the holie ghost, which is, against their conscience to strive against the knowen truth of god, whereof their minds are convicted by the testimony of the holy ghost: which sin who commit, are punished by god with a blindnes, so that they never repent, not obtaine remission. *Mat.* 12. 31. *Every sin & blasphemy shal be forgiven vnto men: but the blasphemie against the holy ghost, shal not be forgiven vnto men.* Whence it appeareth, seeing Paul saith he was a blasphemer, and yet obtained pardon; and seeing likewise Christ affirmeth that some blasphemie is forgiven, and some is not forgiven: that the name of blasphemy is forgiven in divers senses.

Vnto the confession of the truth is repugnant first, *the denial of the truth for fear of hatred, or persecution, or ignominy.* The denial is of two sorts: *The first is, an universal & general defection from true religion, which is, to cast awaie the profession of the truth, either certainly, or doubtfully knowen & received, with a certaine and purposed advise, & with the whole hearts desire of resisting god, & without any griefe or remorse of flying and shunning this casting away of the truth, & without anie purpose of obeying god in applying to himselfe the promise of grace, & in shewing repentāce.* This denial is proper to reprobats & hypocrits. Wherof is spoken: *Ma.* 13. & *1u.* 8. & 1. *Ioh.* 2. And this defection, if it be done against the truth certainly knowen, is sin against the holy ghost, whereof none repent.

The other denial is speciall and particular, which is the denial of weaklings, & is committed, either through error not voluntary, neither purposed, or through fear of affliction, whē as notwithstanding there remaineth stil in the hart an inclination & grief detesting that weaknes & denial, & some purpose also to struggle out of it, & to obey god, by applying vnto himselfe the promise of grace, & by giving himself vnto repētāce. Into this denial may the elect & regenerat fal, but they get out of it again, & return vnto the confession of the truth in this life, as it is shewed & exemplified in Peter, *Ma.* 26. Secondly, *Vnto confession is opposed dissimulation, or dissembling and hiding of the truth, when as gods glory, & our neighbours safetie requireth a confession of the truth, which then requireth it, when false opinions concerning god, and his wil, or word, or concerning the church, seeme to be confirmed & strengthned by our silence in the minds of men: or, when those things remaine secret & hidden, which god wil have known &*

manifest for the maintenance of his glory against the reproches of the wicked, for the convincing of the obstinate, and for the instructing of those which are desirous to learn: or lastly, whē our silence maketh vs suspected to be approvers and abaters of the wicked. Thirdly, *vnto the right & lawful confession of truth, is opposed an vnseasonable & vntimelie confession*, that is, wherby without any advancing of gods glory & without the furtherance of any ones safety, & without anie necessitie of discharging his calling or dutie, there is stirred vp either a derision & evill entertainement of the truth, or the fiercenes & crueltie of the enemies against the godly. Such a confession, wheras it doth rather darcken, than set foorth the glory of god, & rather hindreth, than furdreth the safety of the church, swarveth plainly frō the scope & end of true & lawful confession, & therfore is not a right vsing, but an abusing of Gods name. Therefore Christ forbiddeth it, *Mat. 7. Give not that which is holy to dogs.* And Paul, *Tit. 3. 10. Reiect him that is an heretique, after once or twise admonition, knowing that he that is such, is perverted, and sinneth, being damned of his owne selfe.* Neither doth that crosse this, which is said, *1. Pet. 3. 15 Be readie alwaies to give an answere to everie man that asketh you a reason of the hope that is in you, with meekenes and reverence.* For Peter willeth vs to be alwaies in a readines, or furnished to make answere concerning the sum & groundes of christiā doctrin: yet so, as that it is not necessary to vtter & expounde al to every one, but vnto al those which require a reason & an accoūt of our faith, therby ether to learn it, or to know it. But whō we see once to scof at the true doctrin, which hath bin expoūded & confirmed vnto thē, if they again require a reason & accoūt of our faith, we are not to make further answer. For so christ himself, after he had sufficiently confessed & confirmed his doctrin by testimonies, answereth nothing vnto the High Priest & Pilate touchig the false witnesses, & *Lu. 22.* him self rēdreth this reasō of his silēce: *If I shal tel you, you vvill not belave me.* Another reason is given by Isaiah, *c. 53. He was oppressed, & was afflicted, & did not opē his mouth*, that is, because christ knew he was to suffer according to his fathers will, after his cause was sufficiētly defēded, he is not careful of deliverīg his persō frō iniuries, cōtumelies & punishmēts. For he knew that this obedience did tēd to his fathers glory. But contrariwise, when the high priest adiureth him, he cōfesseth himself to be

Christ, because then his silence would have given suspicion of contempt of the name of god, whereby he was adiured. Ob. *We doe not perceiue who are swine and dogs, wherefore wee are to render a reason of our faith to all without putting any difference.* An. Christ doth not cal al wicked mē swine or dogs, but those only, who contemne & make a mocke of the doctrine confirmed, which they have heard, and which hath bin expounded vnto them. 2. Christ willeth not vs to iudge of dogs & swine by the secrets of their harts, but by their present wordes and deedes.

If againe it be replied, *In matters of difficultie, and such as are hard to be iudged, except there be delivered some certaine and exact rule how to iudge and deale, mens consciences are left wavering & in doubt. 1. But if also we are to iudge of the outward shew of swine and dogs, it is hard to pronounce, who are to be accounted for swine & dogs; Therfore mens consciences are left in doubt, vnto whom, and when confession must be made:* The Minor is false. For Christ will have none to be counted for dogs and swine, but such as shew manifest stubburnes & obstinacy in their words & deeds, of whō it is no hard thing to iudge out of the word of god. And further the holy ghost is promised vnto al that aske him, by whō their iudgments & actions may be directed, that they er not. And lastly, seing in this life we attain not vnto the perfection of gods law, nether in other things, nether in this point: they who ioin the desire of Gods direction with an earnest care of gods glory, and love of their neighbor, may & ought to be certaine & assured, either that their counsels are so ruled by the holy ghost, that they er not, or, if they er, that yet their error is pardoned & forgiven them. And this certaintie sufficeth for the retaining of a good conscience.

If lastly it be obiected, *That tyrants and many Magistrats, which persecute the church, are swine & dogs; And therfore we according to Christs commandement are not to make answer vnto them, if they demād our religion:* we answer that this reason is a fallacy of the accident. For if the Magistrats demād our religion, or any other by their commission & in their name, we are necessarily to make answer of our confession vnto thē, both in respect of their office, whervnto we owe obedience, & also in respect of gods glory: according as it is said of Christ, *Mar. 8. 38. Whosoever shal be ashamed of me, & of my words among this adulterous & sin-*

ſinful generation, of him ſhal the ſon of man be aſhamed alſo, whē he
cōmeth in the glory of his father with the holy Angels. And [a] *when*
they ſhal bring you to the ſynagoges, & vnto the rulers, & Princes,
take no thoughts how or what thīg ye ſhal ānſwer, or what ye ſhal ſpeak.
For the holy ghoſt ſhal teach you in the ſāme hour, what ye ought to ſay

[a] Mat. 10. & Luc. 12.

Fourthly, *vnto lawful confeſſion is oppoſed the abuſing of Chriſtian liberty*, or giving of offence in things indifferent, which is, by the vſing of thinges indifferent, to confirme errors in the minds of the adverſaries, or in their minds that are weake, or to alienate them frō true religion, or by our example to prouoke them to an imitation accompanied with an evil conſcience. Ro. 14, 15. *If thy brother be grieved for thy meat, now walkeſt thou not charitably; deſtroy not him with thy meat, from whom Chriſt died.* 1. Col. 8. 9. *Take heede leaſt by any means this power of yours bee an occaſion of falling to them that are weake.* And *Act.* 24. Paul maketh a vow, that he might free himſelfe from the ſuſpicion of revolting from Moſes.

Fiftly, *vnto true confeſſion are oppoſed all ſcandals & offences giuē in maners*, when as namely they which profeſſe true religion, lead a lewd & wicked life. For thereby they give occaſion vnto the adverſaries & thoſe that are weak, to judge & ſpeak ill of that religion, whoſe followers they ſee to live ill: & therfore this is reputed & numbred among the chiefe contumelies & abuſes of Gods name. Ro. 2. 24. *The name of god is blaſphemed among the Gentiles through you.* [b] *Vnto the wicked ſaid God. What haſt thou to do, to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth?* 2. Tim. 3. 5. *Having a ſhew of godlines, but have denied the power thereof.*

[b] Pſal. 50. 16

Vnto zeale for the glory of god is oppoſed, 1. In the defect, *cowardnes, or lithernes in maintaining gods glory*, which is, *either not to be ſtroke̅ with a grief whē god is reproched*, & ſo neglect gods glorie: *or not to have & ſhew in words & deeds a deſire to hinder, according to his place & calling, the reproching of gods name, or to faign & pretend zeale for gods glory.* They rū into this vice, who forbid not raſh oths & blaſphemies, becaus they are not led with a zeal for the glory of god, wherby they ſhold be moved to reprove & forbid (yet ſo, as it be according to their degrees & calings) that which god reproveth & forbiddeth. 2. In the exceſſe is oppoſed, *an erring & ignorant zeale*, or a zeale of errour, which Paul, *Romanes* 10. calleth *a zeale not according to knowledge*, which

which is to be displeased with words & deeds, whereby Gods glory is falsly thought to be impared. Now this is done, whē as *either we take that to be the glory of god, and endevour to defende it, which is not the glory of god, neither ought to be defended*, or, *when we take that to be an impairing or defacing of gods glorie, and labour to depel it which is no impairing of gods glorie, neither ought by anie meanes to be repelled* & again, *when either gods glorie is otherwise defended, than it ought to be defended, or the impairing of gods glory is prevented and repelled otherwise, than it ought to be repelled.*

Vnto giving of thanks is opposed, 1. The omitting of thākgiving or ingratitude, which doth either never or seldō times think of & magnify gods benefits, or if he think of thē, he doth it coldly. 2. *Hypocritical thākefulnes*, wherby we dissēble the greatnes of gods benefits, neither estēē thē to be so great, as they indeede ar. 3. *A denial, or extenuating & lessning of gods benefits*, or to make himself & others autors therof. [a] *What hast thou, that thou hast not receved? If thou hast receved it, why glorie'st thou, as though thou hadst not receved it?* 4. *The neglect of gods gifts*, whē as they ar imploied not to gods glory, but to abuses & the reproch of God.

a 1. Cor. 4. 7.

Vnto right & lawful swering, is opposed, 1. The refusing of a lawful oth whē one avoideth to take an oth, which tēdeth to gods glory & to the safty of his neighbor. 2. *For swearing, when wittinglie & willingly a mā deceveth by an oth, either in bearing witnes*, or in promise made concerning his own wil & purpose. 3. *An idolatrous oth*, which is taken by another besids the true God. 4. *An oath made of an vnlawful thing*: as was Herods, to perform whatsoever Herodias daughter shold aske. 5. *A rash oth*, made of a light nes, that is, without any necessity, or on no great caus. Hither belong those places which forbid swering. *Mat. 5. & 23. & Iā. 5.*

Vnto invocatiō is opposed first, *a neglect or omitting of invocation*, which is required, as being the foūtain of al vngodlines. This is, neither to crave of god, nor to wish for benefits & blessings necessary for vs. [b] *They cal not vpō the lord.* Hither belong those places, which forbid vs to give over, or be weary of praying, if we have not help at the same time, & after the same maner, which we would, as [c] The parable of the widow & the wicked iudge. [d] *Continuing in praier.* 1. Thess. 5. 17. *Praie continuallie.*

b Psal. 14

c Luk. 18.
d Rom. 12.

Secōdly, *vnto vocation is opposed al vnlawful invocatiō*, that is, wherin it wāting some necessary circūstance of those, which ar required to the lawful & true invocation of god. *The chiefe*

kinds

kinds of this vnlawful invocation are, idle babling & vain repetitions praying vnto god for such things, as are repugnant to his wil and law. Thirdly, *Liplabour, or praiers made without any true motion of the hart,* without a desire of gods boutifulnes, only in words, or outward motion of the body, or without a submitting of our wil vnto gods wil, without true repentance, without faith beleeving to be hard, without the knowledge of gods promises, without confidence & trust in the Mediator only, & without acknowledgment of our own weaknes & infirmity. Fourthly, *idolatrous invocation,* which either is directed vnto false gods, or creatures, or tieth gods hearing of vs and his presence to a certain place or thing, that is, without the commãdement or promise of god. For as in the first commãdement god forbiddeth that honor which is due vnto him alone, to be trãslated vnto others; & in the second commãdement forbiddeth anie other worship of his name & godhead to be vsed, besides that which himselfe ordained: so in this third commãdement he forbiddeth the profession of both (namely both of the worshipping of any other besides the true worship of god) & therfore condẽneth al such adoration & worship. For invocation ascribeth vnto him, vnto who it is made, infinit wisedom, and power as who in al places, & at al times vnderstãdeth & heareth even the secret groanes of thẽ that cal & invocat on his name, & is able to help & preserve all, even besides & against the order of second causes, & to give thẽ those good things, which can be given only of him who is the almighty creator, governor, & Lord of al things. Wherfore idolatrous & vain is the invocation of Pagans, Turks, Iewes, and of al, who imagin & make vnto themselves another god, besids him which hath manifested himselfe in his word by the Prophets & Apostles through the sending of his sonne & his spirit: likewise idolatrous is their invocation, that invocate on Angels, or on the saints departed: because they attribut & give vnto them the honor which is due vnto god alone. *Mat. 4. Thou shalt worship the Lord thy god, and him only shalt thou serve.* Rev. 19. 10. *I fel before the Angels feet to worship him: but he said vnto me, See thou do it not: I am thy fellow servant, and one of thy brethren, which have the testimonie of Iesus. Worship god.* So, Act. 14. Paul and Barnabas refuse divine honors to be done vnto them by the men of Lystra.

The

The obiections of the Papists, which vse invocation and praier vnto the Saints departed.

1. *VNto god only is due λατρεία, that is, adoration, which giveth vnto god an vniversal and general power, providence, & dominion: but δουλεία that is, veneration & honor, is due vnto Saints, wherwith we venerate and worship the Saints for their holinesse and merits.* Ans. This is but a frivolous shifting. For we detract not, neither take away from Saintes, either living, or departed, such honour and worship, as is an agnising & celebrating of that faith, holines, & gifts, which god hath bestowed on them and an obeying of that doctrine which they have delivered vnto vs from god; and an imitating & following of their life and godlines. But this honour, that they vnderstand & heare in every place and time, the groanes, thoughts and wishes, or desires of them that invocate, and relieve their necessities, is due vnto god only: and likewise, that through their intercession and merits, is given vnto vs remission of sins, eternal life, and other blessings from god, this honour is due vnto Christ only: and therfore cannot be translated vnto Saints without manifest sacrilledge and idolatrie, whether it be called by the name of δουλεία, or by anie other name whatsoever.

2. *Whom god honoreth, the same must we also honor. God honoreth the Saints. Therfore we also must honour them.* Ans. We grant this concerning that honor, which god giveth vnto the Saints, for therein invocation is not comprehended, as being an honor due vnto god alone, who saith, *Isa.* 42.8. *That he will not give his glorie to another.*

3. *God heareth vs by his own power and vertue: The Saints heare vs by grace, or by the vertue of god.* Ans. God doth not communicat these properties vnto others, wherby he wil be discerned from others. 2. *Chro.* 6.30. *Thou only knowest the hearts of the children of men.* And Acts. 1. & 15. It is ascribed vnto god, as proper vnto him, *to be the searcher and beholder of harts.*

4. *The saints have by the grace of god wrought miracles, whereby also god is discerned from creatures. Therfore god hath communicated some of his prerogatives & properties vnto the saints, & by consequent the knowledge of the thoughts and affections of al that pray vnto them.* Ans. This reason is doublely faulty. First, the consequence is not of force frō a general particularlie put, vnto a certain special, wherfore it foloweth not, that god hath cōmunicated

nicated with his Saintes a knowledge of hearts vniversallie, or of the harts of al that make invocation, albeit it were true (which yet we grant not to be true) that he did communicat some of his prerogatives or essentiall properties with the Saints: except it may be prooved by certaine testimonie of Scripture, that amongst those some communicated prerogatives, this is also conteined. But the contrary hereof hath bin already prooved. Secondly, the proofe of the Antecedent drawn from the example of miracles, is of no force. For there is not any power of working miracles transfused by god into the Saints, neither doe the Saints worke theie by their owne vertue, or by any vertue communicated vnto them by God, but are onely ministers of the external works, that is, of foretellings, or tokens, which when the Saints doe, god doth manifest vnto them, that he wil by his own vertue, not trãsfused into them, nor by the like vertue created in them, but by his own proper vertue beeing and remaining in himselfe alone, worke those wonderful workes, and proper vnto an omnipotent nature; and if we speake truly and properly, he it is alone that worketh them. The Saints are saide to worke them by a *figure of speech, as being the ministers of the outward work which god addeth vnto the working of the miracle, as a sign of his presence, power, and wil. Wherefore it doth not hereof follow, that either the infinite wisedome and vniversal knowledge of harts, or other essential properties and prerogatives of God are communicated with the Saints.

* Metonymie.

5. *Abijah knewe the thoughts of Jeroboams wife.* 1. King. 14. *Elisæus knewe the thoughts of the King of Syria.* 2 King. 6. *Peter knewe the coosinage and fraud of Ananias and Sapphyra.* Acts. 5. *Therfore God hath communicated the knowledge of windes and hearts vnto Saints.* Answere. *A few extraordinarie examples make not a generall rule. They knew these things by the gift of prophesie, wherewith they were endued by reason of their office & calling, which they had, and bare for the edifying of the church:* neither yet did they know alwaies, neither the thoughts of al, neither by any power within them to behold hearts and mindes, but through a devine revelation from god, they knew only at such a time, and such things, as was requisit for the profite & vtility of the church to be reveiled vnto them. But hereof it doth not follow that the Saints departed also are endued with the gift of prophesie;

ly; because there is no need therof in the life to come & they beare no longer that office, which they beare in this life neither doth it follow, that they behold the mindes and hearts of men or vnderstand from god the thoughts, affections and necessities of al men.

6. *Christ saith*, Luk. 15. 10. *That the Angels of god reioice for one sinner that converteth. Therfore the Angels behold the harts of men. The same is likewise proved of the Angels out of Daniel*, Cap. 9. & 10 *Therfore the Angels being in heaven, behold repentance in mens harts which are on earth.* Ans. A cause is il gathered and concluded of an effect, when that effect maie come of other causes. For it is not necessary that Angels should know those things by the beholding of mens harts, which they may know either by effects, or by signs and tokens: or by divine testimonie and revelation. For it agreeth not to the Angels only, but vnto al the godly also on earth, to reioice for the conversion af one sinner; neither yet doe they behold the harts of men.

7. *The soule of the rich glutton saw from hel Abraham & Lazarus being in heaven implored Abrahams help, and knew the state of his brethren in this life: & Abrahams soule likewise did heare & see the soul of the rich man. Therefore the souls of the Saints in heaven see & hear the state & praiers of them that converse here on earth.* Ans. First, they do amisse to take that properly, which christ spake allegorically & by the way of parable, in trãslating his speech frõ corporal things, vnto spiritual things, not therby to shew that these are like vnto them, but by applying his speech as might best fit our capacity, to advertise vs of the state of the godly & wicked after this life. For soules have not either bosomes, wherein to receive one another, or eies to lift vp, or tongues to be dried with thirst, or fingers to dip into water, neither do they vse any mutual partly or cõference from hel & heavẽ. Christs purpose therfore is by these figures of words to expresse the thoughts, affections, torments, & state of the wicked abiding in paines after this life. Moreover, were it so, that these things had bin in such wise don, as they are reported (against which yet the very words thẽselves are) yet could nought be hence proved for the beholding of minds, neither yet for the knowledg of al external things. For nether Abrahã nor the gluttõ is said to have vnderstood the secret thoughts & cogitations of ech other, but to have knowledge of thẽ by speech

speech. and Stephen also being on earth, saw Christ being in heaven: & Paul heard christ speaking frō heaven: neither yet do al the saints see, or heare, what is done in heaven, neither did Stephen and Paul see or hear these things at all times.

8. *Christ according to his humanity maketh request vnto the father for vs al, and therfore according to his humanity he knoweth the desire & necessitie of them that cal vpon him in al places & at al times. Wherfore the Saints also have communicated vnto them from god the beholding of harts, and the hearing of praiers.* Aunf. The example is vnlike. For the human vnderstanding & mind of christ vnderstandeth & knoweth, & his bodily eares & eies also hear and see al things, whatsoever according to his human nature he should or would behold either with his minde or with his outwarde senses, by reason of his god-head, which sheweth them vnto his humanity vnited thervnto, or also giveth vnto his senses a vertue & force of perceiving of things which are fartheſt distant. Neither yet is the force, or wisdom of his human nature infinit, as is the power & wisdom of the godhead: neither doth he know by any transfused vertue into him, the thoughts of minds & harts. For of the measure of knowledge convenient for his manhood, it is said, *Mar. 13.32. Of that daie & hour knoweth no man, no, not the Angels, which are in heaven, neither the Son himself save the Father.* Of the reveiling of the secrets of men vnto him by his divinity, it is saide. *Marke 2.8. When Jesus perceived in his spirit, that thus they thought with themselves, &c.* But now, that all things are reveiled vnto Angels & saints, which are reveiled vnto the human vnderstanding of christ by his godhead, they wil never be able to prove out of the scripture. For christs human nature doth excell & surpasse in wisedome al Angels & men, both in respect of the personal vnion therof, because it is vnited to his godhead, & also by reason of his Mediatorship, which office his humanity beareth & executeth togither with his divinity: yet so, that there is stil kept in the administration therof the difference of both natures. Wherfore this example of Christ doeth not prove that the Saints know all things, either by beholding the things themselves, or by divine revelation from God.

9. *In the divin essence shine al the Jmages & forms of things. But the angels & saints departed behold the essence of god Mat. 5. & 18. Therfore they behold in god al things, which we do, suffer, & thinke.* An. First, the Maior proposition, which they put, is doubtfull

& vncertain. For it is manifest that god knoweth al things, & doth in his wisdom comprehend the most perfect & perpetu al knowledge of all thinges: but whether that vnderstanding of things doth so shine in god, that it may be also beholde of creatures, this verily they have not as yet proved out of scrip
Iohn. 1. ture. Secondly, neither is the Minor true, namely, *That the blessed behold the essence of god*, whereof it is said, *No man hath seene God at any time*. Lastly, albeit there is no doubt, but the holie Angels & men in the heavenly life enioy a cleare knowledge & an immediate manifestation of God, whatsoever it is: yet we are not to imagine, that they naturallie knowe all things, that are in God. For then should their wisdome be infinite, that is, equall vnto Gods wisdome, which is absurde & flat against the testimonies of Scripture, vvhereas Angels also are said not to know the day of iudgement. Likewise, 1. *Pet. 1. Into which the Angels desire to looke*. And Ephes. 3. 10. *To the intente that now vnto principalities and powers in heavenly places might be known by the church the manifold wisedome of God*. They profit therefore & encrease in the knowledge of wisedome, & of the counsels of god, by the very exequution and contemplation of gods works. Now seeing that which they speake of, is no naturall, but a voluntary glasse, or rather a divine manifestation or illightning; that is, the Angels & blessed men have not this in their own nature to view and see in god his whole wisedom, but god, according to his good wil & pleasure, doth manifest & communicate vnto every one such a part therof as seemeth good vnto him, as it is said, *no man knoweth the father but the son, and he to whom the son wil reveile him*; we affirme therefore the invocation of saints so long to want a grounde & foundation, and so to be superstitious and idolatrous, vntil they shew out of the scripture, that god would reveile vnto the saints the knowledge of the thoughts & affections of the which call vppon them. For that invocation which is not grounded on the certaine and expresse word of God, is idolatrie.

10. *The friendship & fellowship of the saintes with god and Christ is so great, & so neere, that hee cannot denie them this manifestation.* Iohn. 15. 15, *Henceforth call I you not servauntes: for the servant knoweth not vvhat his master doth: but I have called you friendes: for al things that I have heard of my father, have I made knowne to*

you,

pon. *Much more then doth Christ this in the heavenly life.* Rev. 14. *These follovv the Lamb whithersoever he goeth.* Aunf. This cauſe is vnſufficient. For this friendſhip and fellowſhip continueth, although god reveile not vnto them al things, or whatſoever they will, but onelie thoſe things, which for them to knowe, is behoveful for their own ſalvation and happineſſe, and for his glorie.

11. *Christ is the onlie Mediator of redemption, or the Mediator redeeming vs by his ſatisfaction, as being god and man: but the ſaintes are alſo Mediators of interceſſion, praying for vs.* Hence we thus reaſon: *No interceſſors hinder not the being of one onlie Mediator. But the ſaints are onlie interceſſors or requeſtors. Therefore their interceſſion hindereth not, but that christ may be the only Mediator.* An. We deny the Maior, or diſtinction of mediation & interceſſion, becauſe the Scripture teacheth, that *Christ our Mediatour did not only by once dying redeeme vs: & was in the time of his humiliation ſuppliant vnto the father for vs.* He. 5. 7. 9. & 10. Ioh. 7. but that alſo *he continuallie appeareth and maketh interceſſion for vs in the preſence of his father,* Ro. 8. 34. *who is alſo at the right hand of god, and maketh requeſt for vs.* He. 7. 24. *But this man, becauſe he endureth ever, hath an everlaſting Prieſthood: wherfore, he is able alſo perfectly to ſave them that come vnto god by him, ſeeing he ever liveth to make interceſſion for them.* 1. Ioh. 2. 1. *If any man ſin, we have an advocate with the father, Ieſus Chriſt, the iuſt.* Wherefore both the merit or ſatisfaction, and the interceſſion is chriſts alone and by our confidence in him alone we are to approach vnto god, that is, we are to aske & expect his promiſed bleſſings. For the ſatisfaction & intercelsion of chriſt only is of that price and worthines with god, that for this merit only god is gracious and favourable vnto vs.

12. Againſt the former aſwer they reply with another diſtinction. *Chriſt is only Mediator & interceſſor by the worthines & vertue of his own merit & interceſſion: but the ſaints are interceſſors by the worthines & vertue of chriſts merit & interceſſio: that is, their interceſſion prevaileth with god for vs, through the merit & interceſſion of chriſt. Therfore that is not tranſlated vnto them, which is proper vnto chriſt.* An. They cānot eſcape or avoid by this means, but that they muſt needs be iniurious vnto chriſt. For the antecedēt propoſition hath no ſufficiēt enumeration of thoſe waies wherby chriſts honor is tranſlated vnto others. For not only

they which by their own proper vertue & worthines, but also they which by christs vertu merit of god those blessings that are proposed for the merit of christ only, are put in the place & office of christ. For no man besids Christ is able to merit of god any thing, not so much as for himself, muchles for others, by his own obediēce & intercessiō: wherfore our advetsaries by this reply overturn their own doctrin. For if the praiers of the saints are acceptable to god, & are hard of him, through the force & vertue of christs merit & intercession, they cannot be accepted, nor obtain any thing for vs, for their owne holines & merits, as the papists have hitherto taught vs. For he that standeth in need of a Mediator & intercessor himself, cannot be the intercessor for other men, albeit he may praie for others. For he is here called an intercessour, who by the worthines and glorie of his own satisfaction and petition, obtaineth grace and favour for others.

13. Here they reply. *The saints prais for vs in heaven, because in this life they praie one for another, & in heaven their love is more fervent towards vs thā in this life, & this may be done without anie iniurie vnto christ our Mediator, & with an assured persuasiō of being heard either for their merits, or for the merit of christ, therefore we are to pray vnto them.* Aunf. The consequence of this reason holdeth not, because the praying of one for another is no sufficiēt cause, for which he should be called vpon, or praied to, who doth pray. We gladly yeeld & grāt, that the saints in heaven do most earnestly desire of god the defence & deliverāce of their brethrē, namely, of the church militant on earth, and that their praiers are hard according to the wil & counsel of god, whervnto they submit themselves. And that this is the meaning & opinion of the ancient doctors, when they speak of the praiers of the blessed for the church, the considering & conference of the places themselves doth shew. But that the saints vnderstand & pray against the evils & dangers of every one, & hear our petitions & requests, we deny. Wherefore neither living in that heavenly fellowship & society, neither conversing in this life, are they to be called vpon, or praied vnto, without manifest Idolatrie.

14. *God saith* Ier. 15. 1. *Though Moses & Samuel stood before me, yet mine affection could not be toward this people. Therfore the saints departed pray for vs.* Anf. This is a figure of speech representative, bringing in the dead praying, as if they were yet living;

so that the meaning and sense is: Though Moses and Samuel were now living, and should pray for this wicked & reprobate people, they should not obtain grace or pardō. The like place is in *Ezec.* 14. 20. *Though Noah, Daniel, & Iob were in the midst of it, As I live, saith the lord god, they shal deliver but their own soules by their righteousnes.* Here Daniel, which was yet living & Noah, & Iob, which were long since departed, are placed by the Prophet in the midst of the wicked praying for them.

15. *The lord saith by Isaiah,* 2. King. 19. 24. *I wil defend the city to save it for mine own sake, & for David my servāts sake, therfore we are heard also through the merit and intercession of the saints.* Ans. This protection & preserving of the Citie is not promised in respect of Dāvids merit, but in respect of gods promise of the Messias, which should be borne of Davids posterity. Rep. *The delivery of the citie frō the siege of the Assyrians is not promised & performed in respect of the promise of the Messias, becaus this promise might have been fulfilled without that benefit of deliverie, as also it was fulfilled after the taking & overthrow of the city.* Ans. They er, that restrain christs benefit to those things or promises only, without the performance wherof the promise made vnto Dāvid, cōcerning the Messias could not have bin kept. For al the benefits & blessings of god both corporall and spirituall, both before & after the Messias was exhibited, as wel those without which the promise of the Messias could, as those without which it could not bee fulfilled, are al performed vnto the church for the Messias sake. [2] *For al the promises of god in him are yea, & are in him Amen.* And so doth the scripture expound the like kinds of speaking, as *King.* 15. & *Dan.* 7. Lastly, the benefits, which god also performeth vnto the wicked posterity of the godly are attributed to the godlines of their godly parents; not of merit, but of mercie, & for the truth of gods promises. As *Exod.* 20. & 34. & *Deu.* 4. 31. *Gen.* 48. 16. *Jacob saieth of Iosephs sons, let my name be named vpon them, and the name of my fathers, Abraham & Isaak.* Here Jacob willeth himself and his fathers to be called vpon after his death. *Therfore it is lawful to cal vpon the saints departed.* Ans. It is an Hebrue phrase, which signifieth an adopting of sons; so that the sense is, let them be called by my name, or let thē take their name frō me, that is, let thē be called my sons, having the dignity & title of Patriarks, that two tribes of Israel may come therein. The like phrase is

[2] 2. Cor. 1. 19.

in Isaiah, *Cap.4.1. In that daie shal seven women saie to one man; *Let vs be called by thy name*; that is, let vs be called thy wives.

* According to the olde Latine, LET THY NAME BE CALLED VPON VS.

17. *Iob.5. Cal now, if any wil answere thee, and to which of the saints wilt thou turn? Here Elephas exhorteth Iob to crave the aid of some Saint.* Ans. The words which go before doe shewe, that these words belong to a comparison of men with Angels, whom he saith so far to excel men in puritie, that they do not so much as make answere or appeare being called by men. Wherefore this place doeth more make against, than pleade for the invocation of Angels.

18. * *Iob.33. If there be an Angel, one of a thousand to speake for him, to declare mans righteousnes, He wil have mercie vpon him, & wil say, Deliver him, that he go not down into the pit: I have founde one, in whom I am reconciled vnto him.* Ans. Here the old translation speaketh vnproperly. For the words are thus, *If there be an Angel with him, or an interpreter one of a thousand, to declare vnto man his righteousnes, Then wil he have mercie vpon him, and will saie, Deliver him, that he go not down into the pit, for I have found a reconciliatiō.* Now then albeit this were the sense, that Angels pray for men distressed & in affliction; yet this made nothing for their invocation. But it is manifest that this is the sēse, If a man diseased or afflicted, be in his calamitie instructed of the wil, iustice, and goodnes of god, either by an Angel, or by a Prophet, or by some teacher (for these also are called Angels) and repenteth him of his sinnes, and assenteth vnto the doctrine and comfort ministred vnto him: him will god deliver by their ministerie, by whom he doth instruct him.

* This is translated according to the old Latine translation, the wordes whereof the papists vrge.

19. Mat.25.40. *In as much as* (saith Christ) *ye have done it vnto one of the least of these my brethren, ye have done it to me. Therfore what honour of invocation we give vnto the Saints, the same is also given vnto Christ himself.* Answ. That honour of the creature may and ought to be referred vnto god, which god willeth to be done vnto him: but that honor of the creature which god forbiddeth to be given vnto the creature, is not honourable, but reprochful & contumelious vnto god. Now the reason is sottish, whereas they wil seeme to draw it from the wordes of Christ: when Christ speaketh of the duties of charity, which God willeth vs to performe in this life towardes those, that stand in need of our aide and helpe.

20. *If the Angels vnderstanding our necessities praie for vs, and so*

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are to be praied vnto, it is lawful also to praie vnto saints: But that the Angels pray for vs, is cõfirmed by the words of Zacharie. 1. 12. The Angel of the lord answered and saide, O Lord of hoastes, how long wilt thou be vnmercifull to Jerusalem, and to the cities of Judah? Aunſ. The Maior is not wholie to be graunted, namely, that all the Angels vnderstand al the wants & necessities of al men: For the calamities of Iurie were open not only to the sight of Angels, but also to the sight of men. 2. We deny the consequence which they frame from the Angels vnto the saints departed. For vnto the Angels god cõmitteth the care & protection of his church in this life. Therfore they being also here on earth see & know our miseries, which the saints see not, vnto whom this charge is not cõmitted. & they pray particularly for many, which we cãnot affirm of the saints by any testimonies of scripture. 3. There is another fault in the consequẽce, in concluding that we must pray to them, because they pray for vs: becaule not every one who praieth for vs, is straight wales to be invocated, as was before declared. The same is to be answered of the dream of Judas Machabeus, 2. *Mac.* 15. Wherein he saw Onias the High-Priest, & Ieremias the Prophet praying for the people. As for that which is said in the book of Baruch cap. 3. 4. *Here now the prayer of the dead Israelits:* the Israelits are there saide to be dead, which were yet living and invocating on god in this life. but by reason of their calamities, like vnto those that are dead. Wherfore this sentence standeth true & certain that the invocation of whatsoever thing: besides the true God manifested in the church, is Idolatrous, & is repugnant vnto the honor of Gods name, which god in true invocation wil have exhibited and done vnto him.

THE FOVRTH COMMANDEMENT.

Remember thou kepe holie the sabbath day: six daies shalt thou labour, & doe al that thou hast to do, but the seventh daie is the sabboth of the Lord thy God, in it shalt thou doe no manner of worke, thou, and thy son, and thy daughter, thy man servant, and thy maide servant, thy cattle and the stranger that is within thy gate. For in six daies the Lord made heaven and earth, the sea and all that is in them, and rested the seventh daie: wherefore the Lord blessed the seventh daie and hallowed it.

The parts of this fourth cõmandement are in number two: A commandement, & a reason of the commãdement. The parts of the cõmandement are also two: *The first is Moral: That the sabboth be sanctified*, that is, that some certain time be alotted to the ministery of the Church, or to the publike service of god. *The other part is Ceremonial & Temporarie, namely, that that time be the seventh day*, and that therin be kept the Levitical ceremonies. That this part is temporary, & the other perpetual, is vnderstood by the end of the cõmandemẽt, & by the causes of both parts, wherof more shal be spoken afterwards. Now we wil in few words expoũd the words both of the cõmandement, & of the reason adioined vnto the cõmãdemẽt. Which being once knowen, so much the easier shall be vnderstood those things which are afterwards to be spoken concerning the sabboth.

Remember thou keepe holie the sabboth day, that is, with greate care and religion keepe holy the Sabboth daie. Not without cause doth god so severely command the keeping of the sabboth. 1. *Because the breach & violating of the sabboth, is the breach & violating of the whol worship of god.* For the neglect of the ministery doth easily corrupt the doctrin & worship of god. 2. *Because by the exacting of the ceremonial or typical sabboth, god would signifie the greatnesse & necessitie of the spiritual sabboth.* 3. *Because God wil have the external sabboth to serve for the beginning & perfecting of the spiritual Sabboth in vs.* 4. *Because he willeth the Sabboth to be kept holy, & to be sanctified*, that is, that sins should be eschued & voided therein, and good workes done, and that it should not be spent in slothful idlenes. *Now god is otherwise said to sanctifie the sabboth, than are men. God is said to sanctifie the sabboth*, because he appointeth it for divin worship: men are said to sanctifie it, when they refer it to that vse, vnto which God hath appointed it.

Thou and thy son and thy daughter, &c. He will have also our children & family to cease from their labours for two causes. 1. Principally, *that these also may be brought vp by their parẽts & masters in the service of god, & may be admitted vnto the ministery of the church.* For god wil have these also to be members of his church. 2. *Because he will have, especially on the sabboth day, love & bountifulnes towards our neighbor to be shewed & seen in the church.*

The straunger, &c. He willeth also strangers to intermitte their labours, and that, if they were converted vnto true religion

gion, becaus they were of the houshold of the church, if they were infidels, he cõmãdeth it thẽ, not in respect of thẽselves, but in respect of the Israelits; 1. *Least by their example they should give offence to the church.* 2. *Least their libertie might be an occasion to the Iews to accomplish by them those labors, which it was not lawful for them to work by themselves, & so the law of god should be deluded.* Hereby is answer made vnto three questiõs. 1. *Whether other nations were also bound vnto Mosaical ceremonies, if anie of them lived among the Iews.* 2. *Whether they which are aliens frõ the church, may or ought to be forced to religion.* 3. *Whether the Sacraments, among which was also the Sabath, ought to be cõmõ vnto infidels with the church.* Vnto these questions we thus answer. *As cõcerning binding & constrains*, the strangers which conversed among the *Iews*, were not forced either to all ceremonies, or to religion, but to external disciplin, which was necessary for the avoiding of breeding offences in the church, wherin they lived. For a magistrate ought to be a maintainer of discipline & order, according to both tables of the decalogue, amongst his subiects, and to forbid manifest idolatrie & blasphemies. Moreover, *as cõcerning the binding, there was a peculiar consideration & respect of the Sabath*, which was not thẽ first by Moses prescribed vnto the Israelits, but commanded by god frõ the beginning of the world vnto al men, & so did binde al men vntil the comming of the Messias. Although indeed this commandement & ordinance was so growen out of vse among other nations, that they accoũted it among the nũber of the chiefe reproches, wherwith they derided, & scoffed at the Iews. *Furthermore the Sabath was no sacrament vnto infidels*, becaus nether did the promises belong vnto thẽ, that god would be their sanctifier: nether were they therefore constrained to ceale from their daily labors, as for a testification or cõfessiõ of this promise, but only for avoiding of offence, & for prevẽting of such occasion of breaking the Sabath, as might be given by thẽ vnto gods people. These thinges are also the better vnderstood by this, that *their cattle also are cõmanded to rest*, whose rest had no respect or cõsideratiõ either of gods worship, or of a sacramẽt, but was cõmanded only in respect of mẽ. 1. *That al occasiõ of laboring might bee cut off by forbidding the labour, or vse of their beasts.* 2. *That they also sparing brutebeasts, might learn how greatlie god will haue regard to be had of mercy & favorablenes towards men.*

For in six daies, The reason which is annexed vnto the com-

mandements is drawn from gods rest, & appertaineth to the ceremonial commandement concerning the seventh daie.

And rested on the seventh day. That is, he ceased to creat any new parts of the world, as being now perfect, and such as god would have it to be. This seventh day he consecrated to divine service. 1. *That by the example of his own rest, as a most forcible and effectual argument he might exhorte men to the imitation therof.* And so the imitation of this rest is double: *Ceremoniall or signifying: & Moral of spiritual,* or signified. 2. *That this rest of the seventh day might be a monument of the creation then finished & absolved by god, and of his perpetuall preservation & governing of his work ever since that daie, vnto his own glorie, and the safety of his chosen:* and that so it might be a pricke to stir vs vp to the consideration & magnifying of gods works towards mãkind. Furthermore, *God did not therfore grant six daies vnto labour, & the seventh vnto divine worship,* that on other daies the worship of god should be omitted: but he requireth these 2. things: 1. *That on the sabboth daie, there be not onlie a private serving of god, as on other daies, but also a publike serving of him in the church* 2. *That on that daie al other labors should give place to the private and publicke service of god, which on other daies everie one doth exercise according to his vocation.*

We are further to beware of *a Iewish superstitiõ,* which christ also doth once & again refute in the gospel, namely, *to thinke it vnlawful to perform on the sabboth day whatsoever workes belonging to the necessitie either of his own life, or of anothers.* For by the end of the commaundement it appeareth that only servile works, or such as hinder the exercise of the ministery are forbidden of god, but not those which hinder not the publicke service of god, but rather, furder, foster, & advance the same. So *Mat.* 12. *Christ defendeth his disciples, pulling the ears of corne on the sabboth daie to drive awaie hunger: and himselfe healeth a man, having a dried hand.* Luke. 14. Christ saith, that an Oxe or anie beast falling into a pit on the sabboth, may bee drawne out thence without any sin. Machabæus fighteth on the Sabboth day, that there might be some preserved which should keepe the saboth. 2. *Mac.* 15. And of the like actions there are 2. reasons given, 1. *Mac.* 2. 40. *If we al do, as our brethren have done, and fight not against the heathen for our lives, & for our laws, then shal they incontinently destroie vs out of the earth.* Therfore they con-

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cluded at the same time, saying: *Whosoever shal come to make battle with vs vpon the sabboth day, we wil fight against him.* For the maintenance of their life and religion, they say it is lawful to fight even on the sabboth day. By the same reasons doth christ defend his disciples & himself, *Mat.* 12. citing a place of Hosea, *c.* 6. *If ye knew what this is. I wil have mercy & not sacrifice, ye would not have condemned the innocents.* And *Mark.* 2. *The sabboth was made for man, and not man for the sabboth:* that is, ceremoniall works must give place to moral works, so that rather the ceremonies must be omitted, than such works of charity, as our necessitie, or the necessitie of our neighbour requireth. And *Mat.* 12. 5. *Have ye not read in the law, how that on the sabboth daies, the Priests in the temple break the sabboth, & are blameless? But I say vnto you, here is one greater than the Temple.* Also, *Ioh.* 7. 22. *Yee on the sabboth daie circumcise a man. If a man on the sabboth daie receive circumcision, that the law of Moses should not be broken: be yee angrie with me, because I have made a man every whit whole on the sabboth daie:* By which words he sheweth that such workes as hinder not the vse of the sabboth, but rather further & establish it, (such as are the works which appertain so to the service of god or sacred ceremony, or to charity & love towards our neigbor, as that present necessity wil not suffer them to be differred vntil another time) do not break or violate the sabboth, but are most of al required to the right and lawful observation of the keeping of the sabboth.

Now we are further here to observe, that ther is a threefold difference of forbiding works & sins. 1. *Labors are forbidden, but in a respect only*, to wit, as they hinder the ministery of the church, or as they give offence to their neighbor. *But sins are simply forbidden.* 2. *Labors are forbidden onlie to be used on the sabboth day, sins are forbidden at al times.* 3. *The ceasing from labors is a type of ceasing frō sins*, which is the thing signified by that type.

What things are remaining to be known concerning the sabboth, we wil now consequently goe forwarde to declare. And because one part of this commandement is ceremoniall, vve shall not vnfitly afterwardes adioine the common place *concerning ceremonies*. Lastlie we will annex in briefe vvise vnto these the common place *concerning the ministerie of the church*, because by this commaundement is the externall publique service of God enacted: and therefore also the ministerie

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it selfe of the church, and the vse and honour thereof.

OF THE SABBOTH.

The chiefe Questions.

1. *How manifold the sabboth is.*
2. *The causes for which the sabboth was instituted.*
3. *How the sabboth is sanctified, or kept holie.*
4. *How the sabboth is broken or prophaned.*
5. *How the sabboth belongeth vnto vs.*

1. How manifold the Sabboth is.

THe sabboth signifieth, *a quietnes, or rest, or ceasing from labors.* 2. *Because god rested on that day*, namely, frō making any new or mo kinds of creatures, though not from preserving of the same which he had made, or frō continuing the generations of the singulars of every kind. 2. *Because the saboth is an image of the spiritual rest to come.* 3. *Because we also & our families, and our cattle are to rest & cease from our works on that day*: not from all works, but from houshold & civil works, & from others of the like kind, that god may then shew & exercise in vs his works. And this concerning the name of the sabboth.

Furthermore, *the saboth is of two sorts: Internal, & external. The internal, or moral, or spiritual, is the study of the knowledge of god & his works, of avoiding sins, & of worshipping god by confession and obedience.* To be short: *The spiritual saboth, or spiritual rest, is a ceasing from sins, & an exercising of the works of god.* This saboth, although it be cōtinual & perpetual with the godly, yet is it begun in thē in this life, & *is called the sabboth*, both because this is that true rest frō labors & miseries, & the cōsecration of vs to gods worship, & also because it was in times past signified by the ceremonial saboth. And this spiritual saboth shal be perfectly & perpetually continued in the life to come, wherin is a perpetual worshipping & magnifying of god, al those labors being left & surceased, wherin we are now busied & occupied. *The external or ceremonial saboth is a certain time ordained and instituted by god in the church, dedicated to a ceasing frō works & labors & giuē to the ministery of gods word, & to the administratiō of the sacraments, or to the external publik worship of god.* This ceremonial sabboth was necessary in the old testament, to be the seventh day, & that on that day (as also on other holy daies) the Levitical ceremonies should be observed. This selfesame ceremonial saboth is *a thing indifferent* in the new Testament

this

This External ſabboth is alſo of two ſorts: Immediate, & Mediate. Immediate is that which was immediatly inſtituted by god himſelfe: & this was diverſly taken in the old Teſtament. Namely, 1. It ſignified *daies*, as everie ſeventh day, which was in a more peculiar ſenſe called the ſabboth, both in reſpect of Gods reſt frō the creation of the world, & in reſpect of that reſt which was commanded the people of god to be kept on that day. It ſignified alſo other feſtival daies wherein the people were to reſt, as on the ſeventh day: So is the firſt day of the Paſchal feaſt called *the ſabboth*, Lev. 23. & in the ſame place *the feaſt of Trumpets* is called a ſabboth: likewiſe, *the feaſt of Tabernacles*. 2. It ſignified alſo *the whole ſeven daies*, or, *the whole weeke* was called by the name of the chiefe daie, *the ſabboth*. Mat. 28. *Now in the end of the ſabboth, when the firſt day of the ſabboth, that is, of the weeke, began to dawn*. 3. It was taken for *every ſeventh year*, wherin the Iews were commanded to intermit the tillage of their fields. The commandement is given them, in *Lev.* 25. 4. 26. 35. And hereof alſo the whole ſeven years were called ſabboths. *Lev.* 25. 8. *Thou ſhalt number ſeven ſabboths of yeares vnto thee, ſeven ſeven times ſeven yeare.* The *Medias external ſabboth is that, which god doth immediatlie conſtitute by his church*, ſuch as in the new teſtamēt, *the firſt daie of the weeke, to wit ſundaie*, or rather, *The Lords daie*, which was inſtituted for the ſeventh daie, or ſabboth day, in reſpect of Chriſts reſurrection.

2. *The cauſes for which the ſabboth daie was inſtituted.*

THe finall cauſes, or ends, for which the ſabboth day was inſtituted are theſe. 1. *The publik ſervice & worſhip of god in the church, exerciſe of praier, cōfeſſion & obedience*, in which conſiſteth the ſtudy of the knowledge of god, of good works, & thankfulnes. God wil, & therefore doth he eſpecially ordain the ſabboth, that he be worſhipped & invocated of vs in this life, not only privatly, but alſo by the publik voice of the church. 2. *The maintenance & preſervatiō of the miniſtery of the church*, which is, an office & function inſtituted by god to teach and inſtruct the church concerning god & his wil, out of the word of god delivered by the Prophets & Apoſtles, and to adminiſter the ſacraments according to gods holie inſtitution. *This is not the leaſt end, for which the ſabboth was ordained.* For this ordinance, & publike preaching of the doctrine beeing ioined with praier & thankeſgiving, and with the vſe of holy rites, is a publike

exerciſe

exercise stirring and cherishing faith & repentance. 3. *It was instituted, that it might be in the old testament a type signifying the spiritual & everlasting sabboth.* Eze. 20. 12. *Moreover I gave them also my sabboths to be a signe betweene me & them, that they might know that I am the lord, that sanctifie them.* 4. *It was instituted for a circumstance of the seventh daie,* that namely the seventh daie might advertise men of the creation of the worlde, of the ordering & menaging of things to be done, & of that meditatiō which they are to vse in considering gods works, which he in six daies created & accomplished. 5. *That on that daie the works of charity, bountifulnes, & liberality should be exercised,* 6. *For the bodilie rest both of men & beasts,* but of beasts in respect of man. 7. *That men should provoke one another by their example to godlines and to the praising and honouring of god.* Ps. 22. 22. *I wil declare thy name vnto my brethren: in the midst of the congregation wil I praise thee.* 8. *That the church may be seene and heard among men, and be discerned from the other blasphemous and idolatrous multitude of men, & that they may ioin themselves therto, who are as yet seperated from it.* So was in the old testament also the sabboth a mark, distinguishing the people of Israel from al other nations.

3. *How the sabboth is sanctified or kept holie.*

THe workes which are to be done on the sabboth daie, or the parts of the sanctifying of the sabboth daie are comprehended in the word *Sanctifying*, which parts we wil briefly expound.

The parts then of the sanctifying of the sabboth, are, 1. *Rightly & truely to teach & instruct the church concerning god, & his wil.* The teaching, which is here commaunded, is of another kind from that, which was mentioned in the third commandemēt. For there it belongeth to every privat person to teach: heare the sūctiō of teaching is enioined as proper vnto certain persons & that vnto such persons, as being furnished from above with necessarie giftes, are lawfullie called by the church vnto this function, & vnto them it is enioined in this commandement, that they propound and deliver founde doctrine to all men, both in publique assemblies, and in private instruction.

2. *Rightlie to administer the sacraments according to gods divine institution.* This likewise must be performed by the ministers of the church lawfully called to discharge this function. And as the doctrine, so also this administration of the sacraments

is

is not tied to certain daies, but it sufficeth if the administration be publique, & be done by the ministers, (who bear a publique person, & represent in the ministery the person of God himselfe talking with men) & if also in the assemblies of the church those things be done by them, which god hath tied & annexed vnto the ministers. So *circūcision* was administred on any day which fel out to be the eight frō the infāts nativity. So *Baptisme* also may be administred at any time, *Act.* 8. & 10. *But the administration of the sacraments ought chiefly to be exercised on the sabboth day.* Therfore, *Num.* 28. & 29. Besides daily sacrifice, there are certaine sacrifices appointed, which were to be performed on the sabboth, & on festival dais. Furdermore, this administratiō must be in publike assemblies. For so christ also instituted his supper (as which amongst other ends, must be also a bond of church assemblies) to be administred in the assembly of the church, be it great, or be it smal. *Mat.* 26. *Drink yee all of this.* Vnto the right administration also of the sacraments belongeth the excluding and debarring of those, whō god hath commanded to be excluded from them. Like as it was not lawful for those that were aliens from the cōstry & religion of the Iews, neither for any of the vncircūcised to eat of the paschal Lamb, *Exod.* 12. So neither ought the church to admit vnto the Lordes supper those that are not baptised, or those that are baptised, but yet are aliens in their doctrine & maners from christianity. 1. *Cor.* 10. & 11.

3. *Diligentlie and daily to frequent the publique assemblies of the church, and there attentively to give eare vnto the Heavenlie Doctrine plainly opened & delivered, and diligently to meditate after theron, & examin it:* but especially to spend those daies which are deputed vnto the ministery & service of God, in reading, meditation, & in discoursing of divine matters. These things are made manifest by the nature & necessary dependancy of correlatives. For if god wil have some to be teachers, he will also have some to be hearers and learners of this doctrine. And the study of learning is not without private meditation. Therfore have the men of Berœa their commendation, *Act.* 17. 11. *Thus they received the word with all readinesse, and searched the scripture dailie, whether those things were so.* But vnto them especially is the study of knowing the doctrin of god enjoied who either serve, or herafter are to serve & minister vnto the

Church.

church.1.*Tim.*4 13.*Give attendance to reading,to exhortation,& to doctrine.* And.1.*Tim*3.& 2.*Tim.*2. Paul wil have *the minister of the church to be fit & able to instruct,and to refute the adversaries.*
4. *To vse the sacraments according to gods institution.* So god cõmanded the passeover to be celebrated in a solemn assembly of the people,and vnto other holy daies & sabboths he assigned certaine sacrifices. And in like maner god wil,that as his doctrine should be heard,so also the right & lawful vse of his sacraments should be seen & beheld in the publike meetings & assemblies of the church: because god wil have both these to be markes wherby this church may be known & discerned from other sects and peoples. Againe,as the word,so also the sacraments are an instrument or exercise to stir & maintaine in vs faith and godlines. They are also a publike profession of our faith and thankfulnes towards god,& a part of gods publike worship in the church. Therfore the vse of them is most agreeable and fit for the sabboth daie.
5. *Publike invocation of god,wherby we ioin our confession, thanksgiving,praiers,& desirs with the church.* For god wil be invocated not only privatly by every one,but also publikely by the whol church,for his own glory,& our comfort, that so we maie the les doubt that god wil hear vs,seing he hath promised to hear not onlie vs,but also others, & the whole church praying for vs togither with vs. For therfor god hath ānexed a special promise vnto publike praiers. *Mat.*18.19. *If two of you shal agree on earth vpon any thing,whatsoever they shal desire,it shal be giv̄ thē of my father which is in heavē. For wher two or three are gathered together in my name,there am I in the middest of them. And giving of thāks,& praise vnto god,* is promised to god as a special worship Ps.22. *In the midst of the congregation will I praise thee:* And the same is commanded, 1.*Cor.*14. *When thou blessest with the spirit, how shal he that occupieth the room of the vnlearned,say amē at thy giving of thanks,seing he knoweth not what thou saiest?* And 1.*Tim.* 2. *I exhort,that first of al supplications,praiers,intercessiõs,& giving of thanks to be made for al men.* Now wheras christ elswhere cõmādeth that *when a man praieth,he enter into his chāber,& when he hath shut his dore,praie vnto his father which is in secret*: he by these words doth not condemn & forbid publike praiers, but hypocrisy & ostentation,& fained godlines: which the words ensuing that go before: *When thou praiest,be not as the Hypocrits.*

Mat,6.6.

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Nowe hypocrisie is a faigning and an ostentation or shew of godlines. We are here further to obserue, that in this commãdement is prescribed the publike invocation of the Church, but that which was in the former commaundement prescribed, is the privat invocation, which concerneth everie particular man.

6. *To bestow almes*, that is, to performe the duties of love and charity, therby to sanctifie the saboth, in shewing our obedience which we yeeld vnto the doctrin. *Hither appertaineth the sermon of christ concerning the sabboth, wherin he declareth against the Iews whether it be lawful to do good on the saboth day.* And wher as god wil have this saboth to be kept al our life time, yet will he have exãples & testimonies therof to be shewed especially on the external or ceremonial saboth day, that is, at those times which are allotted to the teaching & learning of Gods word. For if neither at that time any man shew his desire of obeying god, when gods doctrin soundeth in his ears, & when god willeth vs, surceasing & omitting al other cares, to meditate on godlines & amendment of life: he giveth a token that he wil far lesse do it at an other time. Therfore hath it bin alwaies the custome in the church, to bestow almes on the sabboth day, & to perform the works of charitie towardes those that are in want. *Neh.* 8. 10. *Send part vnto them for whom nont is prepared: for this daie is holie vnto our Lord.*

7. *The honor of the ministery of the church*, or our obedience towards the whole ministery in life, & manners: and this is the moral sabboth. Now that obedience towardes the ministerie comprehendeth many things: First, *reuerence*, that is, an acknowledging of gods order & will in the ordaining & maintaining of the Ministery, & in the gathering of his church by it, that is, a declaration both in words and deeds of this our acknowledgement and iudgement of the Ministery. 1. *Cor.* 4. 7 *Let a man so think of vs, as of the Ministers of Christ, and disposers of the secrets of God.* Secondly, *loue*, wherby we gladly both frequent diuine assemblies, and heare and learne the doctrine of the Church, and wish well vnto the faithfull Ministers of the Church, not onelie in respect of that duite of charitie which we ow, but also in respect of the ministery, which they discharge. *Ps.* 84. *How amiable are thy tabernacles! My soul longeth yea & faineth for the courts of the lord.* Thirdly, *obedience in those*

things

things which are belonging vnto the ministerie. Hither belong the works of love towards God & our neighbor, even the whole life of a Christian, which is that spiritual or morall Sabboth. For to hold and celebrate that spiritual Saboth, is, in the direction & ordering of our life to obey the voice of God, speaking by the ministery of the church. For god wil therfore have the true doctrine to be learned of vs', that we may obey it. *Jam.1. Be ye doers of the word, and not hearers onlie deceiving your own selves.* Fourthly, *Thankefulnes*, that is, such duties as tende to the preservation and maintenance of the ministery, Ministers, & Schooles. For if God wil have Ministers to bee in his church, he wil also that everie one according to his abilitie help forward & further the maintenaunce of the ministerie, & Schooles of learning, & do his endevor that the ministers, teachers, & Schoole-masters be honestly provided for. Hither appertain Moles Laws of the first born, of first fruits, of tithes, & such like offrings, which were allotted to the Priests & Levits by way of stipend, whereby they might sustain their own life & their household, that so they might wholly be employed in the ministerie. And albeit the circumstances of these lawes are abolished, yet the generall remaineth for ever; because god wil have his ministery to be maintained to the end of the world. Fiftlie and lastly, *Lenitie and moderation in bearing with such infirmities of the ministers*, as doe not enormouslie or manifestlie corrupt or hinder the ministery, and hurt the church by offece. *1. Tim. 5. 19. Against an Elder receive none accusation, but vnder two or three witnesses.* Seing then this is the Sanctifying & keeping holy of the Saboth, it followeth that those works must needs be contrary to these, whereby the Sabboth is broken & profaned.

6. *How the Sabboth is broken or prophaned.*

THe Sabboth is prophaned, when either it is not at al sanctified: *it is not sanctified aright, but such workes are done as hinder the ministerie, or are contrary to those works which belong vnto the sanctifying of the Sabboth, and were even now rehearsed. Wherfore the parts of the prophaning of the Subboth shal be those,* which are opposed vnto the parts of sanctifying of the Sabboth. We will shortly propound them on this wise.

1. *Vnto the delivering and teaching of the Doctrine, is opposed the omitting, or neglect of teaching. As also a corrupting, or maiming of the*

the doctrine,or a fitting of it vnto the opinions,affections,lusts or commodities of the magistrats or others. 2.*Cor* 2.17.*For we are not as manie,which make marchandize of the word of god:but as of sinceritie.but as of god,in the sight of god,speake we of Christ.*

2. *Vnto the right & due administration of the sacraments,is opposed an omitting or neglect in the Church of exhortation to the receiving of the sacraments:as also a corrupt & vnlawful administration of the sacraments*,when somewhat is either taken from, or added to the ceremonies instituted of god,or is altered & changed in them,or when some are excluded frō the Sacraments, which should be admitted,or are admitted, which should by Gods ordinance be driven from them,or when the people is not instructed concerning the right and lawfull vse of them.

3. *Vnto the Study of learning the doctrin,is repugnant*, 1. *A contept & neglect of the doctrine:*that is, either not to afford our presence in sacred assemblies,when there is no iust cause to hinder vs,& to busie our selves in such works on the Saboth day, as might have bin differred,or not to give eare &attendance to Sermons and the preaching of gods word: or not to meditate,consider & examine the doctrine of the church. 2.*Curiositie*,which is a desire & study of knowing those things which God hath not reveiled,vnnecessary,strange,and vaine.

4. *Vnto the right vse of the sacraments is contrarie,the omitting & contempt thereof:as also a prophaning of them,when they are not received as god hath commanded,neither by them for whom they were ordained.*Likewise allo contrary therto is al superstitious vsing of them,when as salvation and the grace of god is tied to the, observation of the rites & ceremonies,or when they are vsed to such ends as god hath not appointed.

5. *Vnto publike praiers is opposed the neglect of the,& an Hypocritical presence at them,without any attention and inwarde devotion,* Likewise such reading & praying as serveth not for any edifying of the church. 1.*Cor*.14.16.*When thou blessest with thy spirit how shal he that occupieth the room of the vnlearned, say Amen, at thy giving of thankes? For he knoweth not what thou saiest. For thou verilie givest thanks well: but the other is not edified.*

6. *To the bestowing of Almi,is repugnant a neglect of the workes of Charitie:*as when we doe not according to our power succour the poore that stand in need of our helpe.

7. *To the honour of the ministerie of the church,is opposed the con-*

tempt of the ministery: as whē ether the ministery of the church is abolished or cōmitted to men vnworthy & vnable, or is denied to be the means & instrument which god wil vse for the gathering of his church; likewise when the ministers are reproched, whē their doctrine is heard & not obeied in the ordering of our life, whē the works of charity ar neglected, whē necessary maintenance is not allowed the ministers, whē the defence & protection of them, & other duties of thankfulnes are not performed towards them, when the maintenance of Schooles, & studies, & learning is neglected, when the tolerable defects of the ministers are not borne with, and when for such the ministery suffreth reproch & contumely. In like maner also *it is against the vse of the whole ministery*, not only when some one privatly neglecteth or omitteth the vse of the ministery, but also when one by his commandement & persuasion or example, or by some other hinderance, calleth away his children, family, or anie other from the vse of the ministerie.

5. *How the Sabboth belongeth vnto vs.*

THE seventh day was even frō the beginning of the world designed by god to signifie, that mē shold after the example of god himself rest frō their labors, & especially frō sins, & afterwards in Moses law this commandement was again repeated, & thē withal was the ceremony of ceasing from labor on the seventh day ordained, to be a sacrament, that is, *a sign & token of that signifying*, wherby god signified himselfe to bee the sanctifier of his church, that is, to pardō her al her sins & offences, to receive her to favor, to indue & rule her with his holy spirit, for the beginning of new & everlasting life in her in this life, which afterwards shold be accomplished & perfected for & by the Messias promised to the fathers. And this is the reason, *why the ceremonial sabboth of the seventh day is now to be abolished*, namely, because it was typical, admonishing the people of their own duty towards god, & of gods benefits towards them, which was to be performed by christ: for which selfsame cause also al the other sacraments & sacrifices, & ceremonies made before & after the law, were abolished by the cōming of christ, by whō that was fulfilled that they signified.

But although the ceremonial saboth is abrogated & disanulled in the new testament: yet the moral saboth continueth still, & belongeth vnto vs, & even the very general of the ceremonial saboth belongeth

vnto

vnto vs, and doth ſtil remain, which is, that ſome time is to be allotted for the miniſtery of the church. For we muſt ever have ſome day, wherin the word of god may be taught in the church, and the ſacraments adminiſtred. But nevertheles we are not reſtrained or tied to have either ſatterday, or wedneſday, or anie other certaine day, and therfore the ſabboth doth not belong to vs ceremonially, in ſpecial and particular, albeit it doth belong to vs, and ſo to al men, and ever continueth both morally and ceremoniallie in general.

Obiections againſt the abrogating of the ceremonial ſabboth.

THe Decalogue is a perpetual law: The commandement of the ſabboth is a part of the Decalogue: therfora it is a perpetual law, & not to be aboliſhed. Anſ. The Decalogue is a perpetual law, as it is a Moral law. But the additions, or circumſtances & limitations of the Moral precepts, annexed by way of ſignification, were to be kept vntil the comming of the Meſſias.

2. *The cõmandemẽt of the decalogue belong vnto vs. This is a cõmãdement of the decalogue. Therfore it belongeth vnto vs.* An. The cõmãdemẽts of the decalogue which are moral belong vnto vs. But this cõmandemẽt is in part ceremonial, & ſo as it is ceremonial, it belongeth not to vs, albeit the general belong vnto vs, *The reaſons why the ceremonial law belõgeth not vnto vs*, are eſpecially theſe. 1. *One part of this law of ſanctifying the ſabboth is ceremonial.* 2. Paul ſaith, Col. 2. 16. *Let no mã condẽne you in reſpect of an holy day.* 3. *The Apoſtles themſelves did chãge the ſabboth.* 4. *Frõ the end or purpoſe of the law.* It was a type of things that were to be fulfilled by Chriſt, namely, of ſanctification: & evrie type muſt give place to the thing thereby ſignified. Likewiſe it was a ſevering, or diſtinguiſhing of the Iews from other nations, but this ſevering & diſtinction was taken awaie by Chriſt.

3. *The lord ſaith of the ſabboth daie: It is a ſign between me & the children of Iſrael for ever, and an everlaſting covenant.* Anſ. 1. The ceremonial ſabboth was perpetual *vntil chriſts comming*, who is the end of ceremonies. 2. The ſabboth is eternal, *as concerning the thing ſignified*, which is a ceaſing from ſins, and a reſt in god: for in this ſenſe are al the types of the olde teſtament eternal, even the kingdome of David alſo: which yet was to be overthrowen before the comming of the Meſſias.

4. *We grant the Moſaical ceremonies to be changeable, yet it followeth not therof, that the laws which were made before Moſes time are*

changeable in the number whereof also is the keeping of the sabboth day. An. The ceremonies, which were ordained by god before Moses, are also chãgeable; because they were types of the benefits of the Messias to come, & therfore are by his cõming abolished, as circũcision which was given vnto Abrahã, as also the sacrifices which were prescribed vnto our first Parents.

5. *The laws which were given of god before the fal, are not typs of the benefits of the Messias, & bind al mãkind for ever: for then was not given as yet the promise of the Messias, & there was one & the same condition of al mãkind: But the sabboth of the seventh day was ordained by god, assoone as the creation of the world was finished, before the fal of mankind. Therfore it is vniversal & perpetual.* Ans. The Maior proposition is true concerning the moral law, the notiõs whereof were imprinted in mans mind at the first creation: but it is not true, as touching the ceremony or observing of the sevẽth day, as which after the fall was made a type of the benefits of the Messias in the Mosaical law, & therfore in like maner as other ceremonies which were either thẽ, or before instituted, it became subiect to mutation and change by the cõming of the Messias. For god would not have the shadowes of things to continue or remaine, the things themselves being once come & exhibited. Wherfore albeit we graunt that the exercises of divine worship were to have bin kept on the seventh day according to the commandement & prescript of the Decalogue, as wel if men had never sinned, as now after they sinned: yet notwithstãding seeing god hath enroled this ceremony amongst the shadowes of the Messias to come, he hath, by this new law enacted by Moses, made it changeable together, with other ceremonies.

6. *The cause of a law being perpetual, doth make the law it selfe also perpetual. The memory & celebration of the creation, & the meditation on the works of god is a perpetual cause of the sabboth. Therfore the sabboth is perpetual.* An. A law is made perpetual or vnchangeable by reason of an vnchangeable cause, that is, if that cause it, & do necessarily or perpetually require this law as an effect or meane: but not, if at other times, that end may be there come vnto by other means, or if the law-giver may as wel obtaine the same end by an other law. In like manner, seeing also, this law of sanctifying the sabboth of the seventh day being repealed & abolished, we may nevertheless godlily

lily and holily by other meanes meditat on gods works, it followeth not that this law of the ceremonial ſabboth is perpetual, although the memory and celebration of gods creation & works ought to be perpetual: & therfore hath the church by common conſent according to chriſtian liberty wel changed this ceremony of obſerving the ſeventh day, being take away by Chriſt, & hath ſubſtituted in the place of the ſeveth day, the firſt day of the weeke: yet ſo, that ther is obſerued no difference of daies, which is vtterly forbid in the church, ſeeing one daie is not holier than another. Wherfore alſo *great difference is there betwen the chriſtian obſerving of the lords day, & the Ieuiſh obſerving of the ſeventh day.* For, 1. *It was not lawful for the Iews to change the ſabboth, or to omit it, as being a part of ceremonial worſhip. The chriſtian church retaining ſtil her libertie, alotteth the firſt day vnto the miniſtery, without adioining any opinion of neceſſity, or worſhip.* 2. *The old ceremonial ſabboth was a type of thigs to be fulfilled in the new teſtament by Chriſt: but in the new teſtamēt that ſignification ceaſeth, and there is had regard onelie of order and comelines, without which there could be either no miniſtery, or at the leaſtwiſe no wel ordered miniſterie in the church.*

OF CEREMONIES.

The ſpeciall Queſtions.

1. *What Ceremonies are.*
2. *How the Ceremonial Laws differ from the Moral Laws.*
3. *How many ſorts of Ceremonies there are.*
4. *Whether the church maie ordaine ceremonies.*

1. WHAT CEREMONIES ARE.

CEremonies are external and ſolemne actions ordained in the miniſtery of the Church, either for order ſake, or for ſignification.

2. *How the ceremoniall Laws differ from the Morall.*

1. *Ceremonies are temporarie, the Moral are perpetual.* 2. *The ceremonies are done al alike: the moral are not don alwaies alike.* 3. *The ceremonies ſignifie: The Moral are ſignified.* 4. *The Moral are as the general: The ceremonial are reſtrained in ſpecial.* 5. *The ceremonial ſerve for the Moral: The Moral are the ende or ſcope of the ceremonial.*

3. *How manie ſorts of ceremonies there are.*

CEremonies are of two ſorts, ſome commanded by god, ſome ordeined by men. Thoſe that are cōmanded by god, cannot be chan-

ged, but by god onlie: and those are either sacrifices or sacraments. A sacrifice is an obedience, which we perform to god. A sacrament is a token, whereby god testifieth somwhat to vs. *Those ceremonies which are ordained by men*, may be changed by the advise of the church, if there be good causes for the chāging and alteration of them.

3. *Whether the church maie ordaine ceremonies.*

THe *church may & ought to ordain ceremonies*, because without defining & determining of circumstances, the moral cannot be kept. There are notwithstanding certaine conditions to be observed by the Church in ordaining ceremonies, namely, they must be such ceremonies as *are not impious*, *but agreeable to the word of the Lord*. Secondly, *they must not be superstitious, so that we must not thinke them necessary to be done: neither must they be done with offence*. Thirdly, *they must not be too many*. 4. *They must not be idle, and vnprofitable, but must al tend to edifying.*

OF THE MINISTERIE.

The chiefe Questions.

1. *What the ministerie is.*
2. *What are the degrees of ministers.*
3. *For what end & purpose the ministerie was instituted.*
4. *Vnto whom the ministerie is committed.*
5. *What are the duties and function of ministers.*

1. WHAT THE MINISTERIE IS.

THe *Ministerie is a function by God ordained, of teaching gods word & administring his sacraments according to his divin ordināce*. The parts then of the ministery of the church are two, 1. *To preach gods word*. 2. *Right lie to administer the sacraments.*

2. *What is the degrees of ministers.*

OF *Ministers some are immediatlie called of god, some mediatlie by the church. Immediatelie are called the Prophets and Apostles. The Prophets* were ministers immediatlie called of god to teach & open the doctrine of Moses, & of the promise of the Messias to come; as also to correct their maners in the church & common wealth of Moses, & to vtter prophecies of events in & without the church, having a testimony & warrant that they could not er in doctrine. *The Apostles* were ministers immediatly called by christ to preach the doctrin cōcerning the Messias now exhibited, and to spread it throughout the whol world, having a testimony & warrant that they could not er

in doctrine. *Mediately were called.* 1. *The Evangelists*, who were helpers of the Apostles in their labor, and were sent of the Apostles to teach diverse churches. 2. *Bishops or Pastours*, which are ministers called by the church to teach the word of god, & to administer the sacraments in some one certain church. 3. *Doctors*, who are ministers called by the church to teach in some certaine church. 4. *Governors*, who are ministers chosen by the iudgement of the church to administer discipline, and to ordain things necessary. 5. *Deacons*, who are ministers chosen by the church to take care for the poore, and to distribute almes.

3. *For what end and purpose the ministerie was instituted.*

GOd would that in al ages of the world there shoulde bee publike assemblies of the church, in which the true doctrine concerning god & his wil might be heard, chiefly for these causes. 1. *That god may be magnified & invocated in this life by mankind, not only privately, but also by the publique voice of the church.* Ps. 68. *Give thanks vnto god in the congregations.* 2. *That the publike and ordinary preaching of the doctrin, the powring out of praiers, & giving of thanks, & the vse of the sacraments may bee an exercise to stir vp and cherish faith & godlines, as which without exercises doth easily through our infirmity wax colde.* Eph. 4. *Hee gave some Apostles, some Prophets, and some Evangelists, & some Pastors and Doctors, for the gathering together of the saints, for the worke of the ministery, & for the edification of the body of christ.* 3. *That men may provoke one another by their example vnto godlines, and to the magnifying and praise of god.* Ps. 22. 22. *I wil declare thy name vnto my brethren: in the middest of the congregation wil I praise thee.* 4. *That there may be preserved & maintained a consent and agreement in the church in the doctrine and worship of god.* Ep. 4. *He gave Pastors & doctors for the gathering together of the saints, til we al meet together in the vnitie of faith.* 5. *That the church maie be seene and heard among men, and maie be discerned from the other blasphemous & idolatrous multitude of men.* And he wil have the church to be seen & beheld, that the elect may be gathered vnto it, & that the reprobate may be made more excuseles, whil they cõtẽn & endevor to represse the voice & calling of god which they have hard. [a] *But have they not heard? No doubt their sound went out through al the earth, & their words into the ends of the world.* [b] *Now thanks be vnto god, which alwaies maketh vs to triumph in Christ,*

[a] Rom. 10. 11.
[b] 2. Cor. 2. 14.

& maketh manifest the savor of his knowledge by vs in every place for we are vnto god the swete savor of christ, in them that are saved, & in thē that perish: to the one we ar the savor of death vnto death & to the other the savor of life to life. 6. That god may apply himselfe to our infirmitie, in teaching men by men. 7. That he maie shewe his love towardes man, in that he will have men to be ministers of that great work, which also the son of god did administer. Now these causes belong not to any one certain time, but to al times & ages of the church & world. Wherefore god wil alwaies have the ministery of his church preserved, & the vse therof frequēted & therfore the general & ground of this commandement, or the moral part therof, doth bind al mē evē frō the beginning of the world vnto the end: namely, that some saboth be kept by them, that is, that some time be allotted vnto publike sermons, & praiers, & to the administration of the Sacraments.

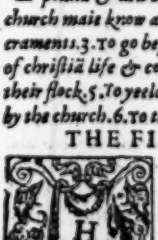
4. *Vnto whom the ministerie is to be committed.*

VNto whom the ministery of the church ought to be committed, Saint Paul plainly delivereth in his epistles to Timothy, and to Titus. And briefly to comprise them: *The ministerie of the church is to be committed, 1. Vnto men. 2. Having a good testimony in & without the church. 3. Able to teach, that is, Rightlie understanding the doctrine, & having gifts in some measure rightly to propound the same.*

5. *What are the duties and functions of Ministers.*

THe duties & functions of Ministers are. 1. *Faithfully to propound & deliver the true and sound Doctrine of God, that the church maie know and understand it. 2. Rightly to administer the sacraments. 3. To go before and shine vnto the church by their example of christiā life & conversation. 4. To give diligent attendance vnto their flock. 5. To yeeld their service in such iudgmēts as are exercised by the church. 6. To take care that regard & respect be had of the poore.*

THE FIFT COMMANDEMENT.



Onour thy Father, and thy Mother, that thy daies may be long in the land, which the Lorde thy God giveth thee.

NOw follow the Laws of the second table of the decalogue, the obedience whereof doth as wel verily respect god, as the commaundementes of the first table: but the works are immediatly exercised towards men: *For the subiect of*

of the second table, is our neighbor. Of which subiect this is affirmed, *Thou shalt love him as thy selfe:* like as christ also briefly cõprised the sum of the second table, saying, *Mat. 22. 39. And the second is like vnto this: Thou shalt loue thy neighbor as thy selfe. He saith that the second commandement is like vnto the first or great cõmandemẽt,* or, the secõd table is like vnto the first table, which is thus to be vnderstood. 1. *As touching the kind of the chief worship of god,* the second table is like vnto the first, & so is the second said to be like vnto the first, in respect of the ceremoniall, which are not the chiefe worship. 2. *As touching the kinds of eternal punishment,* because the transgression of both tables meriteth eternal punishment. 3. *As touching the vnseparable coherence of the loue of god & our neighbor.* For our neighbor cannot be loved without the love of god: and the love of God is declared and exercised by the love of our neighbor. Whence also we may gather the causes, *for which obedience is to be yelded vnto the second table,* namely, 1. *That in this obedience god him selfe may be worshipped, and our love towards him shewed and declared, by our love towards our neighbor for his sake.* 2. That *by the love of our neighbor our conformitie with God may appeare.* 3. *That the societie of mankinde may be preserved, which was ordained of God for the celebration and magnifying of his name.*

Moreover this fift commandement is placed first in the second table, 1. *Because this is the cause, the bond, & ground of the obedience of the rest of the commandements following.* For if this obedience stand, which is of the inferiors towards the superiors, who are those which command the obedience of the cõmandements that follow, then must the obedience towardes the rest of the commandements necessarily follow. 2. *Because the Lord annexed a special promise, & a singular blessing vnto this commandement, to wit, length of life;* & these two, namely, the commandement & the promise, doth this fift cõmandement contain. *Now the end of the commandement is, the preservation of civil order,* which is the order decreed & appointed by God in the mutuall duties of superiors & inferiors. *The superiours,* are all such whom god hath set over others to rule & defend them. *The inferiors* are those, whom he hath submitted to the power of others to be ruled and defended by them. The duties of superiors are cõprehended by the name of Father & Mother.

Now Parents rather than other governours are named, &

com-

commanded to be honored. 1. *Because the father like power and government was the first among men.* 2. *Because this is as it were a rule, according to which others are to be composed and framed.* 3. *Because it is most beloved of men.* 4. *Because, seeing the bond of dutie towards Parents is the greatest, the contempt of them is the more hainous & grievous, which therefore also is with greater severitie condemned by god.* 5. *Because god will haue superiors bear a fatherlike mind & affection towards their inferiors.* By the name therfore of Parents are vnderstood al superiors, or whosoever rule over vs. *For these doth god giue vs instead of parents, & they discharge the dutie of parents, & are as it were gods vicegerentes in ruling and governing vs:* & then first we were magistrats substituted by god for Parents vnto vs, when the malice of men began to increase.

Our superiors ar, 1. *Parēts thēselvs.* 2. *Schoolmasters, teachers, ministers.* 3. *Masters or lords.* 4. *Magistrats.* 5. *Our elders.* Vnto al these ar prescribed in this 5. cōmādemēt *their duties towards their inferiors, & those that ar vnder thē:* & 1. *the cōmō duties to al,* thē, *such as ar peculiar & proper to some.* For whē god cōmādeth the duty of inferiors towards superiors, he doth alsoof the contrary cō mād the duties of superiors towards inferiors. And whē he cō mādeth vs to honor our parēts, he wil withal that both they be as parēts to vs, & also behave thēselvs as worthy of honor. Now amongst these degrees of the duties of superiors, the 1. is the chief & principal of al the rest; 1. Because the rest serve for that, & help to further it. 2. Becaus this was the first in mā kind. Ob. *God in this cōmādemēt willeth only our parēts to be worshipped, which is the duty of inferiors. Therfore he cōmādeth nothing here to superiors.* An. I deny the consequēce of this reason. 1. *Becaus, whē he giveth the nāe to the superiors, he giveth thē also the thīg it self, or that frō whēce they haue the nāe.* 2. *If god wil haue thē to be honored, he wil also haue thē to do those thīgs that are worthy of honor.* And albeit somtimes wicked mē bear rule, & therfore ar vnworthy of honor: yet the office is to be distinguished from the persons, & whose vice we ought to detest, their office wee must honor, becaus it is gods ordinānce. Seing thē the superiors ar to be honoured in respect of their office, it is manifest that so far forth only we must yeeld obedience to thē, as they passe not the bonds of their office. God annexeth *a promise* to this cōmādemēt, First, *To signifie how greatly he esteemeth that obedience, & how grievously he wil punish those which do against this*

obedi-

obedience. Secõdly, *to signifie how necessary this obedience is, & so much the more to invite vs to the observing & keping therof.* For this obedience towards parẽts, is a preparing. & a motive cause to the whol obedięce of the laws which follow. S. Paul alleaging this promise, *Ep. 6. 2.* saith, *That this first commandement, is the first commandement with promise,* that is, with special promise, or of a certain particular blessing, which god promiseth to them that perform obedience. And the blessing or benefit which he promiseth, is long life. Ob. *But long life seemeth not to be anie blessing or benefit, by reason of the miseries of this life.* Ans. This commeth but by an accident: for long life is a blessing by it self, though it be ioined with misery. Re. *That blessing by reason of the accidents seemeth rather worthie to be wished away frõ vs, than to be wished to come vnto vs.* An. A good thing is to be wished away from vs, if it have accõpanying it greater evils. But god promiseth vnto the godly together with long life a mitigation of calamities, & a long fruition of gods blessing. Moreover the worship and celebrating of god in this life is so great a good, that the calamities of this life ought not to enter the ballance with it. If further it be demanded, *Why then are the wicked also & disobedient long lived:* One answer herto is, that a general rule is not overthrown by the varying of a few exãples. For the disobedient for the most part, perish after an evil maner & vntimelie. * *The eie that mocketh his father, let the ravens of the vallie picke it out.* another answer is, that corporal benefits are bestowed on the godly for their safety & salvation, & therfore are tokens & arguměts to thẽ of gods good wil towards thẽ: but on the wicked such are bestowed, partly that they being therby called & invited to repentãce, may become more excuseles in gods iudgement: partly, that the godly & elect, which are mingled among the wicked, may enioy these blessings. And again, that al godly & obedient children, are not long lived, that crosseth not this promise, because vnto them their translating into a better life, is a most ample & large recompence of long life. * Pro. 30. 17.

The parts of this commandement, are of two sorts. The one are vertues proper either of superiours, or to inferiors. The others are common to both.

The proper or peculiar vertues of this fift commandement.

THe proper parts of the superiours obedience, or the proper vertues of the superiors, are distinguished according to their duties and functions. The

The duties & functions of parents are, 1. *To cherish & nourish their children.* 2. *To defend & protect them from iniuries.* 3. *To instruct them, or to commit them to be instructed of others.* 4. *To rule & govern them by domestical discipline.* For the parents must not only instruct their children, but also preserve instruction and knowledge in them, not Scholastical knowledge and instruction, but domestical nurture. The duties of Schoolemasters or teachers, are, 1. *To teach faithfully, seeing they are in the place of parents.* 2. *To rule & govern by scholastical discipline.* The duties of Magistrats may be brought and reduced to these heads. To *command the observing and keeping of the Decalogue*, to wit, that their subiects live according to both tables of the Decalogue, that is, according to the whole Decalogue, as concerning externall discipline. 2. *To execute the Decalogue, or the commandements of the Decalogue*, that is, to observe & maintain the obedience therof by punishing them that transgresse against discipline, either in goods, or in name or in body, or in life. 3. *To enact some positive laws*; for maintenance of civil order, which otherwise would not stand. Now positive laws are determining and defining of such circumstances as are necessary, or as serve for the keeping, or obedience of the Decalogue. 4. To *put also these their own laws in execution.*

The duties of Masters and Lords are, 1. *To command such things vnto their family as are iust & possible*: to prescribe iust and lawful labours, not vnlawful, not vnpossible, not too burdensome, & vnnecessary. 2. *To give them their wages for their labours.* 3. *To govern them by domestical discipline.* Syrac. 33. 23. *The fodder, the whip, and the burden belong vnto the Asse, and meat, correction, and worke vnto the servant.*

The duties of elders is, who are superiour in age, wisedome, & authority, *to govern & further others by the example of their life, by their counsels, and admonitions.*

The proper duties of inferiours, are expressed by the name of *Honor*, For *Honor* signifieth and comprehendeth, *first the Reverence* of the inferiors towards the superiors; which is 1. *An acknowledgement of gods will*: who will have such an order to be in the calling & degree of superiors, and doth ordain the same, & adorne and furnish it with gifts necessary. 2. *An approbation of this order, and these gifts of god.* For if we do not know and acknowledge this order to be good, we wil not honor it. 3. *A subiection*

iection & submission vnto this order, even for the wil & pleasure of God. 4. An outward declaration of this their iudgement & minde in words and deedes, and in ceremonies and gestures, which differ according to places. *But reverence is also in the mind;* and doth not consist only in outward gestures. And *Subiection* here comprehendeth such obedience as is not constrained, but ready and willing. *Secondly, Honour signifieth a Love* which we must beare vnto them, *in respect of their calling & office;* and this cannot be severed from reverence. For whom we love not, them we cānot reverence. *Thirdly, Honor signifieth obedience in al things lawful and possible, which the Superiours according to their office & calling, command, and this obedience must be voluntarie, even as childrē reioice to doe those thinges which are gratefull and acceptable vnto their parents. Fourthly, it signifieth thankefulnes towards superiours;* which requireth that every one according to his calling, and ability, and as occasion serveth, aide and further them. *Fiftly, it signifieth lenity and equabilitie towards superiours;* which is, to beare with those vices of parents and superiours, which may be borne with and tolerated without any reproch vnto gods name, or which are not flat repugnant vnto this Law. Hereby is easily gathered what duties are enioined to inferiours, and what things agreeable to their duties and callings they owe to every sort and order of superiours.

The vices contrarie to the peculiar and proper vertues of this fift commaundement.

THe first, *are those sins which are repugnant to those parts or vertues of that obedience which is proper to superiours.* Vnto the duty of parents is opposed. 1. *Not to provide & minister necessary sustenance vnto the children, or to bring them vp in vice.* 2. *Not to defend their children against iniuries: or to offend through a foolish overtender love, for some smal or no iniuries done vnto the.* 3. *Not to accustome their children to patience & gentlenesse, or to bring them vp in idlenesse and licentiousnesse of sinning.* 4. *Not to instruct their children according to their abilitie, or to corrupt them by their evill examples.* 5. *Not to chastise their children as necessitie requireth, or to be too fearce and cruel vnto them, beyond their dutie, or the degree of the fault committed.*

Vnto the Schoolmasters and teachers instruction and disciplin, the same vices are contrary, which are vnto parents.

Vnto the Magistrats duty two extremes are opposed, slacknes and

& tyranny. *Slacknesse, or slothfulnes in the Magistrat is either not to require of his subiects the discipline of the whole decalogue: or, not to ordaine those things, which are required to the preservation and order of civil societie: or, not to defend the innocent against iniurie: or, not to restraine: or, to punish too lightlie such as offend against the discipline of the Decalogue, or against the positive lawes. Tyrannie, is, either to command his subiects things that are vniust: or, to punish that which is no sin: or, to punish more grievouslie, than the degree of the fault doth deserve.*

Likewise, *Lords & Masters maie transgresse*, either *by permitting of idle slothfulnes & licentiousnes*, or, *by vniust commandements and exactions*, or, *by defrauding their servants of their wages*, or, *through too much rigor and severitie.*

Now *they that are superiors in age, or in any other autority*, transgresse against their duty & calling, *through follie, or corrupt counsel, or through lightnes of maners, and by their evil examples*, or, *by neglect of the yonger sort, or other inferiors*, whō they see to offēd, & might by their counsel & autority correct & amend. *The inferiors sin & transgresse* against that honor, which they owe vnto their superiours, either *not accounting of them, as being in that place, where god hath placed thē*; or, *yelding more vnto thē, than may agree vnto men*: or, *loving them more thā god*: or, *denying obedience to their iust & lawful commandements*: or, *obeying them in shew*, or *when they command things vniust & impious*: or, *harming thē with iniuries*: or, *not aiding them in what things, & by what meanes they maie*: or, *gratifying them flatteringlie & vnrightouslie*: or, *exagitating their infirmities*: or, *by flattery commending their errors and vices*: or, *not advising them according to their place, with due reverence, of enormous and pernitious faults committed by them.*

The common vertues of the fift commandement.

THe *common duties vnto al*, or those vertues, which are prescribed vnto al degrees both of superiors, & inferiors, are. 1. *That general iustice*, which is obedience according to al laws that appertaine vnto al, in respect of every ones vocation & calling. That this is here commāded, is manifest, because the superiors must require this of their inferiors, & incite thē by their example to obey: and inferiours are commanded to obey all iust ordinances & commaundements. Neither doth it hinder, *that the honour of the ministeris also doth comprehend the whole obedience of the law.* For there, it is exacted as obedience

vnto

vnto the voice of god himſelfe; here, as obedience towardes men that beare rule over vs.

2. The ſecond common vertue to both, is *the particular diſtributiue iuſtice*, which keepeth a proportion in diſtributing of offices & rewards, or which is a vertue giving to every one his own. Now every mans own is ſuch an office or honour, or reward, as is convenient and fit for him, or belongeth vnto him. *Rom.* 13.7. *Give to al men their duetie, tribute to whom ye owe tribute; cuſtome to whom cuſtome: fear, to whom fear: honor, to whom ye owe honour.*

3. *Sedulitie, (or diligence, or fidelitie)* which is a vertue in a mā wel knowing & vnderſtanding thoſe parts which belong properly vnto his own duty & office, examining thē, & doing according to gods commandemēt thoſe things that belong to him, conſtātly, continually, ſtudiouſly, willingly, & cheerfully: likewiſe, conteining himſelfe, with this endevor of wel doing within the bondes of his owne duty and calling, letting paſſe things that appertain not to his vocation, & ſuch as are vnne ceſſary: & al to this end principally, as therby to ſerve god, & his neighbor, & to do thoſe things which are pleaſing to god & profitable vnto men. 1. *Theſſ.* 4.11. *Study to be quiet, and to meddle with your own buſines.* Ro. 12.8. *He that ruleth, let him do it with diligence.* Ep. 6.6. *Serve, as the ſervants of chriſt, doing the wil of god from the hart.* Eccl. 9.10. *All that thine hand ſhal finde to do, doe it with al thy power.* But it is to be obſerved, that this vertue is not only to vnderſtand what are the parts of a mans duty, but alſo to examine & ſearch, if yet ther be ought remaining which he knoweth not to belong vnto his duty. For he that knoweth not, muſt ſeeke and ſearch: otherwiſe hee ſhall nevertheleſſe render an account of neglecting his dutie, becauſe his ignorance was purpoſed and voluntary.

4. *Gravitie*, which is a vertue that obſerveth that which becōmeth a mās perſon, & ſheweth a cōſtācy, & ſquarnes in words deeds, & geſtures, that therby we may maintaine our good eſtimation or autority, that our calling be not reproched. For, becaus god wil have ſuperiors to be honored, he wil alſo that they theſelvs maintain their own honor. *Now true glory*, which is an approbation yeelded vs both of our own conſcience, & of the conſcience of others, iudging aright, ſeing it is a vertue neceſſarie both for the glorie of God, and for the ſafetie and wel-

wel-fare of men, is without question to be desired, so that these ends be withal respected, *Pro.21.1. A good name is to be chosen above great riches.* Eccl.7.3. *A good name is better than a good ointment.* Eccl.41.12. *Have regard to thy name, for that shall continue with thee above a thousand treasures of gold.* Gal.6.4. *Let every man prove his own work, & then shal he have reioicing in himself onelie, & not in another.* Tit.2.7. *Above al things shew thy selfe an example of good works, with uncorrupt doctrine, with gravitie, integritie.*

5. *Modestie* is a vertue which hath neere affinitie with gravitie, wherby a man knowing his own imbecility, & considering his place & office, wherin he is placed by god, keepeth a mean and conveniency of person in opinion & in speech of himselfe, & in actions, and in behaviour, to this end, that we give no more to our selves than becommeth vs, that we shewe no more glitter or glorioufnes in our apparel, in our behavior, in our talke, & life, than is needful; that we set not our selves before others, or oppresse others, but behave our selves according to our ability, and capacity, with an acknowledgment of gods gifts in others, & of our own defects. Now as it was said, *modestie hath an affinitie with gravitie.* For if gravity be not ioined with modesty, it degenerateth into ambition and swelling *Humilitie and modestie differ in their end:* & Modesty is towards men acknowledging their own vices, & the gifts that are in others: Humility is towards god. *Gal.6,3. If anie seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himself in his imagination.*

6. *Love, or tender affection* toward our kindrede and neare of bloud, as towards our Parents, children, & other kinsfolkes. For when god willeth vs to honor our Parēts: he wil also that we love them, & that as our Parēts; & when he will have thē to be Parēts, he wil also have their childrē to be loved of thē, & that not only as strangers, but as their children. For seeing god ordeineth the bonds of coniunction between men; he also alloweth the degrees of love & duties. *1.Tim.5.8. If there be anie that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.*

7. *Thankefulnes*, which is a vertue consisting of truth and iustice, acknowledging from whom, what, & how great benefits we have received, and having a desire or willingnesse to perform and returne for them mutual labour, or mutuall duties, such

ſuch as are honeſt, and poſſible. *Pro.17.13. He that rewardeth evil for good, evil ſhal not depart from his houſe.*

8. *Æquity*, which is a vertue mitigating vpon good cauſe the rigor of ſtrict iuſtice in puniſhing & taxing others offēces, patiētly bearing with ſome ſuch errors & defects, as do not enormouſly harm the publike ſafety, or the privat wel-fare of our neighbors, & covering & correctīg ſuch vices of others, or endevoring to heal & cure thē. For, this by reaſon of mens manifold infirmity, is ſo neceſſary both in ſuperiors towards inferiors, & inferiors towards ſuperiors, that without it, civil ſociety cānot conſiſt. 1. *Pet.2.18. Be ſubiect to your Maſters with al fear not only to the good & courteous, but alſo to the froward.* Hither appertaineth *the exāple of the ſons of Noah*, Ge.9. Likwiſe, *the commādement of the moderation & gentlenes of parents towardes their children in exerciſing correction and diſcipline.* Eph. 6. 4. *Fathers, provoke not your children to wrath, but bring them vp in inſtruction & information of the Lord.* Col.3.21. *Provoke not your children to anger, leaſt they be diſcouraged.* And cap.4.1. *Yee Maſters doe vnto your ſervants that which is iuſt and equal, knowing that ye alſo have a Maſter in heaven.*

The vices contrary to theſe common vertues of this fift cōmādemēt.

1. VNto *the general iuſtice* are oppoſed. 1. *Al neglects of ſuch dutie, as iuſt laws require of every one, either of ſuperiours, or of inferiors.* 2. *Al ſtubbornes, and diſobedience, & cruelty.* 3. *Making ſhew and ſemblance of obſerving our duty, and hypocriſie.*

2. *Vnto particular diſtributiue iuſtice* ar oppoſed, 1. *Error*, which taketh away an office from him to whom it is due, & giveth it to another, who ſhould not adminiſter it, or to whom it doth not agree. 2. *Raſhnes or accepting of perſons and partiality*, in diſtributing offices, or in givīg honors, or in beſtowing rewards. 3. *Vnto ſedulity*, is oppoſed, 1. *Negligence or ſlothfulnes*, which either doth not look after matters, or doth willigly let thē paſs, & performeth the partes of his duty either not willingly, or not entirely, or not diligently. 2. *A ſhew of diligence*, which doth his duty chiefly for his own glory & commodity ſake. 3. *Curioſity* which intrudeth & inſinuateth himſelfe into other mens duties. 4. *Arrogancy*, which giveth that vnto himſelf, which he hath not, or boaſteth of that which he hath.

4. *Vnto gravity* ar contrary. 1. *Levity*, not obſerving ſeemlines, or conveniency, or conſtācy, or not hāving a deſire of reteining

ing his good nãe & estimation. 2. *Swelling or ambition*, which is to lift vp himselfe in respect of his own calling or gifts, and to contemne & neglect others, & to be aspiring to higher places & to seek the applause & approbation of man, not for any desire of gods glory, or of his neighbours safety, but only for an ambitious humour and desire of preeminence.

5. *Vnto Modestie* are repugnãt; 1. *Immodesty*, which reteineth not a seemly conveniencie in words, deeds, behaviour, & apparel. 2. *Arrogancy*, which in opinion and speech challengeth more vnto himselfe than his strength wil bear, or doth either admire his own gifts, or vaunt of thẽ without need. 3. *Shew of modesty*, which is in his admiration of himself yet to extenuat & debase himself, & to be backewards in receiving of honors or offices, which a man desireth, to hunt after his own praise, or an opinion of modestie.

6. *Vnto love* are repugnant, 1. *Vnnaturalnes*, which either hateth, or doth not affection and love those which are neere of bloud vnto him; nether is careful of others safety. 2. *Indulgentnes or cockering*, which for the love of any either winked at their sins being pernitious either to themselves, or others, or doth gratifie them in things forbidden.

7. *Vnto thankefulnes* are repugnant, 1. *Vnthankefulnes*, which doth not acknowledge, or doth not professe the autor & greatnes of the benefit received, or doth not endevor to performe mutual duties. 2. *Vnlawful gratifying*, or parasitelike flattering.

8. *Vnto Æquity* are repugnãt, 1. *Immoderate & vnlawful rigour*, in censuring of those that sin through infirmity without anie enormous harming either of their owne safety, or others. 2. *Slacknes*, not punishing or reprehending according to his place, enormus faults. 3. *Flattery* which for to curry favor, & for cõmodities sake praiseth that which is not to be praised, or attributeth greater things to one, than are beseeming for him.

THE SIXT COMMANDEMEN.

Thou shalt do no murther.

The scope or end of this cõmãdemẽt is, the preservatiõ of the life & safeties of mẽ bodie, & of the welfare both of our selvs & others. Here *is forbidde* all those things which tend to the destruction of our life, or the life of others. Now *in this prohibitiõ is named murther*, ther by

by to take awaie together with the effect, the proper causes therof,& vnder the name of murther, are al sins which accõpany it cõprehended, that by signifying thus the heinousnes and grievousnes therof,we may be the more effectually withdrawen & deterred from committing them. And contrarilie here *are commanded* all those things which tend to the safetie of our life & others. *The substance & sum of the cõmandement is*, that we neither harm by any external worke either our own life,or the life of any other, or any mans safety & welfare of body,either by force,or by deceit:neither wish in affection or will an impairing thereof, or signifie by any tokens any such affection or wil,but of the contrary, endevour to defend and preserve the same to the vtmost of our power.

Here is to be proved, 1. *That internal things are also commanded and forbidden by this commandement.* 2. *That the defence of our neighbour is commanded* 3. *That the hurting either of our selves or others is forbidden.*

1. Internal things are cõmanded & forbidden, 1. *Because when the effect is commanded or forbidden, the cause is also commanded or forbidden.* 2. *From the scope & end of the cõmandement:* god wil not have vs to hurt any: Therfore he forbiddeth the means also, wherby we may hurt. 3. *Whosoever is angrie with his brother vnadvisedlie, shal be culpable of iudgement.*

2. *The defence of our neighbour is commanded:* Because negative commãdements include affirmatives. *Thou shalt do no murder:* Therefore shalt thou helpe and aid thy neighbour.

3. *The hurting as wel of our selves as of others is forbidden*, because the causes why god cõmãdeth vs to have regard of anothers life, are the same in vs. 1. *The image of god in man.* 2. *The similitude & likenes of nature, & our original from our first Parents.* We may not be cruel against our own flesh: but as al have issued from the same,namely from our first parents, & are our flesh, so are we our selves especially. Therfore we lesse ought to hurt our selves than others. 3. *The greatnes of the price & ransome wherewith Christ purchased al the members of the church.* 4. *The coniunction of Christs members.* And seeing these causes are found in our selves also, it followeth that by this law every one is forbiddẽ to hurt or neglect his own life or body.

Wherefore, *Thou shalt do no murther*, signifieth, 1. *Thou shalt not desire to murther either thy self, or others.* For what God wil

have not to be done of vs, that doth he not grant to be wished or desired. 2. *Neither shalt thou intimate or signifie any desire of murthering either thy selfe, or others.* For, the desire and wishing wherof god forbiddeth, he forbiddeth also any inkling or signification therof to be given either in words, or behaviour, or coũtenãce. 3. *Neither shalt thou put this desire in execution.* For, the desire & signification whereof god forbiddeth, he verilie much more forbiddeth the practise & execution therof. The contrary then is: Thou shalt love thy selfe & others. 1. *In heart and desire.* 2. *In signification.* 3. *In practise and execution.* Hence spring and arise al the vertues of this commaundement, and likewise the contrary vices vnto them.

The vertues of this sixt commandement.

Those things that are here cõmanded, tend (as it hath bin said) to the preservation of the life or safety of men. *And the safetie of men is preserved, either by not hurting, or by helping them.* Whereby are made two divers kindes of vertues of this commandement; the former whereof conteineth the vertues which tend to the not hurting of mans safety: the other compriseth the vertues which tend to the helping and furthering of mens safety.

The vertues not hurting the safetie of men.

These are of three sortes. For we are said, *not to hurt three waies:* to wit, *either being not hurt or provoked, or being provoked, or both waies.* In the first maner of not hurting consisteth *Particular iustice*, hurting no mã. *This particular iustice not hurting any man*, is a vertue shũning al harmings, which are done either by violence, or by deceit, or by neglect of our own and others safety: and so neither by indevor, not by neglect hurting the life or bodie of any, of whom we are not hurt, except God command it. This is expressed in the words, *Thou shalt do no murther.*

In the second maner of not hurting consist *Mildnes and Equability.* For vnto these vertues it is proper, not to hurt, albeit we be provoked. *Mildnes*, or placability, or easinesse in forgiving, is a vertue moderatresse and governesse of anger, which shunneth all iust anger, so that a mild man wil neither be angrie for no cause, neither vpon a light cause; & where there is cause of iust anger, he doth then also so moderat that iust anger, as that he is not angrie beyonde measure, or passeth the bounds

bounds and limits by god prescribed: that is, he doth not wish the destruction of the person that hurt him, neither burneth with a desire of revenge, but pardoneth offences, & also grievos iniuries: & is displeased only at the reproch of gods name or for vniustice, or for the hurt of his neighbor, admitting not into his mind the desire of revenging any iniury, be it never so great; & wishing also from his hart the safety & good estate of his enemies, & il willers, and endevouring to maintain the same, according to his abilitie, and their necessity. *Mat. 5. 5. Blessed are the meeke: for they shall inherit the earth. Equabilitie, or equitie, is a vertue of neere affinitie with mildnes,* which is a moderatresse of strict iustice (which equalleth punishmẽts with the faults) vpon good & reasonable cause: *as when in respect of the publike safetie, or privat safetie of them which transgresse,* or *for the avoiding of offence,* or *for anie other good cause, we yeeld somewhat of our right, in punishing offences, or in pursuing of iniuries. Gal. 6. Brethren, if a man be fallen by occasion into anie fault, yee which are spiritual, restore such a one with the spirit of meekenesse, considering thy selfe, least thou also be tempted.*

In the third maner of not hurting, consisteth *Peaceablenesse,* which is a vertue shunning all offences, and occasions of enmities & discords, and endevoring to take them away, if anie doe arise. Briefely, *It is a studie of peace and concord,* that is, a diligence both in avoiding causes and occasions of offences, discords, contentions, and hatreds: and also in reconciling those which are offended either with vs, or with others, and lastlie in retaining and keeping of peace, for the retaining whereof not to refuse troubles, and the dissembling and forbearing of iniuries, wherby we have bin harmed, so as it be without the reproch of gods name, and anie grievous impairing either of our own or others safetie.

The vertues helping and furthering mans safetie.

GOd will not onely that we hurt no man, but also that we help both our selves and others according to our power. *And we are said to help two waies. 1. By repelling evils, dangers, and iniuries. 2. By doing good, or by benefiting our selves or others.* Of Helping vertues then there are two sorts, namely, *vertues repelling evils, and vertues benefiting and doing good.*

The vertues repelling evils: which namely are exercised in driving away evils & iniuries, are these: *Commutative iustice in punish-*

punishments, Fortitude, & Indignation. Commutative iustice in punishments, is a vertue obseruing equality of offences & punishments, inflicting either equal punishments vnto the faults, or lesser, being induced therto vpō good cause, according to the respect and consideration to be had of circumstances in ciuil iudgement, for the maintenance of gods glory, & for the preseruation of mens society. For when god forbiddeth the society of men to be harmed or impaired, and wil haue the Magistrate to be the maintainer of discipline according to the whol decalogue, he wil also haue them with iust punishments restrained, that make anie grieuous breach of this ordet. Wherfore a Magistrat maie offend not only in cruelty, or vniust seuerity, but also in lenity or remisnesse, and in licencing men to hurt and iniury others. 1. *Kings* 20.42. *Because thou hast let go out of thy hands a man, whom I appointed to die, thy life shall go for his life, and thy people for his people.* Lev. 24.17. *He that killeth anie man, he shal be put to death.* Num. 35.31. *Ye shall take no recompence for the life of the murtherer, which is worthie to die: but he shal be put to death.* Exo. 21.23. *Life for life, eie for eie, tooth for tooth.* Deu. 24.16. *The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shal be put to death for his own sin.* Deu. 19. *Thou shalt make cities of refuge, that innocent bloud be not shed within thy land.* Here therefore is commāded, for the defence & safegard of mens safety, seuere iustice, which remitteth not punishment without good cause, & obserueth equality, of the offence and punishment. Whereof it is manifest, that this commaundement doth not take away, but ordaine & establish the office of the Magistrat in punishing transgressors. For when god commādeth a man to be slaine, not men nowe, but God himselfe putteth him to death by them, vnto whom he giueth this in charge. And that the licentiousnesse of doing violence or courage might not grow strong and encrease, he would haue transgressors to be curbed & kept short by punishments. Wherfore the reuenge due to Magistrates is comprehended in that saying, *Rom.* 13. 19. *Vengeance is mine; I wil repaie, saith the Lord.* And hereby is answere made vnto this Obiection, *It is said here, Thou shalt do no murther: Therfore we must not at al put any man to death, and by consequent, this iustice doth not appertaine to this commandement, as which cannot be kept, except manie be put to death.* Vnto which

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we answer. 1. We must therfore put some to death, least the society of men be destroied by theeves & robbers. 2. *It is said, Thou shalt do no murder*, that is, not according to thy own pleasure & lust. For god punisheth, whē the Magistrate punisheth.

Fortitude is a vertue, which adventureth dangers according to the rule of wel informed reasō, that is, such dāgers as right & ruled reason willeth to adventure, & that for the glorie of god, the safety of his church, the defēce & preservation ether of our selves, or ours, or others against grievous iniuries. Now this fortitude of gods saints ariseth from faith, & hope, & the love of god & their neighbor. *But that heroical Fortitude*, which is a special gift of god, as in Iosua, Sampson, Gideon, David, *is to be distinguished from that presentnes of minde & courage, which through a cogitation & thinking on gods wil ought to be raised and stirred up in al*, especially in governors. 1. *King.* 2. *Be strong, and shew thy self a mā.* Hither appertaineth the exāple of the spies of the land of Canaan, & of the people being out of hart, and despairing for ever compassing & possessing of it, *Numb.* 13. & 14. Like vnto this vertue is *warlike Fortitude*, which is a defendres of iustice, & an vndertaking of the iust defēce of our selfe or others, albeit it be not without peril & dāger. *War*, is ether a necessary defēce against those that exercise robbery, & outrags, or cruelty against the people, or a iust punishmēt for grievous iniuries susteined, which is vndertaken by force of arms

Indignation, or zeale is a vertue iustly offended, & wrath for the reproch of gods name, the vniust hurting of our neighbor, & for some grievous iniuries, which is done either against god or our innocent neighbor, having moreover a desire, as ability & strength affordeth, to repell and revenge the iniurie done against god or our neighbors, according to gods commandement. *Iudg.* 8. *Gideon said to Zebah, & Zalmunna: The mē that ye slue at Tabor, were my brethren, even my mothers children: as the Lord liveth, if ye had saved their lives, I would not slaie you.* And Iudg. c. 20. The Israelits wage war against the Beniamits for the wickednes committed against the Levits wife. As therfore vniust wars are forbidden by this commandemēt, so iust war is allowed in the fift commandement, as a part of the magistrats duty towards his subiects, & in this commandement as a defence both of his own & others safety & life, & consisteth partly in iustice not hurting & punishing, partly in forti-

rude & indignation. For ether it is, as before was ſaid, a neceſſary defence againſt thoſe that exerciſe robbery & violence, or cruelty againſt the people, or a iuſt puniſhmēt for grievos iniuries, which is vndertaken by ordinary autority with force of arms. 1. *Sam.* 25. 28, *My Lord fighteth the battels of the Lord.* Hither alſo belōgeth the defence of their own life & their neighbors, which privat mē vſe againſt vniuſt force & violēce, when neceſſity ſuffreth not the Magiſtrats aide to be required, for when the laws & the Magiſtrate arme a privat man againſt a robber, or adulterer, he vſeth thē the ſword, not vnadviſedlie taken, but iuſtlie delivered into his hand by the Magiſtrat, as being the Magiſtrats deputie and miniſter. So Moſes ſlue the Ægyptian in defence of the Iſraelite.

The vertues benefiting or doing good, which nāely conſiſt in doing good turns, ar theſe: Humanity, & Mercy, & Amity. *Humanity, or the love of mā*, is a true & ſincere good wil both in mind & wil, & hart, towards others, & a declaration therof in words behavior, & duties convenient, & poſſible. This ſelfeſame vertue in the ſcriptures is called *the love of our neighbor*, which in Philoſophy is termed *Humanity*: for by this vertue al men perform that to others, which they would have to be done vnto themſelves. *Ro.* 12. 10. *Be affectioned to love one another with brotherlie love. Gal.* 6. 10. *Let vs doe good vnto al men, but eſpecially vnto them which are of the houſhold of faith.*

Mercy is a vertue, which hath a fellow feeling, & taketh cōpaſſiō of the calamities of good mē, or of thoſe, who ſin through ignorāce or infirmity, & endevoreth to take thē away, or to aſſwage thē as much as equity & gods glory permitteth, neither reioiceth at the calamities of the very enimies thēſelvs. Or, *it is ſorrow for the calamities of innocent mē*, or ſuch as fal through ignorāce or infirmity, & a deſire to aſſwage or take away their calamities by honeſt means. *Amity*, is a vertue cōprehēded vnder humanity, as a ſpecial vnder his general, & it is a mutual & ſincere good wil between good men wel known one to another performing mutual & poſſible duties: or, it is a vertue rēdring mutual & ſincere good wil, & performing mutual duties, ſuch as ar iuſt, lawful, & poſſible: kindled by the knowlege of vertu, & by communication in both parties. *It is differens frō love*; in that love ſtretch both to the known & vnknown, but amitie or friendſhip extendeth only to thoſe that are known one to

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another,& that for ſome vertues appearing in thē. The parts then of al that which is cōmanded vs in this cōmandement, are. 1. *That our neighbor liue.* 2. *That he liue wel*, by our aſſiſtāce and endevour to the vtmoſt of our power.

The vices contrary to the vertues of this ſixt commandement.

VNto *particular iuſtice*, hurting no mā, is oppoſed, 1. *Iniuſtice hurting men*, namely, a wil to hurt men, & al vniuſt endamaging, hurting, or iniuring. 2. *Remiſneſſe*, when they are not hurt, who are to be hurt, by them vnto whom the execution thereof belongeth.

Vnto mildnes is repugnant, 1. *Vniuſt anger*, haſtines, grudging, immoderate revenge, hatred, & ſpite. *Anger is a ſhort madnes.* Haſtines is angrines, or a readines vnto anger. 2. *Remiſnes*, when a man is not moved for grievous iniuries.

Vnto equabilitie or equitie is repugnant. 1. *Immoderate rigour*, when there is had no regard of circumſtances: whereof it is ſaid, *Extreme right, is extreme wrong*: likewiſe, cruelty, & vniuſt ſeverity. 2. *Remiſnes*, that is, not to bee mooved at ſuch things, wherat we ought to be moved, and when god commandeth. Likewiſe partiality and accepting of perſons.

Vnto peaceablenes, is oppoſed, 1. *In the exceſſe, Remiſnes*, when as thou ſo coveteſt to keep peac, that thou doſt not reſpect gods glory, neither thine own & thy neighbors ſafty. This is an vniuſt gratifying. 2. *In the defect, al vniuſt or vnneceſſary ſpeeches*, Contentions, backbitings, ſlanders, whiſperings.

Vnto iuſtice cōmutative in puniſhments, is contrary, 1. *In the defect, Remiſnes*, whē that is not puniſhed, which ought to be puniſhed. 2. *In the exceſſe, cruelnes, & vniuſt and over great ſeveritie, privat revenge, falſe preſending of ſtrict iuſtice.* Briefly, vnto puniſhing iuſtice is repugnant, iniuſtice, which ether doth not at al puniſh, or doth vniuſtly puniſh.

Vnto fortitude is oppoſed, 1. *In the defect, timerouſnes*, & the betraying of anothers ſafty, whē thou art able to vndertake his defence: likewiſe a ſhūning of ſuch dangers as god hath commanded vs to vndergo. 2. *In the exceſſe, raſhnes*, or foolhardines which is, to vndertake things vnneceſſary, or vnpoſſible.

Vnto indignation are contrary, 1. *Vniuſt anger*. 2. *Remiſnes & ſlownes*, when there is no ſharpnes or earneſtnes ſhewed in being iuſtly offended with iniuries, & in revenging them. Likewiſe vnto this are the ſame repugnāt which are to peaceablenes.

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Vnto humanity are opposed, 1. *Self-Love, with a neglect of others.* 2. *Inhumanitie.* 3. *Spitefulnes or hatred against others, or a shew here of.* 4. *Vniust pleasurings and gratifyings.*

Vnto mercy, are contrary, 1. *In the defect, vnmercifulnes, cruelitie, hard heartednes*, not to have compassion of those, of whom we are to have compasion. Likewise, *reioicing at another mans harme, & vncompassionatnes, void of al griefe. In the excesse, Remissnes*, when they are spared, whom god wil not have spared, which is cruel pitty, wherby the whole society of men is hurt, yea, and he himselfe also who is spared.

Vnto amitie or friendship, are opposed, 1. *In the defect, all iniustice and treacherie, whereby friendship is violated, enmitie, neglect of friendes*, denial of good will and mutuall duties, a faigned shew of friendship. 2. *In the excesse flatterie, or vniust gratifying*, likewise lightnes in ioining and loosing friendship.

THE SEVENTH COMMANDENT.

THou shalt not commit adulterie.

The end of this commandement is, *The preservation of chastitie & wedlocke.* Now when God nameth adultery he doth not forbid that only, as being the most grosse vice of al those which are repugnant to chastitie, but also all vices that are contrary to chastity, and such as are of neere affinity vnto them; likewise their causes, occasions, effects, antecedents, consequents: and of the contrary he commandeth all things, which make for the preservation of chastity. The reasons are these, 1. *By one special, the rest that are of affinity with that are vnderstood.* So whē adultery is forbiddē, other special vices of lusts ar cōdēned. 2. *Where the cause is cōdemned, there also the effect is cōdēned, & so of the cōtrary.* So here are condēned or forbidden, as wel the antecedents, as the consequents. 3. *The end and scope of this commandement is, the preserving of chastity, & protecting of wedlocke among men.* Whatsoever therefore maketh for the preserving of chastity, and for the protecting of wedlocke, is commanded in the Law: and the contrary is withall forbidden. The vertues of the seventh commandement are in number three, *Chastity, Shamefastnes, Temperancie.*

Chastity, is a vertue preserving cleannes of mind & bodie, agreeing

agreeing with the wil of god,& avoiding al lusts forbidden by god,al vnlawful companyings,and inordinat copulation,& al the desires,occasions,causes,& effects either in single life, or in wedlock. *Chastity* hath his first original from a*greek word, which signifieth *to adorn*, because it is an ornament not onlie of the whole man,but also of al the rest of the vertues. Wherfore that name was given by special regard and preeminence to this vertu because it is one of those principal vertues that make the image of god. Now there is a double *chastity*: one of *single life*: another *of mariage*. *Chastitie of single life* is a vertve avoiding al lusts remaining in a sole state without mariage. * ἁγνεία.

Chastitie of mariage is,to observe in mariage the order instituted by the wonderful counsel of god. The causes of chastity are,1. *The commandement of god.* 2. *The preservation of gods Image.* 3. *A study & desire to avoid the defacing of gods Image,and the coniunction that is between god and the church.* 4. *Rewards and punishments.* The extremities of chastity are: *Al lusts,their causes,occasions,and effects: al vnlawfull coniunctions, al corrupt desires that violate,and hurt the conscience also in mariage.* For, by reason of the corruption of our nature,al sinnes are not taken away by mariage: as when the chiefe and principal end of mariage is not respected.

Shamefastnes, is a vertue abhorring al filthines,ioined with a shame,griefe,and sadnes,either for some former vncleanenes,or for feare of falling into any hereafter,& having a purpose and desire to fly not only vncleannes it selfe,but also the occasions,and tokens,and signs of vncleannes. *Shamefastnes is required vnto chastity*, as a furtherance & cause of chastity,and also an effect,consequent, and signe thereof. *The extremities or vices contrarie to shamefastnes,are,* 1. *Shamelesnes or impudencie*, which maketh light of vncleannes. 2. *A rude & vplandish bashfulnesse, or an vncivill and perverse bashfulnesse*, when a man is ashamed of that, whereof he ought not to be ashamed, as of a thing which is good and honest, and requireth not anie bashfulnes to be shewed therein.

Temperancie is a vertue observing the meane agreeable to nature,honesty,mediocrity,and order of persons,places,and times,according to the law and rule of nature,in things concerning the body,as in meat & drinke. *Temperancie is required vnto chastitie*, as a cause without which we cannot be chast.

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The extremities of temperancie are, *Intemperancie* in meat and quaffings of the drinke: Likewise an hurtful temperancy, or too great abstinence & hypocritical, not agreeable to nature, such as is the abstinency of Eremites.

Wheras al sorts of lusts are repugnant vnto chastity, & to the drift & scope of this commandement, the same are to be noted and observed. They may be referred vnto three several kinds. *Of the first kind of those which are contrarie to nature*, & frō the Divel, namely, such as are even against this our corrupt nature, not only because they corrupt it & bereave it of that conformity with god, but also because this our corrupt nature abhorreth them: of this kind are those, which are recited by the Apostle. *Rom* 1. as confounding of kinds & sexes, likewise the vnnatural abusage of woman-kind. These heinous sins, & horrible trespasses are to be punished by the Magistrat with extraordinarie punishments. Incest hath for a great part, a repugnaneie with this our nature, albeit there were examples of incest in our first parentes, because those were done but of necessitie, & by dispensation from god himselfe. Therfore this was an exception from the general rule.

Of the second kinde are those which proceed from this our corrupt nature, as fornications amongst those that are free from mariage, adulteries between persons that are both maried, companyings of maried persons with others that are vnmaried. If a maried person have company with another maried person, it is *a double adulterie*: for he violateth both his owne wedlocke, and the others. If a maried man have ro do with an vnmaried woman, it is *simple adultry*. *Simple fornication* is of those that are vnmaried. Magistrates are by dutie bound severelie to punish incests & adulteries. For they are much more heinous then thefts and robberies. God appointeth death for adulteries. Now although god did not ordaine, that simple fornication also be punished with death, yet when he saith after, *Let there not be a whore amongst you*, he signifieth that it is to be punished in his kinde. There are other things also, which are cōmitted of this our corrupt nature with an evil conscience, as lust, & evil desires, vnto which we yeelde, or wherewith we are delighted, neither endevour to avoid them. Such vicious and lewd desires, and the like, although they be not punished in the civil court, yet are they ioined with an evil conscience

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and are punished of God.

Of the third kind are corrupt inclinations, vnto which yet good men doe not yeeld, but with-stand them, and take away from them al occasions, & their conscience is not troubled, because god is invocated and called vpon, and the grace of resistance is desired, and there is remaining in their hearts a testimony of the remission of their sins. And for a remedy for these sins, after the fal, was mariage appointed. Therefore against those inclinations is it to be said, *it is better to marrie, then to burne.* But yet S. Paul never thelesse by those words doth not allowe such mariages as are vntimely, hurtful to the cõmon-wealth, entred into before a lawfull age, or vnhoneſt, that is, against good orders and maners.

The special Questions of Mariage.

1. *What Mariage is.*
2. *What are the causes of the institution of Mariage.*
3. *Whether it be a thing indifferent.*
4. *What are the duties of Married persons.*
5. *What things are contrarie to Marriage.*

1. WHAT MARRIAGE IS.

MAriage is a lawful and in dissoluble coniunction of one man & one womã, instituted by god, that we might know him to be chast & to detest al lust: that also we might therin chastly serve the lord, & that especially it might be a means wherby mankind might be multiplied, & god gather thence afterwards vnto himself a church: Lastly, that it might be a societie and fellowship of labours, cares, & praier. That mariage may be a lawful coniunction, these things are therto required. 1. *That matrimonie be contracted by the consent of both parties.* 2. *That ther be adioined also the consent of others, whose consent is required, as namely parents, or those who are in the place of parents.* 3. *That honest conditions be observed.* 4. *That there be no error committed in the persons.* 5. *That matrimonie be contracted between such persons as are not forbidden by Gods law,* as betweene them, vnto whom the degrees of cõsanguinity may be no hinderance. The degree of consanguinity is the distance of kinsfolke in discent. Concerning those degrees this rule is to be observed. *How manie persons there are from the stocke, so manie degrees there are.* Now the stocke is the person frõ whom the rest are derived. The Line is either of ascendents, or descendents or collaterals. The *Ascendits* are al the auncestors & progenitors,

tors. *The Descendents* are al the posterity or progeny. The line *of Collaterals* is either equal, or vnequal. It is *Equal*, when there is equal distance frō the common stock. *Vnequal*, when the distāce is vnequal. Those prohibitions of degrees of consanguinity from mariage, which are expressed & set down. *Levit.* 18. are moral, 1. *Because the Gentils are said to be cast out for those abhominations.* But the gētils had no ceremonial law. 2. *Paul doth most sharpely reprove him, who maried his fathers wife.* 1. Co. 5. John Baptist saith to Herod; *Mar.* 6. 18. *It is not lawful for thee to have thy brothers wife.* 3. *From the end*, because the end, that is, the prohibition of incest in reverence of bloud, was made vniversal, perpetual, and moral. 4. *It is the law of nature.* 5. *The coniunction shal be lawful, or the mariage lawful, if such persons be ioined in matrimonie, as are fit to be ioined.* 6. *If this coniunction be in the Lord*, that is, that a beleever marry not with an vnbelever, but with a beleever, and that religiously in the feare of god. 7. *If Matrimonie be contracted between two persons. For they shal be two in one flesh.* Ob. *The fathers had mo wives.* Ans. We must iudge not according to examples, but according to lawes.

2. *What are the causes of Mariage.*

THE *author of Mariage is god himselfe.* For mariage is no invention of mā, but instituted by god in Paradise. Now the causes for which mariage was instituted are, as we may learn out of the definition of mariage, 1. *The meane of multiplying mākind.* 2. *The gathering of the Church.* 3. *The image & resemblance of the coniūction between god & the Church.* 4. *That loose & wandering lusts might be avoided.* 5. *That they might be a societie & fellowship of labors and praier.* That fellowship is more neere & strait, and therfore sendeth out more ardent & earnest praiers: because we do more ardently and earnestly help them by our praiers, vnto whō we are ioined in labor & affection. As, the Parents pray more earnestly for the children, than the children for their Parents; because love doth descend, not ascend.

3. *Whether Mariage be a thing indifferent.*

MAriage *is a thing indifferent vnto them, who have the gift of continency.* But whosoever are not endewed with this gift of continency, vnto all them mariage is not a thing indifferent, but commanded vnto them as necessary from god himself. And as mariage is a thing indifferent to al those that are endu-

endued with the gift of continency, so the same is granted to al persons that are fit & meet for it. But when a iust & lawfull time of cõtracting mariage is not obserued, thẽ is that thing a cause of many evils & troubles in civill & Ecclesiastical affaires. But notwithstanding whosoever hath once lawfully & in the Lord contracted matrimony, it is never permitted or lawful for them to dissolve or loose the bonde of matrimonie once contracted, except it be for adultery.

4. *What are the duties of married persons.*

THe duties of married persons are, 1. *Mutual Love.* 2. *Spousal faith & troth*, as each to love the other only, continuallie & constantly. 3. *Communitie of goods, & a Sympathie or fellow feeling in evils & calamities.* 4. *The bringing foorth, and bringing vp of childrẽ.* 5. *Bearing with infirmities, with a desire to cure them.* The proper duty of the husband is, 1. *To nourish his wife, & children* 2. *To govern them*, 3. *To defend them.* The proper duty of the wife is, 1. *To bee a helper vnto her husband in maintaining and preserving their household substance.* 2. *To obey and reverence her husband.* When these things are neglected, they grievously trespasse against the lawful vse of mariage.

5. *What things are contrary to matrimony.*

VNto matrimony are contrary, fornicatiõs, adulteries, incests, vnlawful copulation, abuses of mariage, & divorces not in case of adultery. But the persõ that is forsakẽ, or is solicited to admit a forsaking, doth not cause the divorce, but the other.

THE EIGHT COMMANDEMENT.

Thou shalt not steale.

THe eight commandement is enacted & decreed a distinctiõ of possessions. *For the end of this cõmandement is, the preservatiõ of goods or possessions*, which god giveth to every one for the maintenãce of their life. *Thou shalt not steale*, that is, thou shalt not covet, or attempt by guile to conveigh thy neighbors goods vnto thee Therfore defend, preserve, encrease thẽ, & give thy neighbor his own. Now *theft* is only named, as being the grosse st kinde of defrauding, that by it the rest of the like quality might bee vnderstood, & that for the same, as the scope or end, other vices or sins of like nature, and their antecedents, and consequents might be prohibited and forbidden.

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The vertues of this eighth commandement, togither with their extremes, or contrarie vices.

1. *Commutative iuſtice*, which is a vertue in purchaſing of goods, not coveting after another mans goods, & keeping an equality by nũber in bargains, & in the cõmon trade of life, in the purchaſing & exchanging of things according to iuſt laws, between the ware & the price, the deſert and the reward, whether it be in purchaſe & buying, or in exchange of things. *All things either are no mans, or ſome mans.* Therfore thoſe things are tranſlated to another owner, which are either no mans, or are belonging to other men. *Thoſe thinges that are no mans*, become theirs who get them: & if thou ſeaſe vpon that which is no mans, thou ſhalt iniurie no man. *Thoſe things that belong to another man*, are paſſed from him, either by violence, the owner being vnwilling therto, or by grant, according to the owners wil & liking. *Thoſe things are paſſed from the owner againſt his wil*, which are either by right of war, or by captivitie taken away from an enemy. *Thoſe things are paſſed awaie vvith the owners liking*, which are paſſed to another either by inheritance, or by contract & bargaine. *By inheritance* things are paſſed over to another, either by teſtamẽt, or without any teſtamẽt. *A cõtract* or bargain, is a cõſent & agrement between any of paſſing over any thinges, or of the communicating or exchanging of them, according to iuſt & honeſt laws. All contracts are comprehended vnder commutative iuſtice.

Now there are *ten ſorts of contracts*. 1. *Bying and ſelling*, when a thing is paſſed from the buier to the ſeller, ſo that the buier paie the ſeller a iuſt equivalent price for it. This is ſomtimes either with a condition of ſelling it againe, or with a condition of not ſelling it againe, ſo that the buier cannot ſell that, which he bought vnto others. Vnto buying belongeth the buying of revenues: for that is noe vſurie: as neither is the ſetting out of ground to farme at a certaine rate yearlie to be paied. 2. *Loane*, which is a contract, wherein the vſe of a thing is paſſed to another, ſo that ther be repaied as much again. In lone a thing is given, not that the ſame thing ſhould be reſtored, but the like, or that which is of the ſame value. 3. There is another lone, which is called *Commodation*, when the vſe of a thing is granted a mã for a certain time, ſo that without anie price or valuation the ſelfſame thing be preciſely reſtored

ſtored whole & ſound. 4. *Donation*, or by deed of gift, when a thing is paſſed frō the right owner, who hath the right of giving it, by free grant & wil to another, without any recōpēce cōditioned. Ob. *Iuſtice requireth that we give like for like: but this is not done in donation: Therfore this is repugnans vnto iuſtice.* Anſ. Iuſtice requireth it, if they be given with that mind and purpoſe, as to have recompence. 5. *Exchange*, when a thing is exchanged by the lawful owners conſent, or when one thing of like value is given for another. 6. *A letting to hire*, which is a contract, wherby the vſe, not the right or poſſeſſion of a thing is paſſed by the right owners to another vpon a certain price & for a certaine time, ſo that the ſame thing be reſtored ſafe & ſoūd. 7. *Pledging or gaging*, whē a thing is paſſed to another as being boūd to be his for vſe, till ſuch time as other thinges which are owed him, are repaied to him: or whē a thing is delivered a mā for a certain time, that if in the mean ſeaſon it be not redeemed, the other may have the right of vſing it at his pleaſure. 8. *Cōmitting on truſt, when a thing is delivered to another to keep, ſo that neither the vſe, nor the poſſeſſion, but only the keeping & cuſtody of the thing is committed vnto him.* 9. *Partnerſhip*, which is a certain contract vſed by thē who trafique togither, wherin one emploieth his mony, the other his work, or labor with this condition, that part of the gain may come to each of thē. 10. *A certain contract*, wherin the vſe of a ground, or the poſſeſſion of a ground to vſe is paſſed by the owner vnto an husbād man, with a certain condition, as namely, that he til & labour the ground delivered vnto him, & be bound vnto the Maſter to perform certain duty, or ſome certain ſervice. Theſe divers kindes of contractes are to bee obſerved, for the better vnderſtanding of commutatiue iuſtice.

The extremes or vices contrary to commutative iuſtice are theſe. *Vnto commutative iuſtice are repugnant al vnlawful conviances of things, which are done either by violence, as robberies: or by guile & deceit, as theft.* *Theft* is the taking away of that which belongeth vnto another beſids the owners knowledge, & will, with mind & purpoſe to deprive him thereof. *The ſpecial ſorts of theft* are, *Robbery of a common treaſure: Counterfeiting of merchandize*, when one vſeth ſleights & guiles in contract: *Sacrilege, coſinages*, and al corruptions of contracts, among which vſury hath not the loweſt place. *Vſury*, is that which is take above the principall

in regard of the loane only. *From vsury are exempted* iust contracts, Partnership, buying, contracts of paying rēts, iust recōpence of any dammage or losse. There are many questions of Vsury, concerning which we may iudge according to that say ing. *Do as thou wilt be done vnto, and what thou wilt not have done vnto thee, that do not thou vnto another.*

2. *Autarchie, or contentednes*, which is a vertue wherby we are cōtented with those things which we presently enioy, & have iustly gotten, & meekly suffer poverty, & other discōmodities neither are broken through want & penury, nor gape after other mens goods or substance, nor covet things needlesse and vnnecessary. *The extremes* of this vertue, In the defect, ar *sheefs & covetousnes*: In the excesse, *a faigned refusal*, when one maketh wise as if he were vnwilling to receve such things, which yet he could & greatly would receive. Likewise, *Inhumanitie*, which is to refuse al things.

3. *Fidelity, or faithfulnes*, which is a vertue that heedeth anothers harms, & endevoreth to avert them, & gladly and dili gently performeth all the partes of his calling. and doing his duty, to this end, that god may be honored, & we sustaine our life, & that there may be sufficiency of things necessary for vs, & ours, & also that we may yeeld succour, & make supplie of necessaries vnto others. He that vndergoeth not those labors which he is able & ought to vndergoe, committeth theft. Ob. *There is mention made of fidelity in the fift commandement: Therefore it hath no place here.* An. It is no absurd thing, that one and the same vertue should be placed in divers cōmandemēts for divers ends & respects. For the ends of actions make the actions differ. *Fidelity is placed in this commandment*, as it is a diligēce & endevor emploied in the withstāding of others discō modities, & doing such works & labors, wherby we maie get vs food, raiment, & things necessary. *Fidelitie is placed in the fift cōmandement*, as it is an obedience shewed in doing our duty. *The extremes* herof are, *Vnfaithfulnes*, not respecting or heeding any harmes and dammages, neither diligently performing the duties of his calling & vocation. Likewise, *Recklesnes and Slothfulnes*, which only taketh part and fruition of publike commodities, but it selfe conferreth nothing to the common societie of men.

4. *Liberalitie*, which is a vertue giving to them that wār, accor-

cording to the rule of vpright reaſō: that is, which imparteth vnto others his own goods, not by any due bond or obligatiō, but according to the law of god & nature, or for godlines and charity ſake, with a liberal hart, according to his own ability, and the neceſſity of others: as well knowing where, when, to whom, & how much he may give, & obſerving a mediocrity & mean betweene baſe niggardlines, & riotous prodigality. *The extremes* hereof in the defect are, *Illiberality, Covetouſnes, Baſenes, Covetouſnes* is a deſire of encreaſing our ſubſtāce by right & wrong, & a reſtraint of iuſt & lawfull giving. In the exceſſe, *Overlaſhing Prodigality*, which giveth bevond reaſon, & without neede, with a reioicing in ſuch exceſſive larges. Of this vice it is ſaid, *Sicke art thou, who takeſt delight in laviſhing*.

5. *Hoſpitality*, which is one kind of liberality, namely, liberality and bountifulnes towards travailers and ſtrangers, eſpecially towards thoſe that are exiles for the profeſſion of the Goſpel, entertaining them with al duties of hoſpitalitie, and Chriſtian charity. *The extremes* are, *inhoſpitality, and prodigality towards ſtrangers.*

6. *Parſimonie*, which is a vertue eſchuing & ſhunning riot, & al vnneceſſary expences of gifts, keeping thoſe things, which are his own and wel gotten, & profitably employing them to his own vſe & theirs, that belong vnto him, neither ſpending more, than he ſeeth to be needful. *This vertue is referred to this commandement*: becauſe, if in this cōmandement Liberality be commanded, the contrary therof then is alſo here forbiddē, namely, Overlaſhing, wherevnto is oppoſed Sparingnes and Parſimony. *Liberality hath parſimonie accompanying it*: and they both are two meanes between the ſame extremes, that is, betweene Covetouſnes & Prodigality: becauſe Liberality without Parſimony degenerateth into Prodigality: & Parſimony without Liberality degenerateth into Covetouſnes & Baſenes. And therfore he is not liberal, who is not ſparing: neither is he ſparing, who is not liberall. *Liberalitie* enlargeth our giving according to ruled reaſon, *Parſimonie* reſtraineth the ſame according to ruled reaſon, and ſpareth ſo much, as is requiſite for neceſſary vſes. So then theſe two vertues are exerciſed in the ſame matter, and betweene the ſame extremes, and therefore the ſame vices which are contrary to liberality, are repugnant alſo to Parſimony.

7. *Frugality*, which is an œconomical or houſhold vertue, diſpoſing of things wel gotten, honeſtly, wiſely, & profitably, for matters profitable and neceſſary, or defraying charges vpon ſuch things ever as are neceſſary, and fruitful. *This vertue is of neere affinitie with parſimonie. Frugalitie, or thriftines* conſiſteth and dependeth on ruled reaſon. *The extremes* are the ſame both of frugality, and of parſimony, to wit, *Prodigality and couetouſnes*, or niggardlines.

Certaine obiections againſt the former diſtinction of Rights and poſſeſſions.

1. IN *the Apoſtles time al things were common: Therefore now alſo al goods ought to be common.* Anſ. There is a diſſimilitude & a far different reaſon in theſe examples. For *they were induced vpon good cauſes, why they ſhould then bring in community of goods.* 2. *It was then to be feared, leaſt if they did not ſell their poſſeſſions, they ſhould be violently deprived of them.* 3. *They did it not being enforced therto by anie law, but freely.* For their parting with their goods in common was voluntary, none was cõpelled vnto it. And therefore Peter ſaith to Ananias, *While it remained, appertained it not to thee? And after it was ſold, was it not in thine own power?* 4. *This cuſtome was of force only at that time.* 5. *This communitie of goods was not in al churches:* becauſe in Macedony collection was made of almes, which were ſent to Ieruſalem.

2. *Natural things are vnchangeable. Communitie of goods is natural. Therefore communitie of goods is vnchangeable, and therfore is now alſo to be obſerved.* Anſ. Natural things are vnchangeable, in reſpect of the Moral law, but not in reſpect of natural profit and vtilitie.

3. *Chriſt ſaith vnto the young man, If thou wilt be perfect, ſel al, & give it to the poore.* Anſ. The examples have a divers reaſon: becauſe this was a ſpecial calling of a Diſciple, belonging to an Apoſtle-ſhip. Again, Chriſt would therby ſignifie, how far off he was from the perfection of the law, wherof he glorified.

4. *All things are Chriſts, therfore al things are Chriſtians.* Aunſw. Al things are Chriſtians, or ours, as concerning the right to the thing, but not as concerning the right in the thing. All things are due vnto vs, but we may not lay hãds of any thing before the time.

3. *Al things between friends are common.* Anſ. Al things between friends are common, *as touching the vſe of them, & as touching the*

the duties & parts of honeſtie & commoditie, or, *as touching neceſſarie vſe being leveled by the rule of reaſon.* For wee are to aske things of our friends, which we would have them aske of vs. *But al things among friends are not common as concerning the poſſeſſion and right:* becauſe vnto every one belongeth a diſtinct poſſeſſion and right of his owne goods. This poſſeſſion of goods, or diſtinction of rights is enacted (as we have ſaid) by this commandement: becauſe if we may not ſteale, we muſt then poſſeſſe our owne: and that for theſe cauſes. 1. *To maintaine our ſelves.* 2. *To yeeld ſome thing for the maintenance of the miniſterie.* 3. *For the maintenance of the common wealth.* 4. *For the maintenance of our friends.*

THE NINTH COMMANDEMENT.

HOV ſhalt not beare falſe witnes againſt thy neighbour.

The drift or end of this commandement is the ordinance and maintenance of the truth among men. Neither is in this commandement only bearing of falſe witnes forbidden, but al thoſe things which are of neere affinity therwith, the general wherof is lying. *Thou ſhalt not beare falſe witnes of thy neighbour, or againſt thy neighbour.* In this negative commandement is comprehended an affirmative, which is: Beare therfore true witnes of, or for thy neighbour, that is, be true, and deſirous of learning and knowing the trueth. The name of *Truth* here is taken for trueneſſe, or truth ſpeaking, that is, for the agreement or correſpondence of our knoweledge of ſpeech with the thing, whereof our ſpeech is. *True* we tearme the ſpeech it ſelfe agreeing with the thing.

The vertues of this ninth commandement, together with their vices.

THe chiefe and principal vertue, which is here commanded, is *truth.* 1. *Truth* or trueneſſe, is a vertue, whereby we love true opinions and ſpeeches, and ſeeke after them, & receive them, and gladly profeſſe and defend theem, according as both our duty, & perſons, places, times, and other circumſtances require, vnto the glorie of God, and the ſafety of our neighbour. This end maketh that the devil cannot be ſaid to be true, although he ſomtimes ſpeake that which is true. For he is true, who ſpeaketh and loveth the truth, and doth affe-

ction it for the glory of god & the safety of his neighbor. *Truth* may also be defined on this wise: *Truth* is a firme election in the wil, wherby we constantly embrace true sentences & opinions, speake that which is true, keep covenants & promises, & avoid al deceitful dissemblings both in speech & outward gesture. *True confession is commanded both in this, and in the third cõmandement:* as oftentimes the same vertue is required to the obedience of divers commandements. *But in the third commandement true confession is required,* as it is the honor and worship of god, immediatly respecting god: *and here it is commanded,* as there is a will in vs not to deceive our neighbour, but to wish his safety & welfare. Vnder the name of *truth,* we comprise *liberty of speech,* which is a vertue, wherby, as much, as the time, place, and necessity requireth, we professe the truth freely, & boldly, & are not withdrawn through the feare of dangers.

Vnto truth, in the defect, are repugnant, 1. *Al lies,* vnto which appertaine al guiles, dissemblings, negligence in vnderstanding the truth of things, lies of courtesie, likewise slanders, backbitings, evil speakings, which kindes of lying are repugnant also vnto fairenes of maners & conditions. *Lying* is, to speake otherwise, or to signifie otherwise by outwarde gestures, than thou thinkest, & than the thing it selfe is. So then in this commandement principally is lying forbidde. *Vnto lying is referred also wilful ignorance* which is a lying in the minde. *Officious lies, or lies of curtesie are to be avoided:* Because evil is not to be done, that good may come of it. And al lying that doth expressely dissemble the truth, is condemned. But a *truth* which is vttered by a figure, is no lie, whether he vnderstand it or no, with whom we deale. This is to be observed, that we be not to rigorous in examining the actions of the Saints: and also, that we excuse not those things which have no neede to be excused. 1. Obiect. *That which profiteth another and hurteth no man, is not sin. A dutifull lie is of such qualitie: therefore it is no sin.* Aunsw. The Minor is false. Reply. *But yet the truth is often not to be spoken.* Aunsw. We must put a difference betweene the hiding of the truth and lying. Obiect. *God blessed the mid-wives, because they told a lie. Therfore god alloweth and liketh of lies.* Answ. God therefore blessed the mid-wives, because they feared god, and slue not the infants of the Israelites. 2. *Vnto truth, in the defect, is repugnant vanitie, or levitie,* which is a readines to

lying.

lying. He is *vaine*, who lieth much, often, & easily, & that without any shame. *A liar is he, who hath a desire to lie. Vnto truth, in the excesse, is repugnãt. 1. Vntimely professing of the truth, which is, to cast pearles to swine, and to give that which is holy vnto dogges*, as christ saith, who by these words doth wholy forbid vnnecessary & vntimely professing of the truth. For, as the verse hath it in the Poet, *He that warneth out of time, doth harm. 2. Curiositie*, which is to search after thinges vnnecessary, or vnpossible. These things may suffice for this chiefe & principal vertue of this ninth commandement. The vertues which follow, waite vpon truth, and they all are as it were of truths retinue.

2. *Fairnes of mind* is a vertue, which taketh well things well or doubtfully spoken or done, & interpreteth them in the better part, to wit, as far as ther are any reasonable causes to induce therto, & doth not easily conceive suspicions, nether sticketh vpõ suspiciõs, though they be such as are iust, & have reasonable causes, he doth not groũd theron, neither directeth his actiõs accordingly, nether decreeth or determineth ought by thẽ. *It* is defined after this maner, *Fairenes of mind* is a neighbor-vertue vnto truth, allowing of others wils vpon probable reason, & hating al evil mindednes, & drawing also sõe things that are doubtful to the better part: and hoping indeed that which is good, but yet as touching mutable things, thinking that the wils of men may chãge, & that a man may er concernig anothers wil, seing the infoldings & secret places of mãs mind are not beheld. *The extremes* of this vertue, in the defect are, *Slandring & Suspiciousnes. Slaundring*, is, not onlie falsly to criminate & attach the innocent, but also to interpret things indifferently spoken in the worser part, or also to enterlace & coin some falshood. *Suspiciousnes*, is, to take thigs wel or ambiguously spokẽ, in the worser part, to suspect evil thigs, of those that ar good: or to suspect without cause; or also to make too much of true suspicions. It is lawful for vs somtimes to suspect except we wil be fools. *Mat. 10. 16. 17. Beware of mẽ: be ye wise as serpents, & innocent as doves. In the excesse, foolish credulity, & foolish flattery. Credulity*, is, hastily or vnadvisedly to interpret any thing, or to assẽt to one without iust & probable cause. or, to beleeve a thing of another, whẽ there are manifest or probable reasons to the cõtrary. *Flattery or assentatiõ*, is, to praise or like thigs not to be praised, therby to get ether the goods or favor

of another man. *Fairenes of mind*, is, an assistant or special kind of truth. Therfore it is also here togither with truth cōmāded

3. *Simplicitie*, which is open truth without wrinkles or fetches and compassings: or, it is a vertue which doth properlie and plainly speak and doe such things as are true, right and declared in artes and common life. Truth is tempered vvith simplicity and fairenes of mind or conditions. *The extremes of simplicitie are, Fained simplicitie, and doublenes in maners, and conversation.*

4. *Constancy*, which is a vertue not departing from the knowen truth, neither altering his purpose without good and necessary causes, but constantly speaking & doing such thinges as are true, iust, & necessary. Or, it is a vertue persisting in the truth once found, known, & approved, and in the like maner professing & defending the same. Constancy is necessary for the preservation & maintenance of the truth. Therefore it is here also commanded. *The extremes hereof in the defect, are, Vnconstancie, or Lightnes*, which is to alter true purposes and opinions without reason. *In the excesse the extremes are, Pertinacie or Stoical stifnesse and rigour*, which is a vice arising from a confidence in his own wit, or from pride & ostentation, refusing to yeeld or depart from his opinion, albeit it be such as he seeth by strong reasons to be false, but persisting in false opinions, or vniust, or vnprofitable actions.

5. *Docility*, or a readines to learn, which is a vertue searching after the reasons of true opinions, easily beleeving, and yeelding to those that teach or shew better things, and that vpon certaine reason, & framing his will ready to assent vnto true or probable reasons, and to leave those thinges which before he held & embraced. The same are the *Extremes* of Docilitie which are of constancy, whervnto also this Docility is necessary. For *Constancy without Docilitie degenerateth into Pertinacie: and Docility without constancy degenerateth into Levitie.* Now al these vertues which have bin numbred, agree and are linked verie wel one with another. For *Truth must be tempered vvith Fairnes of mind and Simplicitie, perceived and knowen by Docilitie, preserved and maintained by constancie.* And so these former vertues are requited to the being of truth. Now the three vertues following are required to the profitable being of the truth in the world.

6. *Tacti-*

6. *Taciturnity or silentnes*, which is a vertue withholding in silence things secret & vnnecessary to be spoken, where, when, & as far as is needful, & avoiding overmuch babling & talkativenes. Or, it is such a maner of professing the truth, whereby secret things, whether true, or false, or kept close, & speeches vnnecessary & vnprofitable ar avoided, especially vntimelie, and pernicious speeches, & such as give offence. *The extremes herof*, in the defect, *ar*, *Pratling*, *fooliſh prating*, *& treachery*. *Pratling*, is, not to able to keep close any thing. *Fooliſh prating*, or futility & folly of speech, is to speak vnseasonably, immoderately, & fooliſhly. In the excesse, *Haughtines*, *Perviſhnes*, & *diſſembling of the truth*, where are necessary, or probable causes. *Perviſhnes*, or *moroſitie*, is an overmuch silentnes, & burying of the truth, where Gods glory & the safety of our neighbor, or our own, or others cause, or the love of our friends requireth vs to speak. *Silentnes without affabilitie becommeth moroſitie, or perviſhnes, & Affabilitie without silentnes becommeth pratling, & fooliſh prating, babling out things hurtful, vnnecessarie, vaine, or secret.*

7. *Affability or readines of speaking*, which is a vertue gladly, & with signification of good wil, hearing, answering, speaking where need is vpon a necessary and probable cause; or, it is a vertue easily entertaining the mutual talks of others, and giving signification of the good wil in conferences, speech, and gestures. Or, *gentlenes*, *facilitie*, *affabilitie*, consist in giving eare & making answer to others, with some signification of good will. The same are the extremes of affability, which are of taciturnity, or Silentnes: likewise levity, Assentation, or affectated and labored affabilitie.

8. *Vrbanitie or pleasantnes*, which is a vertue of speaking the truth with a certain grace & elegancie, to teach, comfort, exhilarate, & nip, or touch; or, it is a certaine sauce of truth and speech, to wit, the truth figuratively vttered, ether to move, or delight others, without bitternesses, & keeping the circūstances of places, time & persons. The extremes are, 1. *Scurrilitie*, & *Dicacity*. *Scurrilitie* is obscene and homly iesting, especially in serious matters. *Scurra*, (that is a scurrulous person) is so called frō the greek word σκώρ, which signifieth *dung*: because he speaketh filthines & dung. *Dicacity* or scoffing, is a vice of iesting bitterly, & of deriding, bourding & exagitating others, but especially such are miserable. 2. *Stoliditie or fooliſhnes*, and

sottishnes or vnsavorines. Foolishnes is an vntimely affectatiō of vrbanity. *Sottishnes* is an absurd & vnsavorie affectation of vrbanity. Now, *Vrbanity* is an especial gift of the wit, but may notwithstanding be gotten by experience in matters. 3. *Backbiting*, which spreadeth false slanders of others, construeth doubtfull speeches in the worse part, with a desire of revenge and an endevour to hurt or to raise envie.

THE TENTH COMMANDEMENT.

THou shalt not covet thy neighbours house, nor his wife, nor his servant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

The scope and end of this commaundement is a rightnes and inwarde obedience of all our Affections towards God and our neighbor, which must also be observed in the other commandements. Neither yet is this commaundement superfluous: *because it is added to the former commaundementes, to bee a declaration of them,* and that vniversall, because this is spoken of the whole in generall: and further, it is also added, *to be as a rule and levil, according to which we must take and measure the inwarde obedience of all the other commaundementes.* For in this commaundement is commaunded original iustice or righteousnesse towards god and our neighbour, which is the true knowlege of god in our mind, & a power, inclinatiō, & desire in our wil, & hart, and in al our parts, to obey god. & his known wil, & to perform vnto our neighbour, for Gods sake, all duties required, and to regard and maintaine his safety and welfare.

Vnto originall iustice, originall sinne, or concupiscence is repugnans, which is an inordinate appetite, or a corrupt inclination and proneneſse in the minde, wil, and heart, and contrarie to God, and desiring those thinges that God forbiddeth in his Law; which ensued vppon the fall of our first parentes, and was from them derived to all their posterity, so depraving and corrupting their whole nature, that al, by reason of this corruption, are become obnoxious to the everlasting wrath of God, neither are able to doe ought that is pleasing to God, except pardon be granted for the son of god the Mediatour, and our nature be renued by the holy Ghost.

Of original iustice towards our neighbour there are two extremes: 1. In the defect, *Original sinne* towards our neighbour, which is a desire & wishing of those things, which hurt our neighbour.

2. In

2. In the excesse, *Inordinate love of our neighbor*, when for his sake we neglect god. We are here to obserue, *that not only corrupt inclination are sins, but also the thinking of evil is sin*, to wit, as the thinking of evil ioined with a desire of doing it. Now *that concupiscence is evil, and sin, albeit it be borne with vs*, there is no doubt. For we are not to iudge according to nature, but according to the law, whether a thing be sin or no, be it, or be it not borne with vs.

The Pelagians denied concupiscence to be sin. But Paul saith the contrary, *Rom 7.7. I had not knowen concupiscence (or lust) except the law had said, Thou shalt not lust.* Their obiections are these.

1. Ob. *Natural things are not sin: Concupiscence is a natural thing. Therefore it is no sin.* Ans. There is a fallacy of the accident in the Minor. For concupiscence was not before the fal, but ensued after the fal. Again, this word *Natural*, hath a divers construction. For in the Maior it signifieth a good thing created of god in nature, to wit, mans appetite before the fall, which was not cõtrary to the law. In the Minor it signifieth a thing, which we have not of nature, but which we purchased vnto vs after the fal. Rep. *An affection or appetite, even in nature now corrupted, to desire good things, and eschue hurtful things, is not sin. But such is concupiscence. Therfore it is no sin.* Ans. An inclination, whether it be according to gods law, or inordinate, which is moved towards such things as displease god, is sin. To desire the fruit of a tree, is natural: but as it was desired of Eve, being forbidden of god, it was sin. *But originel sinne and concupiscence differ.* For concupiscence is a propension to those things which are forbidden by the law. *Original sin* is the guilt of all mankind, the want of the knowledge and wil of god.

2. Ob. *That which is not in our power to cause either to be in vs, or not to be in vs, is no sin. Concupiscence is not in our power. Therfore it is no sin.* Ans. The maior is true; except we have lost that power through our own fault, otherwise it is false. For god requiring of vs vnpossible things, doth not iniury vs, because he cõmanded them, when they were possible. Neither hath he now lost his right of requiring that of vs, which he left with vs.

3. Ob. *In Baptisme sinne is taken awaie. Therefore concupiscence is not sinne in those that are baptized.* Aunsw. The guilt of sin is taken away in baptisme, but not the corruption or inclination to sinne.

4. Ob.

4. Ob. *Sin maketh men obnoxious to the wrath of god. Concupiscence doth not make the regenerat obnoxious to gods wrath. Therfore concupiscence is no sin.* Aunſ. Concupiſcence doth not make the regenerat obnoxious to the wrath of god, that is, by reaſon of the grace of god: but this commeth not therof, as if concupiſcence were no ſin. For neither do other ſins condemn the regenerat. And this is it that the School-men ſay, *The formall of ſin is taken awaie, and the material remaineth.*

5. Ob. *Where the formal of ſin is taken away, there alſo the thing it ſelfe is taken awaie, that is, the material of ſin, or ſin it ſelfe: But in Baptiſm the formal of ſin is taken away. Therfore ſin it ſelfe is taken away in baptiſm.* An. There is a double formal of ſin. 1. *The guilt,* that is, the appointing of it to puniſhment, which guilt is taken away. 2. *The repugnancy with the law, and an inclination to ſin,* which abideth.

NOw we have expounded the decalogue or ten commandements: there are two queſtions as yet remaining concerning the law, which have bin heretotore handled, & now are briefly to be run over again. 1. *How the law is poſſible, or, How men may keepe it.* 2. *What is the vſe of the law, ſince in this life we are not able to fulfil it.* S. Ierom ſaith: *Let him be accurſed, who ſaith, the law is vnpoſſible: to wit, with grace in chriſt.* And again, *Let him be accurſed, who ſaith, the law is poſſible, that is, without grace.*

1. *How the Law is poſſible.*

THat this queſtion may the better be vnderſtood, *we are to diſtinguiſh the nature of man, as it was firſt entire & vncorrupt & afterwards fallen, & again reſtored. Vnto nature entire & vncorrupt, the whole law,* as touching al parts & degrees therof, *is poſſible,* as vnto Angels. Vnto the regenerat, who have nature reſtored again, the law is poſſible. 1. *As concerning outward order & diſcipline.* 2. *By the benefit of iuſtification and regeneration,* both which benefits we obtaine by faith. 3. *As touching the beginning of inward and outward obedience in this life.* 1. Iohn. 5. 3. Likewiſe *as concerning the imputation of chriſts iuſtice,* in whom is our victory. He that without the beginning of obedience, that is, without regeneration, glorieth that he knoweth and worſhippeth God, is a liar. *But the law is vnpoſſible to the regenerat, reſpect of god, that is, as touching the perfect inward & outward obedience of the law.* For they fulfil not the law perfectly, becauſe they doe manie things contrary to the law. *And thoſe things*

alſo

alſo, which they doe according to the law, are vnperfect. For in the regenerate are many ſins yet remaining, *as original ſin, manie actual ſins, ignorances, omiſſions, infirmities*: which their ſins, theſelves notwithſtanding acknowledge and bewaile. Therfore *regenerate ſinners differ much from vnregenerate ſinners*. And this difference is threefold. 1. *The purpoſe in god himſelfe of ſaving the regenerat*. 2. *The certaine final repentance of the regenerat*. 3. *Even in the verie ſins of the regenerat there remaineth ſome beginning of true faith and converſion. The wicked and vnregenerat, in whom is nature fallen, but not reſtored, have neither whole obedience, nor the beginning of obedience.*

2. *What is the vſe of the Law.*

SAint Paul teacheth two vſes of the Law, in his Epiſtle to the Galathians. 1. *The knowledge of ſin*. 2. *That it is a Schoolemaſter vnto Chriſt*. In nature vncorrupted the vſes of the Law were, 1. *Conformity with god*. 2. *A good conſcience*. In nature corrupted, the vſes or ends of the law are, 1. *Maintenance of order and diſcipline, as well in the regenerate, as vnregenerate*. 2. *That we maie know that god is, and what he is*. 3. *The knowledge of ſinne*. 4. *A preparing to deſpaire in the reprobate*. 5. *A meane, whereby repentance maie be kindled and encreaſed in gods choſen*. 6. *A levil or rule of living vnto the faithful, & that whereunto we muſt tend & ſhoote, as vnto our marke*. The law then hath his vſe before and after converſion. *It is profitable for the acknowledgement of ſin and repentance; becauſe it is a rule vnto vs, whervnto we are to frame our life and thankefulneſſe*. Likewiſe, *it is a glaſſe vnto vs, wherein we may ſee our wants, that ſo our renuing encreaſing, our praier alſo may encreaſe*, whereby we deſire more and more to be conformed vnto God and his law.

The obiections, whereby the adverſaries endevor to prove that there is no vſe of the law vnto chriſtians, are theſe. 1. *That which cannot be kept, ought not to be taught, becauſe it profiteth nothing. The law cānot be kept: therfore the law ought not to be taught*. Anſw. The Maior it ſelfe. For the law is to be taught, that we maie ſtrive and endevour to come as neere as we can vnto it. Obiect. 2. *He that commaundeth vnpoſſible things, commaundeth vnprofitable things. God commaundeth the Lawe, which is vnpoſſible: Therfore god commaundeth vnprofitable things*. Anſ. He commandeth vnprofitable things, who commandeth vnpoſſible things, that is, 1. *If they be ſimply vnpoſſible*. 2. *If they be alwais vnpoſſible*.

possible. 3. *If there be no other vses of this cõmanding, but that those things be done which are commanded.* Now we have heard before which ar the ends of the law, for which ends of the law before declared, god wil have both the law to be cõmanded, & vs to be taught the same. Ob. 3. *What god wil not give vs, and so what we ar not able to attain vnto, that we may not desire. God wil not give vs perfect fulfilling of the law in this life. Therefore we ought not to desire perfectly to fulfil the law.* An. We ought not to crave or desire that which god wil not give vs; that is, except god wil vs to desire it. But god willeth vs to crave in this life, and to desire the perfect fulfilling of the law, 1. *Because he wil at length effectuat it in those that desire it:* & therfore he wil give it vs after this life, if we desire the same here truely and from our hart. 2. *That we maie now go forward in godlines*, and that the study of living according to the prescript of gods lawe may be dailie more & more kindled & confirmed in vs. 3. *That by this desire of fulfilling the law, god may exercise vs in repentance & obedience.*

OF PRAIER.

THe chiefe Questions hereof are.

1. *What praier is, and how many sorts there are of praier.*
2. *Why praier is necessarie.*
3. *What is required to true praier.*
4. *What is the forme of praier by Christ prescribed.*

1. WHAT PRAIER IS, AND HOW MANY SORTS OF PRAIER THERE ARE.

PRaier is a petitiõ ioined with an ardent & earnest desire, whether vttered in words or not vttered, wherby we aske of the true god reveiled in the word those things which he hath commanded to be asked of him: proceeding from an acknowledgment of our necessity and neede, with humilitie, & repentance, & confession of our own vnworthines made in true conversion vnto god, and in a confidence & sure trust in gods promises, for Christs sake our Mediatour.

Saint Paul maketh mẽtion of three sorts of praier. 1. *Petitiõ* for good things. 2. *Deprecatiõs* against evil things. 3. *Intercessiõs & requests* for others. The general of these specials is *Praier*: Likewise *Invocation, & adoration.* But *praier differeth notwithstanding from Invocation and adoration.* For *Adoration* is oftentimes taken for the whole worship of god; becaule whom we wor-

worship,him we account for the true god.*But praier is a part of Invocatiō.for invocation cōpriseth these two,as a general his speciali*,namely,*Petition or praier,& thankesgiving.* For *Invocation*, or,to invocate on god, is to crave of the true God any thing that is necessary,both for the soule & body, & to give thanks for benefits receiued of him.*Thankefulnes*, or Thankesgiving is an acknowledgement of a benefit receiued,& a voluntarie binding to the performance of duties mutual,possible,&lawful.*Thankefulnes containeth two things,to wit,truth, and iustice.*

2. *Why praier is necessarie.*

THe causes,for which praier is necessary,are these, 1. *The cōmādement of god:*because god hath cōmanded that wee cal vpon him,& wil this way chiefly & principally be worshipped & magnified by vs,*Psal.*50.16.*Cal vpon me in the daie of trouble.*Luk.11.2.*When ye praie,saie our Father,&c.* By these wordes of Christ it further appeareth that the tongue also is required to praier:which we may prove also by other reasons.1.*God will have himselfe magnified with the tongue,which he created chiefly to this end.*2.*Out of the abundance of the hart the mouth speaketh*3.*We are to do it,that others maie follow our example.*

2. *Our Necessitie and Want.* For we receiue not of God those blessings which are necessary for our safety & salvation, except we aske them of him.For God hath promised them to such only as aske him. Now,what we speake of the necessitie of praier,the same is also to be said of the necessity of thanksgiving.For without giving of thāks we leese those things that are given,& receive not such things as are to be given, & are necessary.The necessity of both wil easilie appeare, whether we consider the effects of faith,or the cause of faith,and so also faith it selfe.Faith is kindled or encreased in no man, who doth not aske it:no man hath faith , who giveth not thankes for it;&they which are endued with true faith,aske the grace of God,& they who have tasted of gods grace, shew themselves thankful vnto god for it, & do more & more crave and desire it.*Rom.*5.5.*The love of God is shed abroad in our harts by the holie ghost,which is given vnto vs.* And the holie Ghost himself also is obtained by petition,or praiers. For the holy ghost is given to none,but to him that desireth him.

1. Obiection.*But we see the wicked also to receive the giftes of the holie ghost. Therefore not onelie they that desire him, receive him,*

him. An. The wicked verily receive many gifts, but not those principal gifts, nether those that are proper to the elect, such as are faith, repentance, remission of sins, regeneration: & further, what gifts the wicked receive, those are not availeable vnto them, neither do they receive them to salvation. Re. *Infants crave not the holy ghost: and yet they receive him.* Aunſ. The holy ghoſt is not given but to them that aske him, that is, to those of yeers & vnderſtanding, who are able to aske him. But evē Infants alſo aske & crave the holy ghoſt after their manner, having, to wit, in poſſibility an inclination to faith: & therfore potentially they aske the holy ghoſt, or have an inclination to aske him.

2. Ob. *The effect is not before his cauſe. But praiers are the effects of the holy ghoſt, in aſmuch as no man can aske the holie ghoſt, vvho hath not the holie ghoſt, & he alone worketh praier in vs: Therefore the holy ghoſt is not received by praier, but is in vs before praier: and ſo by conſequent he is not given to them only that aske him.* 1. Aunſ. Whoſoever hath not the holy ghoſt, cānot aske him, that is, as concerning the encreaſe of him. 2. The Effect is not before his cauſe, that is, in order & nature; but in time they are both togither. For the holy ghoſt is in vs according to nature before praier: becauſe we then firſt begin to deſire him, and to aske him of god, when he is given vnto vs. But albeit the holy ghoſt is according to nature or order firſt in vs, yet hee is not firſt in vs according to time. For aſſone as the holy ghoſt is given, we begin to deſire his preſence. When god giveth his ſpirit, at the ſame time they aske him, vnto whom he is given And the holy ghoſt is given to none, but to him, that deſireth him: for no man deſireth him, but he who hath in himſelf the beginning of him. Wheras then it is ſaid of chriſt, *Luk.* 11. 13. *How much more ſhal your heavēly father give the holy ghoſt to them that deſire him?* this muſt not be vnderſtoode of the encereaſe only, but alſo of the beginning of his gifts and graces.

3. *What is required to true praier.*

THe conditions and circumſtances of true praier are, 1. *A direction of it vnto the true god,* that we make our praies vnto the true god manifeſted in the church by his Propheticall & Apoſtolike word, by his works of creation, pteſervation, and redēption of the church. As we haue received, ſo are we baptiſed: & as we are baptiſed, ſo we beleeve: & as we beleeve, ſo

we

we adore & worship the Father, the Sonne, & the holy ghost.

2. *The knowledge of gods commandement.* For without gods commandement we doubt of being heard. Wherfore when wee pray, we ought thus to resolve: I call vpon thee, because thou hast commanded me. When we know that it is the commandement of God, that we should pray vnto him, then we know also that our praiers are acceptable vnto God, which he requireth of vs in his word.

3. *The knowledge of those thinges which are to bee asked.* God will not only have our affection & devotion to bee directed vnto him, but he wil also that we consider, & know (such thinges as we are to aske of him: otherwise it is not praying, but mocking of god, & therfore hath Christ prescribed a form of praier, out of which we may learn what thinga we are to aske of God. *We are to aske* (that I may summarily comprise them) *things both certain, and allowed and permitted by God.* These ar of two sorts, *Spiritual & Corporal*. God will have vs aske both of him: & those spiritual things, which are necessary to salvatiō we must aske without condition: but corporal thinges with a condition. Ob. *Hee that asketh doubtfully, asketh not according to faith: We aske corporal blessings doubtfully, therefore not according to faith.* Ans. The Maior is either particular, or false. For the nature of faith requireth, that we be certain, not of al corporal benefits, but only of such spirituall blessings as are necessary to salvation, as of remission of sins, & of life everlasting. Moreover, albeit we aske corporal blessings with a condition yet do we not simply doubt of obtaining thē. For we beleeve that we shal receive those corporal blessings which we aske of god, so that they be expedient for vs vnto salvation, & after this sort are they alwaies to be desired cōditionallie. For they differ very much from those benefits which are necessary to salvation, *& likewise are to bee desired after another manner. Such gifts as are necessary to salvation, are simply to be desired*, with a trust and full persuasion of being heard; even that we shall receue them as we desire: that is, in special. *But gifts, which are not necessary to salvation, whether they be corporal, or else such spirituall, as without which we may be saved*: these are to be desired verily, but with a condition of gods wil & pleasure, that he wil give them vs, if they serve for his glory, & be profitable for vs or that he wil give vs other of better quality either at this, or

some other time. We must follow in asking these benefits the Leper, which said, *Lord, if thou wilt, thou canst make me clean.* For neither do the elect, when they aske such things, desire simplie to be heard: For oftentimes we aske thinges, not knowing what, & what maner of things they be, & so nether know we whether the obtaining of them in speciall wil profit vs, or be pernicious & hurtful to vs. God notwithstanding wil have vs to aske of him corporal things, & others that are not necessarie to salvation. 1. *That the desire of corporal things may be an exercise of our faith, and confirme our trust and confidence of obtaining things spiritual, and availeable to salvation.* The reason is, because no man can looke for good & saving thinges at Gods hands, except he have God reconciled vnto him. 2. *That wee may consider & professe his providence,* that neither those vnnecessarie and corporal things befall vs by chance or fortune. 4. *A true desire of those things which are to be asked.* God wil not have our petition to be hypocritical, or faigned, nor bred in our mouth, but in our hart: he wil have vs so pray with a true affection & desire of the hart. Therfore an ardent desire is to be made the general of al praier. So the Lord said to Moses, *Why dost thou crie vnto me?* When yet Moses spake nothing.

5. *A sense, & feeling of our own want.* The acknowledgement & feeling of our owne want is the fountaine from whence our desire ariseth. For what thou thinkest not thy selfe greatlie to want, that dost thou not earnestlie desire: Pray, for al stand in neede of God.

6. *Humiliation, that is, true repentaunce.* We must needes have also true humilitie, true acknowledgement of our own vnworthinesse, or true repentance and conversion; & so prostrate our selves in suppliant maner before his divine maiestie, 1. *Because god weeth vs nothing.* 2. *Because we are his enemies before our conversion. God doth not heare sinners,* that is, proud sinners, such as was that Pharisee. And *how greatly true humiliation, repentance, or conversion is required to praier,* even that doth sufficiently shew, *in that the promises of god belong only to such as are converted.* Wherfore without conversion no man can pray according to faith: And without faith no man can be assured that he shal be heard.

7. *A confidence or ful perswasion of being heard for the Mediatours sake:* that we may resolve that both our person, & our praiers

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please God for the Mediatours sake, & that they are heard of him for Christs merit. We must pray in Christs name with a true faith, our praiers ar to be put on our altar Christ, so shall we be assured to be heard. For with a true faith we beleeve that christ is that only altar, whereon our praiers being offered, ascend into the sight of God: we must also with ful confidence resolve that we are through Christs merit iust before god: & that god is reconciled vnto vs by christ: & that through the intercession of Christ our praiers are heard of god. *Gal. 6. Because ye are sons, god hath sent forth the spirit of his son into your hearts, which crieth Abba, Father.* But here in this ful persuasion of being heard, we are to observe that difference of such things as are to be desired, which was not long since declared.

8. *A confidence & trust in Gods promise*, that we know & thinke that god hath promised to hear as many as shall pō him, with those conditions before alleaged. Without this promise of hearing, there is no faith, without faith praier is but vain, & the promise is required for faith. But faith or this confidence is required to praier, because, except we give faith & credit to gods promises, & think of thē while we are praying, they avail vs nothing, neither cā we desire ought with a good cōscience: but rather, whē after this sort we know not what we aske, doubting of gods hearing of our petitiō, we do not pray, but mock god. Now the confidence which we have of gods promise in hearing vs, breedeth in vs a certainty of his hearing & our salvation: & this certainty kindleth in vs a study of invocation, & of making supplications vnto god. By these conditions and circumstances of sincere & true praier easily doth it appeare, *how much the praying of the godly and the wicked differ. The godlie* endevour to observe al these conditions in their praying: *the wicked* contrarily either omit and neglect them al, or keeping one or two conditions, er in the rest. *Some erre in the knowledge of the nature & will of god*, therein omitting the first condition: *some er in the things which are to be asked*, when they aske either evil thinges, or vncertaine, or not approved by god. *Some aske these hypocritically*: some *without a feeling of their want*: some *vse wish a confidence in the Mediator*: some *persisting in their wickednes, thinke yet that god heareth them*: some *desire things necessary to salvation, with a distrust and confidence*: some lastly *aske, not thinking of gods promise, and therfore not according to faith.*

4. What is the forme of praier by Christ prescribed.

THe forme of praier prescribed by Christ vnto vs, is recited by the two Evangelists, Matthew, and Luke. Which forme Christ delivered vnto vs, not that we should be tied to these words; but that we might know both how and what to aske. Ob. *We maie not be wiser than Christ. Therfore seeing he hath appointed vs a certaine forme of praier; we must hold vs contented therwith: and therfore we do amisse, when we vse other forms of praier.* Anſ. We may not depart from that form, if Christ wil have vs tied vnto it: but he wil not have vs tied to these words, *because his purpose was*, when he taught his Disciples to pray, to deliver a briefe sum of those things, which we are to aske of god. Rep. *That is to be retained, than which no better can be inventet: We cannot invent a better form, and better words, than are these of Christ himselfe. Therfore we must retaine also the form and words.* Anſ. We cannot invent better words, neither a better forme, that is, to expresse this sum of such things as are to be desired which is as it were the general of al things that are to be desired. These generals of gods benefites, which Christ in this form hath prescribed vnto vs to be desired, cannot be proposed in a better forme: but Christ wil have vs also to descende to the specials, and to aske particular benefits according to our necessity. For that forme prescribed by Christ is nothing else, but a set or course of certaine heads, or generals, wherevnto al benefits as wel corporal, as spiritual, may be referred. And when Christ willeth vs to desire the generals, he willeth vs also to desire the specials. And further also those things which are here put in generall, we are in like manner for this cause, to declare in speciall; that we may be led into a consideration of our necessity, & to a desire of making our petition to god to help our necessity, now that we may do this, we have need also of special formes of praying. For to the explication of generals by their specials, we have need of another forme. But yet all other forms of praier must agree with this forme prescribed by Christ; although we be not tied vnto this form of Christ, as being a thing altogether indifferent, as appeareth by these places of scripture, *Ioh.* 14. 13. *Whatsoever ye aske of the father in my nãe* (whether ye aske it in general, or in special) *he wil give you.* Wherforechrist hath not tied vs to a certain forme. *Iam.* 1. 5. *If any of you lacke wisedom, let him aske, and*

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it shal be given him. Likewise, Mat. 20. 24. *Pray that your flight be not in the winter.* But this as touching the words is not in the praier prescribed by christ. There are also examples of praier both in the new & old testament. Wherfore the form of praier delivered vnto vs by Christ, is wholy a thing indifferent.

Now this praier of Christ hath three parts, *a Proeme, a Petition, and a Conclusion.*

The Proeme is, *Our father which art in heaven.* The Proeme hath two parts, 1. *Our father.* 2. *which art in heavē.* And the Lord vsed this kind of Proeme, because he wil be called vpon with due honor. This honor consisteth, 1. *In true knowledge.* 2. *In true confidence.* 3. *In obedience.* Obedience compriseth, 1. *True love.* 2. *True feare.* 3. *Hope.* 4. *Humiliation.* 5. *Patience.*

The first part of the Proeme, *Our father.* God is called *Our father,* 1. *In respect of our creation.* Luk. 3. 38. *The son of Adam, the son of god.* 2. *In respect of our redemption, and receiving into favour by his son our Mediator.* Christ is the only begotten son of god, we are not his sons by our owne nature, but are adopted for christs sake. 3. *In respect of our own sanctification, or regeneration by the holie ghost in Christ.* Ob. 1. *We invocate the father according to the prescript of his own son: Therfore we must not invocate the son & the holy ghost.* Ans. The consequence of this reason is denied; because the consequence holdeth not from the attributing of some property vnto one person of the godhead to the removing of the same from another person of the godhead. Again, the name *of father* (as also the name of god) *when it is opposed to al the creatures, is taken essentially, not personally: but when it is put with another person of the godhead, it is taken personallie.* Wherfore in this place the name *of father* is taken essentially, and the reasons herof are manifest: 1. *Because the name of father is not here put with another person of the godhead, but with the creature of whom he is invocated.* So also by the Prophet Isaiah, cap. 9. 6. Christ is called *The everlasting father.* 2. *The invocating of one person, doth not exclude the others, when mention is made of their external and outward works.* 3. *We cannot consider god the father, but in the son, the mediator.* And the son hath made vs sons by the holy ghost, who is called the spirit of adoption. 4. *Christ teacheth vs that we must invocate him also,* saying, *Verilie, verilie, I saie to you, whatsoever ye shal aske of the father in my name, he shal give you.* 5. *Christ giveth the holie ghost.* Therfore it is he

himselfe of whom we aske him. Ob.2. *Christ is called, and is our brother: therfore he is not our father.* Ans. He is our brother, in respect of his humane nature: But he is our father, in respect of his divine nature. Ob.3. *If he be called the father, who hath received vs into favor for Christs sake, then is not christ understood by the name of father,* because he that receiveth vs *into favor for christs sake, is not Christ himselfe. But the father, whom we here so cal, receiveth vs into favor for Christs sake: Wherfore he is not Christ.* Ans. He that receiveth vs into favor for Christs sake, is not Christ himselfe, that is, not in the same sense and respect. Christ as he is our Mediator, is he, through whom we are received; but as he is god, he is he that receiveth vs.

Christ wil have vs to cal *god, father.* & so to invocat him. 1. *In regard of the true Invocatiō of god, who is the father of our lord Iesus christ.* 2. *In regard of the true knowledge of him,* that we may know him to be our father, who through & for his son the mediator hath adopted vs to be his sōs, whē otherwise we were his enimies: *I go vnto my father, & to your father:* & further also for his sons sake he regenerateth vs by the holy ghost. & endowethvs with al gifts & graces necessary. 3. *In regard of reverence,* nāely, that in vs may be stirred vp & raised true reverence towards him: that seing he is our father, we therfore behave our selvs, as becōmeth sons, & be affected with such reverence towards him, as it becommeth childrē to be affected towards their father, especially being adopted children & vnworthy of gods blessings & benefits. 4. *In regard of confidence,* that the same be raised in vs, whereby we may be assured that we shal be heard. For seeing god is our father, & even so loving a father to vs, *that he hath givē his only begotten son for vs to death: how shal he not give vs togeather with him al things necessary to our salvatiō?* 5. *For a memorial of our creation.* Now god wil heare those only, that so pray: because in thē he obtaineth the end of his blessings & benefits. Ob. *It is the part of a father to denie nothing vnto his children. But god denieth many things to vs. Therfore he is not our father.* Ans. It is the part of a father to deny nothing vnto his children, that is, which is necessary for them.

Christ willeth vs to cal god *our father,* not my father. 1. *Thereby to raise in vs a confidēce & ful persuasion that we shal be heard.* For becaus the whol church doth with one cōsent pray to him, he doth not reiect her, but heareth her prayers, according to his

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promise of our lord: *Wher two or three are gathered togither in my name, ther am I in the midst of thē.* Ob. *But oftimes thou prayest at home, the church not being privy therunto.* An. The godly, and the whol church pray for thēselves, & al the mēbers, with an affe ctiō & desire. Love & desire is an habitual quality of the soul, remaining also when thou sleepest, it is not a passion quickly fleeting or passing away. And this also maketh much for the engendring of confidence in vs: because, as hath bin saide, god doth not reiect the whole church. 2. *To admonish vs of mutual love*, wherwith christians being endued, must pray one for another. And therfore doth he by this word, in the verie proeme & entrāce of the praier, admonish vs of mutual love wherwith we must be affected towards our neighbor. 1. *Because ther is no true praying without the true love of our neighbor: neither can we be perswaded that god heareth vs.* For if we approch vnto god, not accoūting the lons of god for our brethren: neither wil he then account vs for his sons. 2. *Because without the love of our neighbor there is no true faith, and without faith there is no true praier. For whatsoever is not of faith, is sinne.*

The second part of the proeme is, *Which art in heaven*, that is, Heavenly. *Heaven* here signifieth the habitation of god, & the holy Angels, & blessed mē. And *God is said to dwel there*, because ther god is more glorious, than in this world, and doth also there immediatly shew and manifest himselfe.

Now the lord willeth vs to cal him *our father, which is in heavē*. 1. *Therby to shew the opposition & contrariety of earthly fathers, & this father*: that so we shold think that god raigneth in heavenly glory & maiesty, & is a father, not earthly, but heavenly, even he, 1. *Who sitteth in heaven*. 2. *Who ruleth, & governeth ther by his providence the whol world by him created*. 3. *Who is void of al corruption & change*. 4. *Who also doth there especially manifest himselfe before the Angels, & doth ther shew what a father he is, how good, and how mighty and rich.*

2. *To raise vp in vs a confidence that god heareth vs*, for if he bee our father, and one that is endued with exceeding igoodnes, which he especially manifesteth & declareth in heaven: thē wil he also give vs al things necessary to salvation. If this our Father be Lord in heaven, and so omnipotent, whereby he is able to helpe vs: then is hee able most easily to give vs those good things which we aske of him. 3. *To raise a reverence of*

him in vs, seing this our father is so great a lord, that is, heavē ly, who reigneth every where, *who is able to cast both body & soul into hel fire*: let vs then reverence such a Lord, & approch vnto him with exceeding submissiō both of mind & body. 4. *That we call on him in fervencie of spirit.* 5. *That the mind of him that worshippeth be lifted vp to heavenly things.* 6. *That heavenly things be desired.* 7. *That the error of Ethnicks might be met withal, who think that they may adore & worship god in creatures.* 8. *To admonish vs, that we are not to direct our praiers vnto a certaine place, as in the old Testament.*

Let these things suffice for the first part of Christes praier. Now followeth the second part of the praier, namely the petition, which compriseth six petitions.

THE FIRST PETITION.

Hallowed be thy name.

This petition is set in the 1. place, *because it is the end & scope of all the other petitions, or rather, because the end of all things must be gods glory.* Now the ende is the first thing which is intended, & the last thing which is performed & executed: like as also the end of the other petitions is first to be desired, if we wil desire the rest aright. *Mat. 6. 33. Seek ye first the kingdom of god, and his righteousnes and al these things shal be ministred vnto you.*

We are here to consider. 1. *What is called the name of God.* 2. *What is holie.* 3. *What, to hallow or sanctifie.*

1. *The name of god* signifieth, 1. *God himself.* Ps. 116. 13. *I will call vpon the name of the Lord.* 2. *Gods commandements & charge: his divine wil & autority.* Mat. 28. 19. *Baptise them in the name of the Father, &c.* 3. *The properties & works of god*, in which signification the name of god is here taken, to wit, for his divine workes & all those things, which may be attributed vnto god.

2. *Holy* signifieth, 1. *Al the properties of god.* For al vertues in god are gods holines. So the Angels cal god *Holy*. Isa. 3. *Holie, Holy, Holy, Lord god of hosts.* 2. *That holines which is in creatures*, that is, their conformity with god, which is begun in the godly, and is perfect in the angels. 3. *The ordaining or appointing of things to holy vses.* In this sēse that is called holy, which is destined to some holy vse, as the tēple of Hierusalem. The word of *Hallowing* is here take in al 3. senses, as a litte after we shal vnderstād

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3. *To hallow or ſanctifie*, is in ſcripture vſed after three waies. 1. *Of vs.* 2. *Of god.* 3. *Of chriſt.* 1. *Of vs it is is affirmed after a double manner:* 1. *whē we allow & ſanctifie our ſelves & others.* And *we ſanctifie our ſelves & others*, when (as touching external and outwarde things) we prepare our ſelvs & others to glorifie god. For ther cōmeth ſome holines vnto vs by glorifying of god, but none to god. Secondly, *When we hallow & ſanctifie god.* Now we ſanctifie god. 1. *Whē we acknowledge god to be holy:* or whē we acknowledge god to be ſuch, as he hath declared himſelf in his word & works; that is, when we know & thinke the ſame of gods eſſence, of his wil, & works, of his omnipotency, goodnes, wiſdō, & other his properties, which god in his word hath commanded & reveiled that we ſhould know & think of them. Secondlie, *When we profeſſe god to be holy, & ſo magnifie him according to his wil*, that is, whē our profeſſion, wherby we confeſſe god to be holy, is agreeing with his divine wil. And then is it agreeing with his divine wil, when we profeſſe the holines of God both in mind, & word, & alſo in deeds & works. Thirdly, *When we refer the true doctrine, knowlege, & profeſſion of gods holines, & likewiſe our praiers & actions, & even our whole life vnto that end, whervnto we ought, and whither god hath commanded it to be referred*, namely, to the glory & worſhip of god himſelfe. And ſo we are ſaid to ſanctifie god after the ſelfeſame three waies, after which a thing is ſaid to be holy. Wherfore, *When we deſire that the name of god may be hallowed or ſanctified.* we deſire, 1. *That god would illighten vs with the knowlege of his holines.* 2. *That he would give vs a mind to profeſſe the ſame in words & deedz*, or that hee would give vs faith & repentance, whereby we may glorifie him, & wherby we may ſevere him from Idols and prophane things: or laſtly, that he would regenerate vs; and this, firſt *by knowlege*, then *by profeſſion*, & laſtly *by conformity*, according to this his commādement, *Be ye holy, even as I alſo am holy.* 3. *That he would give vs a mind to profeſſe that holines of his divine Name to his own praiſe & glory.* Hither may be referred that of Auſtē: *Give what thou commandeſt, & commaunde what thou wilt, & then ſhalt thou not commaunde in vaine.*

Obiection. *God is holy enough, there is no cauſe therefore why we ſhould deſire that he be hallowed or ſanctified.* Anſwere. God is holy in himſelf. But we deſire, that we may acknowledge him to be holy, & ſo magnifie him. He ſanctifieth vs by making vs ho

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ly, we sanctifie & hallow god himselfe, when we speak that of him, which he wil have vs to speak & know of him. Ob. 2. *What belongeth vnto vs to do, that should we not desire another to do. But it belongeth to vs to hallow and sanctifie the name of god.* An. What belongeth to vs to do, that we ought not to desire another to do, if so we be able by our selves, & by our own strength to perform it. But we are not able to do this. Therefore we must desire of god, that he wil give vs strength, whereby his divine name may be of vs hallowed and sanctified.

The word hallowing is affirmed of god, not that he halloweth himself, or that another halloweth him, seing he hath none above him, but because he halloweth & sãctifieth others. *And others he sanctifieth inwardly, & outwardly. Inwardlie by his holy spirite. Outwardlie by his word. Which he effectuateth, 1. By seperating them from their sins. 2. By reviving and quickning them by his holie spirit. 3. By the continuing of both.*

3. *The same word is affirmed of christ, 2. waies.* Namely, both passively, & actively. *Passively, 1. Because the word was ordained & cõsecrated by the father to the office of the Mediator. 2. Because the human nature of christ was cõsecrated out of that whole lump or Masse,* that is, was selected from among all creatures to the vnion with the *word. 3. Because his human nature was preserved from sin for the performãce of the Mediatorship.* The same is also affirmed of him *passively, because christ is hallowed & sanctified of vs.* Now it is vsed of him *actively, because christ sanctifieth both himself & others. He sanctifieth & halloweth himself,* as he is the *word* & *Mediator.* The *word* did sanctifie with his father that flesh, which he tooke, by preserving the same from sin, & by endowing it with al gifts, & this so, as the father also himselfe preserved it from sin, & would that christ should become our rãsom. As he is *Mediator,* he sanctifieth himself, by his voluntary obediẽce towards his father, in offering himself a sacrifice for vs. *He sanctifieth vs. 1. By imputing his own righteousnes. 2. By a real communicating of his holines, which is wrought by the holy ghost.* Cõcerning al these read *Zanch. de trib. Elob. li. 4. ca. 10.* The same Zanchius in the same book, *ca. 3. pag. 83. & ca. 10. pag. 154.* setteth downe *three waies, whereby christ sanctifieth vs, 1. The imputation of his righteousnes:* which is considered in his whole humiliation & obedience vnto death. 2. *The imputation of his most perfect holines:* for which he alleageth the place of Paul. *1. Cor. 1. 30.* 3. *The*

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real communicating thereof. But notwithstanding it is to be observed, that Zanchius, when he expoundeth the place of the Epistle to the Hebrues, maketh that holines of Christ to consist in his voluntary passion, in which sense if we take it, it seemeth not much to differ from the imputation of his iustice and righteousnes, which consisteth in obedience.

THE SECOND PETITION.

Thy kingdome come.

Thy kingdome come; that is, let it by continual encreases be augmented, and alwaies by a new enlargement, and accession, let thy kingdome be extended and multiplied, which thou, O god, in thy church doest hold and possesse.

The special questions concerning the kingdome of god.

1. *What the kingdome of god is.*

A *Kingdome*, in general, *is a certaine forme of civil government, wherin the soveraignty of rule belongeth to some one person, who is furnished with gifts and vertues above the rest, & ruleth over al, according to iust, honest, and certain laws, in requiring obedience, making lawes, defending the good, and punishing the bad.* The kingdom of god *is the sending of the son from the father, even from the beginning of the world, who should ordaine and maintaine a ministerie, and should by the same be effectual & forcible in working, should gather a church by the word and the holie ghost, out of al mankinde, rule and preserve the same, raise it from death, adorne it with heavenly glorie, that so god maie be al in al, and maie be magnified by the church of Angels & men for ever.* Out of this definition we may gather and make these parts of the kingdome of god. 1. *The sending of the sonne our Mediatour.* 2. *The ordaining and maintaining of the ministerie by Christ.* 3. *The gathering of the church by Christ out of mankinde by the voice of the gospel, and the efficacie of the holie ghost beginning in vs true faith and repentance.* 4. *The perpetual government of the church.* 5. *The preservation thereof in this life, and protecting against her enemies.* 6. *The casting awaie of her enemies, into eternal paines.* 7. *The raising of the church vnto eternal life.* 8. *The glorifying of the church in eternal life, when god shall be al in all.*

Now then, seeing we vnderstand what the kingdom of god

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is,it is known also vnto vs,what is contained in this petition. *Here therfore we desire*,that god wil by his son our Mediator sent from the very beginning into the world,1.*Preserue the ministery which he hath ordained.*2.*Gather his church by the ministry of his word,& the working of the holy ghost.*3.*Rule his church gathered,& vs the members therof with his holy spirit,who may conform vs vnto him,soften our harts,regenerat our wils.*4.*Defend vs and his whole church against our enemies & tyrãs.*5.*Cast away his & our enemies into eternal paines,wherwith he may punish them for ever.*6.*And at length deliver his church,and glorifie it in the world to come.*

By al this it appeareth,*That his kingdome,which we desire maie come,is a spiritual kingdom*:which also the lord himself sheweth by divers parables in the Evangelist,& vnto Pilate he answereth;*My kingdome is not of this world.*Of the kingdõm of Christ it is said,*Psa.*110.2.*Be thou ruler in the midst of thine enemies.* And furthermore,seeing we must desire,that this kingdome may come,& therfore must withal desire our ful delivery: herby it is evident,how impious a thing it is to be afraid of the iudgement of god,& the last day of doom: because such as do this, shew thẽselves not to be godly, neither to desire their ful deliverance,& glorifying.Ob.*But terrible wil the day of iudgement be.Therfore we are not to desire it.*Aunsw. It wil be terrible,but to the wicked only.For vnto the godly it is said,*lift vp your heads.* Therfore christ wil have them to reioice,& to wish for the approching of that day. For what thou reioicest in, that also thou wishest. *Come Lord Jesus.*Ob.*That which commeth neither sooner nor later for our praiers,is in vain desired of vs,& therfore we are not to desire it.But the kingdom of god,that is,the delivery of the church from al evils and miseries, shal come neither sooner nor later for our praiers,than god hath decreed it.Therfore we are not to desire the deliverie of the church.* Ans. The Maior is false. For so then may we cõclude or reason of those benefits which remain in the counsel & purpose of god. Rep.*But god hath promised other benefits with this condition,that we must aske and desire them.* Ans. So also doth ful delivery from all evils befal to them onlie in that day who in their afflictions & crosse wish for and desire that delivery,and pray that this delivery may come speedily, according to the decree of God, & that no one elect may be excluded.Reply. *But we must not desire that god would hasten the delivery of his church:because that would be done with losse of many*

of

of the elect, who are not as yet borne. An. When we desire that god would hasten the deliverie of his church, we desire also, that whosoever of the elect are as yet remaining, may be al speedily gathered not one of them being excluded. This delivery of vs & the whol church we must crave of the lord with daily praiers: if so we wil be our selvs also at length delivered together with the church. And moreover, for this cause also must we desire this delivery, that then iudgement may be of a saving force vnto vs, wherin the Lord wil fully deliver his elect & chosen. God wil also therfore have vs desire an hastning & speeding of this day, that there may be an end of wickednes & impieties: and that al the godly may rest from their labors. But so notwithstãding must we desire & crave al these things, that we subiect & submit our wil to the commaundement of the lord, or his divine wil. It is our part, to observe, what god commandeth, not what shal fal out or come to passe: but the event we must leave and commit to god himselfe.

2. *How manifold the kingdome of God is.*

THis kingdome is but one indeed, but it differeth in the maner of *governing & administration.* For it is diversly administred here, & in heaven. Hereby is that question assoiled out of the place of Paul, 1. *Cor.* 15. 24. *He shal deliver up the kingdom to god, even the father. Wherfore as concerning the forme and maner of administratiõ, he shal deliver the kingdom after our glorification,* that is, he shal cease to discharge the office of a Mediatour. There shal be then no need of conversion, of purging out of sinne, of protecting of vs against our enemies, he shall not gather, he shal not raise the dead, he shal not glorify, nor perfect thẽ, because then they shal be perfect: He shal not teach thẽ: tongues shal cease. There shal be no neede of these instruments ane longer. *The kingdõ of god then is of two sorts: one begun in this life, another consũmated after this life.* We desire both in this petition, to wit, both the cõstitution of this kingdome of god, & the consummatiõ therof. In the consũmated & perfect kingdome of god there shal be no need of any meanes or instruments: because in that the glorification of the church shal be more perfect, as being without evil both of crime & paine god *shal be al in al,* that is, shal manifest himselfe immediatly vnto the blessed Saints: *In that citie* (which is that kingdome) *I saw no temple: for the lord god almightie, and the lambe, are the temple of it.* [r] Rev. 21. 22.

And

And the Citie hath no need of the ſon, neither of the Moone to ſhine in it: for the glory of god did light it: & the Lambe is the light of it.

3. *Who is king in gods kingdome.*

THE head or king of this kingdom is god the father, the ſon & the holy ghoſt. There is but one king, becauſe there is but one god. *Now the father is king*, & ruleth by the ſō, & the holy ghoſt. *The ſon is king*: 1. *Becauſe he ſitteth god as the right hād of god*: and ruleth with equall power with the father. 2. *Becauſe he is Mediatour*, that is, becauſe he is that perſon, by which god worketh immediately, and giveth the holy ghoſt. Ioh. 15. 26. *I will ſend him vnto you from the father*. And after a ſpeciall and peculiar maner is Chriſt ſaid to be the king of that kingdome, as he is a Mediatour.

4. *Who are the Citizens or ſubiects of gods kingdome.*

THE citizens of this kingdome are, 1. *The Angels in heaven confirmed and eſtabliſhed in grace*. 2. *The bleſſed Saints in heaven, who are called the church triumphant*. 3. *The godlie, or converted in this life*, who have as yet certaine remaines of ſin, and are called the church militant. 4. *Hypocrits*, namely the Called of the viſible church onely, but not elected. Theſe are counterfeit and apparant citizens, to the outward ſhew, who indeede are not the citizens of chriſts kingdome, but onely in name, but are in truth the bondſlaves of the Devil. Hypocrits notwithſtanding are called the citizens of this kingdom, as the Iews are termed by Chriſt *the ſons and children of the kingdome*. Of theſe it is ſaid, *The firſt ſhal be laſt*: that is, they who wil be accounted firſt, and yet are not, ſhal be laſt.

5. *What are the lawes of this kingdome.*

THE lawes wherby this kingdom is adminiſtred, & governed, are, 1. *The word of god*, or the doctrin of the law & goſpel. 2. *The efficacy of the holy ghoſt in our hearts*.

6. *What beneſits are beſtowed on the ſubiects of this kingdome.*

THERE is no kingdom which hath not regard vnto the cōmodities of the ſubiects. And Ariſtotle writeth to Alexāder, *A kingdō is not iniury, but bountifulnes*. Wherfore this kingdome hath alſo his proper goods & commodities. Theſe are the ſpiritual & eternal benefits of Chriſt, as true faith, cōverſion, remiſſion of ſins, righteouſnes, preſervation therein, and the continuāce of the holy ghoſt, glorification, & life everlaſting. Ioh. 8. 36. *If the ſon ſhal make you free, ye ſhal be free indeed*.

7. *Who*

7. *Who are the enimies and foes of this kingdome.*

THE enemies of this kingdom are the devils & wicked men. Now of wicked men, some are in the church, as hypocrites, who chalege to thēselves the nāe & title of the kingdō, whē as they ar nothing lesse: others are without the church & professed enemies, as Turks, Iews, Samosatenians, Arians, & whosoever defende errors against the grounds and foundations of religion.

8. *In what place this kingdome is administred.*

THis kingdom, as concerning the beginning or gathering therof, is administred here on earth: yet so, that it is not in any one certain place, Iland, Province, but is spred through the whole world. 1. *Tim.* 2. 8. *I wil that the men pray every where.* Mat. 18. 20. *Where two or three are gathered togither in my name, there am I in the midst of them.* We never go out of this kingdom, if we abide in true faith. *This kingdome, as touching the consummation or perfection therof, is administred in heaven.* Ioh. 14. 3. *And although I go to prepare a place for you, I wil come again, and receive you vnto my selfe, that wher I am, there may ye be also.* Ioh. 12. 26. *Where I am, there shal also my servaunt bee.* Iohn. 17. 24. *Father, I wil that they which thou hast given me, be with me, even where I am.* 1. Thess. 4. 17. *We shal be caught vp to meet the Lord.*

9. *What is the time of the durance & continuance of this kingdom.*

THE *beginning* & gathering of this kingdom dureth from the worlds beginning, vnto the end therof, because ther are alwaies in this world some members of the church, whether few, or many. *The consummation*, or perfection of this kingdome shal endure from the glorifying of the godly vnto al eternitie. 1. *Cor.* 15. 24. *Then shal be the end, when he hath delivered vp the kingdom to god, even the father*, which is to be vnderstood (as was before observed) as touching this form of administration of that kingdome.

10. *Howe this kingdome commeth.*

THis kingdome commeth to vs foure waies. 1. *By the preaching of the gospell*, whereby is reveiled the light of the true & heavenly doctrine. 2. *By conversion*, when some are converted, and are endued with faith and repentaunce. 3. *By making progresse or increase*, vvhen the Godlie receive encrease; or vvhen the proper gifts & blessings of the faithfull are augmented with perpetuall encrease in the godlie, or converted. *Revelat.* 22. 11. *He that is righteous, let him be righteous stil: and he that is holy,*

let

let him be holie still. 4. *By consummation,* & ful accomplishment, when the godly shall bee glorified in the second-comming of our Lord, *Revel.* 22.20. *Even so come Lord Jesus.*

11. *Why we are to desire that the kingdome of god come.*

WEe ought to desire that the kingdome of God come. 1. *For the glory of god, or in respect of the first petition:* because that we may sanctifie & hallow his name, it is required that he rule vs by his word & spirit. For except god erect in vs this his kingdome, & deliver vs out of the kingdome of the devel, we shal never hallow & sanctifie his name, but rather shal defile & pollute it. 2. *Because God will give this kingdome only to those that aske it,* like as he giveth the holy ghost vnto them onlie that aske him.

THE THIRD PETITION.

THY *wil be done in earth as it is in heaven.*

Thy wil of god, signifieth, 1. *The commaundements of god.* Ps. 103. 21. *Ye his servantes that do his wil.* 2. It signifieth *events, or rather gods decree concerning future events.* Mat. 26.39. *Not as I will, but as thou wilt.* Isa. 46.10. *My counsell shal stand, And I wil doe whatsoever I wil. Thy wil be done:* that is, cause that we men may doe thy wil and obey thee.

The special Questions in this petition.

1. *What we here desire.*

WE desire here. 1. *A denial of our selves:* which consisteth of two parts. The first is, *That we may be ready to renounce al our own affections which are disagreeing from the Law of God:* & that god wil give vs his grace, wherby we may be able to denie our own corrupt wil, & deny all thinges which are repugnant to the wil of god. The second is, *that we maie bee ready to execute the wil of god,* & to vndergoe our Crosse, & to subscribe and submit our selves willingly vnto god in al things.

2. We desire *the performance of the dutie and calling, both of al in general, and of each in severall:* that namely we may rightly and duely performe the duty committed vnto vs, whether cõmon or proper, that every one may cherefully serve god in his calling, & execute his wil. Vnto god be committed the care concerning our events: but let vs care to doe those labors which properly belong vnto vs.

3. We

3. We desire *Events, such as are not contrarie to Gods wil*, that is, that such things maie come to passe, which so please God.

4. We desire *a blessing and prospering of our actions and counsels.* For god wil haue vs also to desire of him, that he wil voutsafe to prosper wel our actiõs, coũsels, studies, labors, & endevors, that he wil for his exceeding goodnes, so direct our labours, that no other evẽts may follow thẽ, but such as himselfe knoweth may most serue for his glory & our salvation. We in the season must do our duty, and leaue the events to God.

Everie one hath a double vocation and calling. The one is common, which comprehendeth those vertues that are common to al Christians. The other is *particular*, which belongeth to every ones proper calling. We aske for both callings and vocations in this petition, namely, that every one (as was a little before said) may abide in their proper & common calling committed vnto them, & do their duty. Ob. *But the former petition doth desire also, that we maie rightlie performe our dutie. Therefore this petition is superfluous.* An. In the former we desire that god wil beginne his kingdome in vs, by ruling vs by his spirite, who regenerateth our wil, that so hence forward we rightlie performing our duty, may yeeld al obedience to our King, as becommeth the subiects of that kingdome. But in this petition we desire, that in performing rightly and faithfully our dutie, we maie execute the wil of God.

2. *Wherefore we desire that Gods wil be done.*

THis petition is necessary, 1. *That the kingdome of god maie come*, wherof we spake in the second petition. For except god himselfe bring to passe, that every one in his calling and dutie do diligently his wil, this kingdome cannot bee setled, flourish, & be preserved. 2. *That we maie be in this kingdome.* For except we do the wil of god, we cãnot be citizens of his kingdome. And we are not able of our selves, by reason of the corruption of our nature, to do his wil. Therefore we must desire of him that we may doe it.

3. *Of whom Gods will is done in heaven.*

IN heaven the wil of god is done, 1. *Of the Sonne himselfe, who doth al the wil of his father.* 2. *Of the Angels, and blessed men. Of the Angels* the wil of god is so done in heaven, as that everie Angel standeth in the presence of god, beeing readie to doe

whatsoever god commandeth. They doe both his general, & his special wil: none seaseth vpon that which belongeth to another; none is ashamed to serve, although wee annoy them with the noysome savor of our sins, & offend god. *They are ministring spirits.* Heb. 1. 14. Now christ addeth here, *as in heaven*, 1. *To describe and draw vs a patterne & example of perfection, whereunto we must strive.* 2. *That by this desire of perfection, we may be assured that god wil give vs here the beginning, & the perfectiō in the life to come.* Ob. *That which is alwaies done, & shal certainelie come to passe, though we desire it not: the same is not to be desired. The will of god is done alwaies, & shal certainlie be done, though wee desire it not. Therfore it is not to be desired.* An. The Minor of this reason we deny. For it is false, 1. *As concerning the calling & vocation of every man*; because they that desire not, that they may be able in their vocation to do their duty rightly, faithfully, & happily, the same shal never do it. 2. It is false also, *as concerning gods decrees*: because god hath decreed many events, but yet so, as that he hath also decreed the means of comming therevnto. There is also a fallacy in the Maior proposition, putting that for a cause which is no cause: because *we doe not therefore desire that gods wil be done, as if it should not be done if we should not desire it*: but we desire it for other causes, namely, that al events maie be good and prosperous vnto vs. For events shal not be good vnto vs, neither tending to our safety, except we submit them to the wil of god: so that we desire that only to be done which he hath decreed, & wil have done. Reply. *The decrees of god are vnchangeable.* An. The decrees of god, not only as touching the events or ends, but also as touching the means, are vnchangeable. He hath decreed to give the end, but by the meane, which is of this condition, that we desire it, and pray for it.

Ob. *God will have our parents to die: Therefore we must desire that they may die.* An. I deny the consequent of this reason: for wee must subiect our selves to the wil of god, & desire that which he commandeth vs to desire. So neither doth this follow: *The church shal be subiect vnto the crosse: therefore I wil praie for affliction.* Nether yet hereof may it be cōcluded, that our wil disagreeth frō gods wil: because thou desirest with that end, wher by thou must desire hir delivery. God wil have our parētes to die, & yet wil he not have vs to wish their death: god wil have his

his church to be vnder the crosse, and yet he wil not have vs to desire her crosse, but to praie for her deliverie, and patiently to beare it, if it afflict her. In like manner, God wil not in this life give vs perfect deliverance from sin, and yet wil he have vs to wish it, & everie moment to desire that we maie be wholy delivered from sin. Wherfore, some things are to be desired, which god wil not do, and some things which he wil do, are not to be desired, but patientlie to be suffered. But nevertheles it belongeth nothing at al vnto vs to search, what things god hath decreed, seeing we have this prescribed vs for a rule, that we aske and desire, but with a condition of gods wil.

Ob. *Vnpossible things are not to be desired: for he that desireth things vnpossible, desireth in vaine. But to desire that Gods will bee done in earth, as it is in heaven, or that we maie doe our duie, like as doe the Angels in heaven, is to desire a thing vnpossible: yea, it is, to desire that which is contrarie to gods decree: Therefore, that is not to be desired, seeing god wil have this to be our state in the life to come, not in this life.* Anl. 1. The Maior is to be distinguished. Vnpossible things are not to be desired, except god wil at length bring them to those that desire them: but God wil give the performance of this will to those that desire it, and that in this life, as concerning the beginning thereof, and in the life to come, as concerning the consummation & full accomplishment. Wherefore this consummation is to be desired: and the impossibilitie is patientlie to be suffered in this life. And the consummation is therefore to be desired in this life, that we may at length obtain it: because he that doth not now desire it, shal doubtles at no time obtaine it. It is one thing not to be able to attaine vnto this consummation, & another thing not to desire it. 2. We denie the Minor: wherein is a fallacy, putting that for a cause, which is no cause. For neither do we desire that in this life the consummation or perfection of our obedience towardes God maie be accomplished, but that here maie be wrought the beginning, and continuance, and encrease thereof, and after this life our obedience being here augmented with continuall encreases, maie be at length perfected, and consummated, that so we then maie no lesse doe the will of God, than it is alwaies done of the Angels in heaven. When therefore wee praie, *That Gods wil be done in earth, as it is in heaven*, this particle (*as*) doth not betoken the degree, but the kinde of doing it, which

is the beginning of performing gods wil. And for these causes also doth Christ ad these words, *as in heaven*, that it may be as it were an example of patience, which we ought to follow: and that he might propose a goale & mark vnto vs, whereunto we ought to strive. We are to observe here *the difference which is between these three former petitions. In the first we desire* sanctificatiō or the true knowledg, & worship of god. *In the second*, the gathering, preservation, and governement of the church: that God would rule vs by his spirite, defend and protect vs, and deliver vs from al evils both of crime and paine. *In the third*, that every one particularly in their vocation may obey God, that is, that every man be with diligence occupied in his proper duty and function, and direct al things to the glory of god, and take wel in worth whatsoever god sendeth on him. Moreover, *these three petitions are so linked together, that one consisteth not without the other: & like as the third petition serveth for the second, so doth the second for the first.* For the name of the Lord is not hallowed or sanctified, except his kingdom come; and the kingdome of god doth not come, except those meanes be put, whereby it is advanced. And those meanes are the dueties of every particular mans calling and vocation. Wherefore we desire that god wil bury in vs evil lusts and desires, and that himselfe alone wil worke in vs by his spirit: that so we being furnished and vpheld with this his divine grace may fulfil our duty, and be answerable to our calling.

THE FOVRTH PETITION.

Give vs this day our daily bread.

In this petition we desire corporall blessings, concerning which we are to observe these questions.

1. *Why corporal blessings are to be desired.*
2. *How they are to be desired.*
3. *Why Christ comprehendeth corporall blessings under the name of bread.*
4. *Why he calleth it our bread.*
5. *Why he calleth it daily bread.*
6. *Why he addeth, this daie.*
7. *Whether it be lawful to desire riches.*
8. *Whether it be lawfull to treasure vppe anie thing for the time to come.*

1. Why

1. *Why we are to desire corporal blessings.*

WE *must desire corporal blessings*, 1. *In respect of gods commandement*, which may suffice vs, albeit there were no other cause. And we have a commandement hereof from god, both general, & special. For Christ saith in general, *Ma.7.7. Aske, and ye shal receive.* And a special commandement he setteth downe before this forme of praier which himself prescribeth vnto vs. *Mat.6.9. After this manner therefore praie ye*; by which commandement Christ also willeth vs to desire *Bread*, or corporal blessings. Now whereas Christ saith: *Seeke first the kingdome of God* and again, *Take no thought, what ye shal eate*: he doth not therein forbid vs to desire corporall blessings, but he forbiddeth this distrustfulnes. 2. *In respect of gods promise*: because god hath promised that he will give vs things necessary for our life: and he promised these to no other ende, than that we should desire thē of him: & he promised them, that we should therby have a spiritual, not a fleshly security. *Ma.6.32. Your father knoweth what ye have need of.* 3. *In respect of gods glorie*: that namely there may be a knowledge & profession of gods providence, especially towards his church. God wil have vs to ascribe this praise vnto him, because he is the fountaine of al blessings and benefits, & that we may not deeme these things to come by chance to vs. 4. *Because the desiring and expecting of these blessings, is the exercise of our confidence in the promise of grace, or it is the exercise of our invocation, faith, & hope.* For we cannot promise vnto our selves corporal blessings, nor desire them, except we resolve that we be in favor, and except we be assured of spiritual blessings, and of gods wil towards vs. For those corporall blessings God promiseth to the godly only: and therfore we must be perswaded that we are of the nūber of them, to whom god hath promised to give them. 5. *That we may do the wil of god here on earth*: which without daily bread we cannot here doe. *Psal.115.18. The dead praise not the Lord.* 6. *That the desire of these blessings may be a confirmation in our mindes, and a profession before the world, that god it he who giveth even the least benefits.* 7. *For our comfort.* That we maie know that the church shal ever be preserved whē god heareth vs, according to his promise. Wherfore we reap great comfort by the desire of corporal blessings: because we so acknowledge, and certainely perswade our selves that these corporall blessings are tokens to vs of Gods fatherly good wil towards vs.

2. *How corporal blessings are to be desired.*

COrporall blessings *are to be desired.* 1. *With a confidence and full perswasion of gods favour:* because otherwise god might answere, that we are not of them, vnto whom he hath promised these things. 2. *With a condition of gods wil and pleasure,* that is, with a submitting of our wil to gods wil: because god hath promised these blessings not with any determined or definite circumstances. 3. *With faith and beliefe of gods hearing vs,* so that we certainely beleeve that God will give vs so much as sufficeth. 4. *To this end, as thereby to serve god, and our neighbour.* They who desire thē not after this sort, are not heard, that is, such things are not giuē them, as may tend to their safety, & albeit they receive that which they desire, yet are they not indeed heard of God, because these things which they receive, are not good & profitable vnto their salvatiō. We are here to obserue, that *the Lord commandeth vs in generall to praie for corporal blessings, neither hath defined in his word, what corporal blessings he wil give vs, & hath with this condition promised to give them vs, namely, as the safety & salvation of everie one, and the manifestation of his glorie requireth.* The reasons hereof are these, 1. *Because we oftentimes know not what we aske, & what is expedient for vs.* And oftē we aske things, neither profitable to vs, not serving for gods glory, or the salvation of others. But God knoweth best, what is convenient and meet for vs for the manifesting of his glory, and for the furthering of our own salvation. Seeing then we often er in desiring corporal blessings, God giveth none other vnto vs, than such as he knoweth to be meet & profitable for vs. *But spiritual blessings God hath promised not in generall onlie, but both specially, and simply without any condition annexed.* For they are simply profitable vnto vs, and God himselfe hath prescribed the manner and waie which we are to followe in them: so that in desiring them we cannot erre. For what things god hath simplie promised vs, the same we ought simply to desire: and what things he hath specially & absolutely promised vs, the same must we in like maner absolutely aske & desire. So must we simply desire the holy ghost, because god hath simply & expressely promised that he will give the holy ghost to everie one that desireth him. 2. *That we maie learne to be contents with those things which we have received of the Lord and submit alwaies our wil to his pleasure and purpose.* So God also for this cause hath commaunded

ded vs in general to desire corporal blessings that such a desiring of those blessings, may be an exercise of our faith, and of the subiection and submitting of our wil, to the wil of god.

3. *Why Christ compriſed corporal bleſſings vnder the name of bread.*

Vnder the nãe of *bread*, by a Synecdoche, which is an vsual figure of speech to the Hebrews *Christ compriſed al corporall bleſſings, & ſuch as are neceſſary for this life*, as are al food, victuals, raiment, health, civil peace. This is apparant by the end & scope of the petition. For we desire bread for our necessitie. But many other things are necessary for vs. Therfore we desire thẽ also vnder the name of *Bread*, And this Hebrew Synecdoche is foũd oftẽ in the sacred Bible, as, *Gen.* 3. 19. *In the ſweat of thy face ſhalt thou eat bread.* Pſal. 41. 9. *He which did eat of my bread hath lifted vp the heel againſt me.* Furthermore Christ did not only compriſe thinges neceſſary thẽſelves vnder the name of *Bread*, but also the profitable vse of them. And therefore comprehended he all these things vnder the name of *Bread*. 1. *To bridle & raine our deſires*, that so we should aske onlie things necessary for vs to sustain our life, & to serve god & our neighbor both in our common, & proper vocation & calling. 2. *That bread might be profitable vnto our ſalvation*, that is, that those corporal blessings might tend to our salvation, or that the vse of those corporal blessings mighe be good & saving vnto vs. For bread without this good & saving vs is a stone. Now bread is made good & saving vnto vs. 1. *If we receive it with faith, & with that mind, & after that maner, & to that end, which god requireth*, to wit, if we sticke not in the creatures, but pearce with our mind to god himselfe the Creator of al things, & the fountain of al benefits or gifts. 2. *If we deſire that he wil give to the Bread obtained & received from him, a force & vertue of nouriſhing & ſuſtaining our bodies.* Hereby now it is plainly clear, what we desire, when we desire bread: namely, 1. *Not great riches, but only things neceſſary.* 2. *That they may be bread to vs*, that is, that they may be good & saving to vs through gods benediction & blessing, wherwith if they be not accompanied, the *Bread* shal not be bread.

4. *Wherefore Chriſt calleth it our Bread.*

Christ willeth vs to desire our *Bread*, not mine, thine, or an other mans Breade; 1. *That we ſhould deſire thoſe thinges*

which god giveth vs. For the bread is made ours, which is giuē vs of god necessary for the sustenance of our life. *Therfore giue vs our bread,* signifieth, giue vs Bread, O god, assigned vnto vs by thee; which thou wilt have to be ours, god as an housholder doth distribute to every one his portion, which we desire for our selves of him, 2. *That we should desire things necessary, gotten of vs by lawful labor, in a kinde & trade of life pleasing to god & honest, and profitable to the common society,* that is, which we may receiue through ordinary meanes, & by lawful waies, the hād of god from heaven reaching them out vnto vs, 2. *Thes.* 3. 10. *He that wil not worke, let him not eat.* 3. *That we maie vse them with a good conscience.*

5. *Wherefore christ called it dailie bread.*

Christ calleth the *bread,* which we must desire of god, *daily,* 1. *Because he wil haue vs daily to desire as much as may for every daie suffice vs.* 2. *Because he wil bridle our raging & endles lusts and desires.* Mat. 6. 32. *Your Father knoweth what ye have need of.* Ps. 37 16. *A smal thing vnto the iust man is better, than great riches to the wicked, & mighty,* Ps 34. 9. *Nothing wanteth to them that fear the Lord,* that is, no profitable & necessary thing: therfore *give vs daily bread,* that is, give vs bread sufficient, giue vs so much of things necessary for our life, as shal be needful for every of vs in his vocation and calling to serve god and our neighbour.

6. *Why Christ addeth, This daie.*

Christ addeth *This daie,* 1. *to meet with our distrustfulnes & covetousnes, & to reclaim vs with both these vices.* 2. *That wee should depēd on him only, as yesterday, so this day, & to morrow:* that namely we look for the necessaries of this life at the hands of god, that we know thē to be given vs of god, not to be gotten by our own hands, or labours, or diligence: that also we know that they being received, profit not our body, except Gods blessing doth accōpany thē. 3. *That the exercise of faith and prayer maie alwaies be continued in vs.* For as long as it is saide, *This day,* so long wil he have praier to be cōtinued, that so we may yeeld due obedience to that commaundement, *Praie alwaies.*

7. *whether it be lawfull to desire riches.*

This question together with the next ensuing, ariseth out of the former questions. For when we are willed to desire only *daily bred,* & that *this day,* it seemeth at the first sight, that it is not lawfull either to desire riches, or to put vp any thing

for

for the morrow. *But it is verily lawful to desire riches* if, taking away al ãbiguity & doubtfulnes of the word, we vnderstand by the nãe of riches things necessary for the sustenãce of life: as the Epicure defined *riches, to be a powerty agreable to the law of nature.* This definition is good And if we so take the name of riches, riches ar doubtles to be desired of god in asmuch as we ought to desire such things as are necessary for nature, & our place, & fũctiõ whervnto god hath called vs. The reason hereof is, *because this necessary thīgs, or riches, are dailie bread, which we ought to desire.* They are also otherwise defined, *To be an aboundãce & plenty over & above things necessary.* So Crassus (surnamed the Rich) said that, *no man was rich, but hee who was able to maintain an army with his revenues.* If we take riches in this sẽse riches ar not at al to be desired of god: because Salomõ in the person of al the godly saith, Pro. 30. 8. *Give me not povertie, nor riches:* by which words the spirit of god also by Salomon teacheth vs to pray against riches, that is, aboundaunce abono things necessary. Hither belongeth also that of Paul, 1. *Tim. 6. 9. They that wil be rich fal into tentations & snares, & into many foolish, & noisome lusts, which drown mẽ in perdition & destruction,* for which causes riches ar called *Thornes,* by Christ. But contrariwise; *godlines is great gain, if a mã be cõtent with that he hath.* But notwithstanding, if god hath given vs any thing, beside those things which are necessary for vs, let vs do our diligẽce to vse them wel. And to this end, first, *we must take heed that we repose not our confidence in them.* Secondly, *We must consider that we are gods stewards* who hath committed these riches, vnto vs to employ & bestow well, & that this means he hath laid a burden vpon vs, and therfore shall we one day render an account to God of our stewardship, and administration.

8. *Whether is it be lawful to put vp anie thing for hereafter.*

IT *is doubtles lawful for to put vp some thing for time to cõe,* according to this cõmandement of Christ, *Gather vp the broken meat which remaineth, that nothīg be lost.* Hither belong also such precepts & cõmã demẽts as speak of parsimony & frugalitie. And here further we are to obserue these 3. thinges. 1. *That those things which are stored vp, be lawfullie gotten, purchased by lawful and honest labour and industrie.* 2. *That we repose no confidẽce in them.* 3. *That they maie be employed on lawful and necessarie vses, both of our own and others:* as to the maintenance either of our life,

life or family, or our frieds. Likwise, to the preservatiō of the church to aide the cōmō wealth whē need shal require, & bestow some what on the poore, & our needy brethren. Hereof saith Paul. *Ep.* 4. 28. *Let him that stole, steale no more: but let him rather labour, & worke with his hands the thing which is good, that he maie have to give vnto him which needeth.*

Now shal answer easily be made to such obiections as maie be opposed against this petition. 1. Ob. *That which wee desire is not ours: Bread is ours. Wherefore we need not to desire bread.* Anst. There is a divers signification in the word *(ours)* For in the Maior proposition it signifieth a thing which we have in our own power: but after a far other maner is bread ours, as hath bin before declared. 2. Ob. *Christ willeth vs to desire daily breade: Therfore it is not lawful to put vp any thing against the Morrow, but we are to care onlie for the present daie.* Again, *he willeth vs, not to desire bread against the morrow, but to desire bread for this day: therfore they do il, who gather any thing for future vse.* An. This is a fal lacy, putting that for a cause, which is no cause. Christ willeth vs to desire daily bread, & this day, & therefore we must also desire things necessary of him for our life for every day, this day to morrow, & so long as we live: but he meaneth not here by, as if he would not have vs labor for the morrow, or not to put vp any thing for the morrow, or to cast away those blessings which he hath already given vs sufficing for the morrow. Christ indeed otherwhere commandeth, *That we care not for the morrow*, bui so he forbiddeth vs to think of the morrow with mistrustfulnes, but not with praiers & labors. Wherfore the Lord will not that we put vp nothing for hereafter, but first, *that we be contens with things present*, al distrust, covetousnes, vnlawful getting & disobedience being set a part & banished. 2. *That we place not our truste in thinges necessary given vs of god:* but know & certainly perswade our selves, that those benefits which have bin & are given, come vnto vs frō the hand of god, & that they are not otherwise good & profitable vnto vs, except his blessing come to thē. 3. *That we consider our selves alwaies to stand in need of gods blessings.* And we must withal beware, that we prescribe not to god, what he is to give vs.

THE

THE FIFT PETITION.



ND forgive vs our debts, as we forgive our debtors.

This petition is a notable confession of the church, wherin she acknowledgeth and bewaileth her sins. & it is withal a consolation, that the church shal receive remission of sins, according to christs promise. Now christ in this petition, wil, 1. *That we acknowledge our sin.* 2. *That we thirst after remission of our sins,* because it is granted to them only that desire it, & who do not tread vnder foot the bloud of the son of god. 3. *That our faith be exercised:* because this petition confirmeth our faith, and again this petition floweth from faith. For faith is the cause of praier, and praier is the cause of faith, as concerning the encreasing of faith.

The special questions.

1. *What Christ here calleth debts.*
2. *What is remission of sins.*
3. *Why are we to desire remission of sins.*
4. *How sins are remitted vnto vs.*

1. WHAT CHRIST HERE CALLETH DEBTS.

CHrist calleth all our sins *debts*, both original & actuall, and those both of fact, & omission. And they are called debts, because they make vs debters to God, either of obedience or punishment, which we are to pay. For when we sin, we doe not give nor performe vnto god, what we owe vnto him: & as long as we give not this vnto him so long we remaine debters.

2. *What is remission of sins.*

THe creditor is said to *Remit* the debter, whē he neither requireth the debt of him, nor punisheth him. *Remissiō of sins* is, that god wil not impute any sin vnto vs, but doth receive vs into favour, pronounceth vs iust and righteous, & accounteth vs for his sons, of his meere & free mercy, for christs satisfaction performed by him for vs, imputed vnto vs, and apprehended of vs by faith: & that therfore he will not punish vs for our sin, but endoweth vs with iustice, and everlasting life, because thē remission of sin taketh away the punishment thereof. For sinne and punishment, are correlatives: put sinne, and you put punishment: take away sinne, and punishment is also taken away.

way. Ob. *When we desire, that god wil remit vs our sinnes, we desire that god wil invert the order of his iustice.* Aunſ. The conſequence of this reaſon is falſe. For we deſire remiſſion of ſins, for the ſatisfactiō of chriſt, for which they are remitted vnto vs, & therfore our ſins are not remitted vs with anybrech of gods iuſtice becauſe they are remitted vs with recompence made for thē. Rep. *If they be remitted with recompence made for thē. Then god doth not remit vs our ſins freely.* Aunſ. They are remitted with recompence, & therefore not freely, in reſpect of Chriſt: but they are remitted freely, in reſpect of vs: becauſe he receiveth not ſatisfaction of vs, but of Chriſt, who hath fully ſatisfied him for vs. Rep. *Then is not yet this freely, becauſe we have merited it in Chriſt.* An. That merit is not our merit, becauſe the father gave vs his ſon freely, who meriteth without any merit of ours comming betweene: and that merit of Chriſt is imputed vnto vs through grace: therefore freely for that merit are our ſins remitted vs: wherupon alſo it is truly & wel added, that for Chriſts ſatisfaction our ſins are not imputed to vs. For we deſire not, that god would do contrary vnto his iuſtice, & would not account vs in minde for ſinners; but that he would impute vnto vs anothers righteouſnes, that is, the righteouſnes of Chriſt, wherewith we being cloathed, our ſins alſo may be covered.

3. *Why we are to deſire remiſſion of ſinnes.*

We are to deſire remiſſion of ſins, 1. *That we maie be ſaved becauſe without remiſſion of ſinnes we cannot be ſaved.* And this benefite god giveth not, but onely to thoſe that deſire it. 2. *That we may be put in minde of the remnants of ſins, which are even in the holieſt men: and that to this end, that repentance may evermore encreaſe.* Wherefore we are daily alſo to beg & deſire remiſſion of ſins. 3. *That we may deſire & receive the former bleſſings,* becauſe without remiſſion of ſins, thoſe bleſſings either are at al not given, or are given to our deſtruction. So the wicked doe indeed often receive them, but not for their ſalvation, as turning rather to their condemnation. Ob. *What we have, that we need not deſire. But the godly have remiſſion of ſins: therfore the godly have no need to deſire it.* Anſ. The godly indeed have remiſſion, but not wholy, neither alſo as concerning continuance, but onely as touching the beginning thereof. This remiſſion muſt verily be continued; & god alſo doth continue it to them, vnto whom he remitteth their ſins in his ſon: yet with this cōdition, that they

daily

daily pray for, and desire that continuāce. Although then god hath remitted vnto vs our sinnes; yet he wil notwithstanding that we aske & desire pardon for them, and therfore we desire, that, what sins we commit, or shal commit, the same god would remit vnto vs.

4. *How our sinnes are remitted vnto vs*

Our sins are so remitted vnto vs, as we forgive and remit our debters. And this christ added, 1. *That we may rightly desire remission of sins,* and so that we may come to pray with true faith & repentance, a signe and token wherof is the love of our neighbor. 2. *That when we finde in our selves true faith and repentance, we may so have a certaine argument & comfort in vs, that we are of the number of them, vnto whom remission is promised, & that therfore we shal doubtles obtaine remission of sins:* when as we may be certainly assured by this, that we our selvs remit vnto others from our heart their trespasses against vs, that we please god, albeit many remnants of sin are dwelling as yet within vs. Ob. 1. *He that remitteth not, is not remitted. We remit not. Therfore we are not remitted.* Ans. He that remitteth not fully & perfectly, is not withstanding remitted, so that he remit truly and sincerely. Ob. 2 *Christ willed vs to desire, that god wil so remit vs our sinnes, as we remit our debters. But we do not perfectly remit our debters. Therfore he willed vs so desire, that god wil not perfectly remit vs our sins.* Ans. This is a fallacy of speech, deceiving by misconstruing a worde. For the particle (*as*) in this petition doth not signifie the degree of remission, or a compatison of our remission, with that remission, wherwith god remitteth vs our sins, but it signifieth the kind of remission, namely, the truth & sincerity of our remission, wherby we forgive others from our hart, & with a ready will of forgiving them: or, (to speake shorter) here is not made a comparison according to degrees, but according to the trueth of the thing, or according to the truth of remission: so that the meaning is, so perfectly god remitteth vs our sins, as we truely and certainely remit and forgive our neighbour: or forgive vs our debts, because we forgive our debters. Rep. *Then is our remission of others the cause why god remitteth vs.* Ans. This is a fallacy, putting that for a cause, which is no cause. For our remission, wherwith we forgive others, though not perfectly, yet sincerely, is only an argument & testimonie vnto vs, that god wil remit vs our sins. For our remission and forgiving of others cannot merit

rit. 1. *Because it is vnperfect.* 2. *Albeit it were perfect, yet should it not merit, because what we now perform, that we owe vnto god.* For were it so that we did now perform perfect obedience to god, yet were we bound of duty to perform it. Reply. *But nevertheles yet here is betokened an equalitie of remission in vs & god.* Anſ. Not an equality, but a likenes & ſimilitude of the kinde of remiſſion. 3. Ob. *He that remembreth iniuries, & is deſirous of revenge, doth not trulie remit & forgive. But we al remember iniuries, & are deſirous of revẽge. Therefore we do not truely remit and forgive.* Aunſw. They that remember iniuries, that is, without a reſiſtaunce & diſlike of this remembrance, or with a yeelding thereto, doe not truly remit. If then we withſtand and reſiſt the remnantes of ſins, which as yet cleave faſt vnto vs, and doe not yeelde vnto them, nothing hindereth why we maie not be ſaide to remiute others truelie, and from our heart. and ſo alſo to attaine vnto that, in regard whereof this particle *(as)* was added of Chriſt, to wit, (which before alſo we mentioned) to deſire and pray rightly. Now we rightlie praie and deſire in faith and repentance, both which this petition confirmeth. Faith is confirmed and ſtrengthned by this petition, becauſe when we trulie remit our neighbour, we may and ought certainly to reſolve, that our ſinnes are alſo remitted vs, and ſo have we a good conſcience, and are aſſured that we are heard, according to this promiſe of chriſt, Ma. 6. 14. *If ye doe forgive men their treſpaſſes, your heavenlie father will alſo forgive you.* True repentance alſo is confirmed & encreaſed in vs by this petition. For by this petition we are provoked & incited to true repentance, the chiefe part whereof is the love of our neighbor. For if we wil be forgiven, we muſt forgive others. Both cauſes are conteined in the word of chriſt before alleadged out of Matthew: as alſo in the reſt which are preſently added in the ſame place in Matthew, by way of oppoſition. *If ye doe forgive men their treſpaſſes, your heavenly father wil alſo forgive you* that is, aſſure your ſelves alſo that your heavenlie father heareth you. In which word is comprehended the confirmation of our faith. *But if ye doe not forgive men their treſpaſſes, no more wil your father forgive you your treſpaſſes.* In theſe words is added a ſpur to repentance. Obiect. 4. *Paul obteined remiſſion, neither yet did he forgive al of them their treſpaſſes, becauſe he ſaith* 2. Tim 4 14. *Alexander the Coppersmith hath done me much evil: the Lord reward him according to his works.* *Therfore it is not neceſſarie that we*

ſhould

should forgive. An. There is a threefold remission, or forgiving 1: *Of revenge.* This belongeth to al men: because al men ought to remit & forgive revenge. Hereof speaketh this petition, & this Paul did forgive Alexander. 2. *Of punishment.* This, as all cannot inflict, so nether can al remit, but nether they also, vn to whom yet the same otherwise is committed, ought alwaies to remit this, but only for certain causes. For god wil have the execution of his iustice & lawe. But Paul forgaue Alexander the punishment also, as much as concerned himselfe, yet hee wil notwithstanding have him punished of god, but with a cõdition, that is, if he persist in sin. 3. *Of iudgement.* This is not alwaies remitted, because it is written, *Mat.* 10. 16. *Be ye simple, as Doves: & wise, as Serpents:* that is let vs not cal him god, who is evil, or cõtrarily. Wherfore we are also to reteine a true iudgment concerning others. For god who forbiddeth lying, will not have vs to iudge of knaves that they are honest men: but he wil have vs to discerne the good from the bad.

THE SIXT PETITION.

And lead vs not into temptation: But deliver vs from evil.

Here some make one, some two petitions but we are not to strive, so that nothing of the doctrine be takẽ away, but that this be made plain. Now they are rather 2. partes of one petition. *Lead vs not into temptation,* is a petition of deliverie from future evil: *Deliver vs from evil* is a petition of deliverie from present evill.

The speciall Questions.

1. *What temptation is.*

There are two causes of temptation, The one is from god: the other from the divel & the flesh. The temptation, whereby god tempteth vs, is a trial of our faith, godlines, & obediẽce by the crosse & other encõbrances, which are opposed to every one, that our faith, patience, & cõstancy may be manifested and made known both to our selves & others. *So god is said to have tepted Abraham, Ioseph, Iob, David. The temptation, wherby the divel, & our flesh, and the wicked also tempt vs,* is every soliciting to sinne, which soliciting it selfe also is sin. So the Divell tempted Iob, that

that he might seduce and withdraw him from god, whom he had before loved, & served: albeit the matter fel out otherwise than the Divel would hane it. *Here is vnderstood by the nãe of temptation, that temptation of god, that is, the triall of our faith, godlines, and patience*, which God worketh by whatsoever lets or hinderances of our salvation, as by all evils, by the Divell, the flesh, or lusts, the worlde, afflictions, calamities, the crosse that our faith, constancy, and hope maie be made known vn to our selves and others. Ob. *But God tempteth no man.* An. *God tempteth no man*, that is, by soliciting him to sinne, or evil: but he tempteth by proving and trying vs. *The divels, the world, our flesh, tempt vs*, that is solicite vs to evils, and withdraw vs from god. But God as he tempteth no man, and yet is said to haue tempted Abraham, Iob, David, that is, to haue tried their faith and constancy by afflictions, and the Crosse: so by the same he trieth our faith, hope patience, loue, invocation, constancie, whether we will or no worship and serue him also in afflictions.

Hereby we easily vnderstand, *seeing temptation is attributed vnto the Divel, and to the corrupt lusts and inclinations of men, in what sense god maie be said to tempt, or not to tempt men. For Satan tempteth*, both offring occasions of sinning without, and instigating within to sin, therby to draw men headlong into destruction, & to reproch god. *Corrupt inclinations tempt: because they bend & are prone to actions by god forbidden. But god tempteth not to destroie vs, nor to cause vs to sin, but to trie & exercise vs*, whẽ either he sendeth calamitie vpon vs, or permitteth the divel, or men, or our flesh to provoke & invite vs to sin, hiding for a while his grace, & efficacy in preserving & ruling vs, that our faith & constancy may be made more known & apparãt, not verilie vnto god himselfe (as who from everlasting knoweth what & how much it is, & how much also herafter it shal be by his favor & blessing) but to our selues and others, that so also a trust & ful persuasiõ of gods presence & protection may be confirmed in vs by the examples of our deliuerance, & in others a desire of following our exãple may be kinled, through the beholding of our perserverance, & that in al of vs may be raised & stirred vp true gratitude and thankfulnes towardes God, who deliuereth his out of temptations. So *Gen. 22. God tempteth Abraham commaunding him to sacrifice his Sonne Isaake*

[a] He

[a] *He is ſaid to haue tẽpted the people with want of water.* Ex.16. *He cõmãdeth Mãna to be gathered, as much as was ſufficient for euerie daie, that he might tẽpt, or proue the people, whether they would walk according to his law, or no,* De.13. *He is ſaid to tẽpt the people by falſe Prophets, that he might know, whether they loued him with al their hart, & with al their ſoule.* 2. Chro.32. *In the embaſſage of the princes of Babel, god left Hezechiah, to tempt, or trie him, & to knowe all that was in his hart.* Wherfore this praier, which chriſt taught vs, *Lead vs not into tẽptation, but deliuer vs frõ euil,* ſpeaketh not ſimply of trial & manifeſtation of our faith & godlines, vnto which alſo Dauid offereth hiſelf of his own accord, *Pſ.*26. ſaying, *Proue me O Lord, & trie me: examine my reines, & mine hart.* And S. Iames ſpeaketh not of our trial, but of our incitement to ſin, ca.1.13. *Let no man ſay when he is tẽpted, I am tẽpted of god: for god cannot be tẽpted with euil, neither tempteth he any man. But euery man is tẽpted, when he is drawen away by his own concupiſcẽce and is entiſed. Then when luſt hath conceiued, it bringeth forth ſin: and ſinne, when it is finiſhed, bringeth forth death.* [a] Exod.15.

It is alſo hereby manifeſt, *how god puniſheth the wicked, or chaſtiſeth or tẽpteth the godly by euill ſpirites, neither yet is he the cauſe or partaker of thoſe ſins, which the diuels commit.* For, that by the wicked the wicked are puniſhed, or the good chaſtiſed, or exerciſed, it is the righteous & holy work of gods diuine will: but that the wicked execute the iudgemẽt of god by ſinning, that cõmeth not ſo to pas by any fault of god himſelf, but through the proper corruptiõ of the wicked, & ſuch as thẽſelues haue purchaſed, god nether willing, nor allowing, nor working, nor furdering their ſin, but in his moſt iuſt iudgment only permitting it, whẽ executing & accõpliſhing by thẽ his own work & coũſel, either he reueileth not at all his wil to thẽ, or moueth not their wil, to haue his reueled wil as the ẽd & leuil of their actiõ. This differẽce of the works of god, & the diuell, & euen gods working of his iuſt work by the diuel, but permitting õly the ſin of the diuel, is evidẽtly confirmed by the ſtory of Iob, ca.1. & 2. Where god purpoſeth to trie Iob, but the diuel to deſtroy him. The ſãe is likewiſe cõfirmed by the ſtory of Achab 1. *King.*22. & by that propheey of the Apoſtle cõcerning Antichriſt. 2. *Theſſ.*2. where the diuel ſeduceth men to deſtroy thẽ, & god wil haue them to be ſeduced, thereby to puniſh them, & ſuffereth the diuel by ſinning to execute and fulfill his wil.

2. *What is, to lead into temptation.*

WHen god is *said to lead vs into temptation*, it is mēt, that god according to his most iust wil & iudgment trieth vs. Now, *to lead vs into temptation, wherwith the divel tempteth vs* is, that god permitteth the divel to solicite vs. *Lead vs not into tẽptation*, that is, suffer vs not to be tempted above our power neither suffer the divel so to tempt vs, that either we sinne, or wholly revoult frō thee. Ob. *Temptations which are good in respect of god, are evil in respect of the divel, & yet notwithstãding in so them doth god lead vs: Therfore god is the cause of sin.* Aunſ. This reason containeth a fallacy of the accident. They are sins in respect of the divel, because he wil thereby allure vs to sins: in respect of god they are not sins, because they are a trial, and a reclaiming of vs from sins, as also, because they are a cōfirmation & strengthning of our faith. Wherfore, as temptations are trials, chastisements, martyrdomes, they are sent of god: but as they are evil, & sins, god wil them not, because, to vvill them, is, to approve & work them. Now we here in this petition pray against both, (which also we briefly touched before) namely our trial, & allurement, or soliciting to sin. For we desire, first that God wil not tempt vs to trie vs, but yet with a condition of his wil & pleasure, & if he do tempt vs, yet that he wil not tempt vs above our strength: & that also hee will give vs strength. Secondly we desire, that he wil not suffer the Divel, or the world, or our own flesh to solicite vs to sin: or if he suffer them, that yet himselfe wil be present with vs, that we fall not wholly into sins.

3. *What is to deliver vs from evill.*

BY the nāe of *Evill* some vnderstand here the divell, some sin, some death: but the best is to cōprehend in it all evils both of crime & paine, whether they be present, or to come. When as thē we desire that god wil deliver vs frō evil, we desire, 1. *That he wil send no evil on vs*, but deliver vs from all evils present & to come, both of crime, & paine, 2. *That if he send on vs any evils, that he would mitigate them in this life, & turn them vnto our salvation, that they maie be good & profitable vnto vs.* 3. *That he wil at lēgth in the life to come, fully & perfectly deliver vs, & wipe away every teare frō our eies.* We must observe that this petitiō is so the last of al the rest, as that from this we return to the former, from whēce we began. He is our perfect Savi-

our:

our: but he shal not be a perfect Savior, without this petition. The latter part of this petition being opposed by way of contrariety to the former part, sheweth how the former part is to be vnderstood. For when he saith, *But deliver vs from al evil*, it sheweth that we shal be lead into temptations, and evils, and that therfore we must subiect our wil vnto the wil of god, and praie that we fal not into evils, if it be his wil, or that he will deliver vs, if we be fallen into evils.

4. *Why this petition is necessarie.*

THis petition is necessary, 1. *In respect of the multitude & power of our enemies, & the greatnes of evils, & our own weaknes and infirmity.* 2. *In respect of the former petition, for the obteining therof:* because our sins are not remitted, except we persist in faith & repentance. If then we wil that God remit and pardon vs our sins, we must stand stedfast in faith & repentance: but stedfastly we shal not stand, if we be tempted above our strength, if we fal into sins, if lastly we revolt frō god himselfe. Ob. *We are not to pray against such things as are good, & profitable for vs. The temptations of god, as trials, diseases, povertie, sending of false Prophets, are good things and profitable vnto vs: we are not therfore to pray against the temptations of god.* Ans. The Minor conteineth a fallacy of the accident. We are not to pray against such things as are good & profitable, that is, which are by themselves profitable or good. But afflictions, trials, crosses, & other temptations are by themselves evil & vnprofitable, and not good. But yet they are good, & profit vs only by an accident: which accidēt is the mercy of god accompanying thē, without which they are not only not profitable, but also a part of death, & a most present way to death both temporal, and eternal. *Wherfore as afflictions and crosses are evil by themselves, so far foorth we pray against them: but as they are good & profitable vnto vs that beleve, so we pray not against thē:* or, we pray not against that good which cōcurreth with afflictions, & the crosse, but against the crosse it selfe, & afflictions, which are by themselves evil, because they destroy nature. So also we pray against death, as being evil by it selfe: & christ himselfe also praied against it. [a] *Let this cup passe from me: nevertheless not as I wil, but as thou wilt.* As thē death was a destruction, a torment, & evil, so christ praied against it, & would it not: yea, neither would the father himself it, as it is so considered. But as christs death was a rāsome

on the crosse, so both Christ, and the father would the same.

2. Obiect. *What things god will, those things ought we not to refuse: But god wil our temptations: Therfore we may not refuse them.* Ans. What things god wil, those we ought not to refuse, that is, in such respect, as he wil that we suffer them, with a submitting of our wil vnto his divine wil; or such things, as he simply wil. But god wil not simply tẽptations, neither in this respect, as they are a destruction, but as they are exercises of faith & praier, or martyrdomes, or a trial of our conscience: & in this respect, and so far, we ought also to wish them, but not simply. And that we are not simply to wil or wish temptations, or afflictions, it hereby easily appeareth, because it is patience, to suffer them: which it should not be, but rather our dutie, if we ought simply to wish thẽ, neither might we pray against thẽ. God wil not therefore that we wish for evils, as evils, but as evils are good, so wil he have vs to beare them patiently.

3. Obiect. *What thou shalt not obtaine, that thou desirest in vain. But we shal not obtaine, never to fall into temptation. Wherefore in vain do we desire it. For al that wil live godly in christ Iesus, must suffer persecutions.* Ans. This is a fallacy, putting that for a cause which is no cause. For therfore desire we that we be not lead into tẽptation, not because we are wholy to be delivered, but, 1. *Because we are delivered from many things, in which we should perish, if we should not request deliverãce.* This is a cause sufficient. 2. *That those evils also into which we fal, may be good & profitable vnto vs.* And to those which desire in general deliverance, wil god grant these two so great blessings. But yet notwithstãding by reason of the remaines of sin in vs, he wil have this benefit to be imperfect, which nevertheless we are to aske wholy, with submitting of our wil vnto the wil of god, and with ful persuasion, that in the life to come we shal wholy attaine vnto it.

Now we are to observe the order, & coherence of these petition. 1. *The Lord cõmandeth vs to desire the true knowledge of god & his promise, which is the cause of al other his blessings.* 2. *He willeth vs to desire, that god would govern vs by his spirit, & so continually preserve & confirm vs in this knowledge.* 3. *That every of vs may do & fulfil therby his duty in his vocation and calling.* 4. *That he would give vs those things wherby every one may do his duty, namely, corporal blessings.* The fourth petition thẽ agreeth with the former: because, if we must at al be in our own vocation & calling: we

must

must live,& have things necessary for the maintenãce of our life.5.*He adioineth next after the petitiõ of spiritual & corporal blessings,a very fit obiectiõ of our vnworthines:That thou maist give vs spiritual and corporal blessings,forgive vs our debts.* Wherfore the fift petitiõ is the groũd & foundation of the rest,which being overthrown,the rest fal to groũd. For if thou resolve not,that thou hast god gracious & favorable vnto thee,how shalt thou have him to be merciful?How shalt thou cõtinue in that knowledge,which thou hast not?How shalt thou do thy duty,& the wil of god,seeing thou art his enemy,& endevourest the contrary?How shalt thou ascribe al things to god?How shal they turn to thy salvation?6.*After the petition of spiritual & corporal blessings,there followeth lastly the petition of our deliverance from evils both present & to come.And from this last petition,we returne againe to the first: Deliver vs from al evils both of crime and paine, both present and to come,that we may know thee to be our perfect saviour,and so thy name maie be hallowed and sanctified of vs.*

THE CONCLVSION, OR LAST CLAVSE of the Lordes praier.

For thine is the kingdome the power and the glorie, for ever and ever, Amen.

This last clause of the praier serveth to confirm our faith & beliefe,or cõfidence of being heard,& obteining our desire,to wit,that god wil & is able to give vs those things which we desire.*Thine is the kingdome.* The first reason is drawn,*From the dutie of a king*,which is,to hear his subiects,to defend,and preserve thẽ. Therfore thou,O god,seeing thou art our king, mightier than al our enemies,having al things in thy power, good & evil: evil,so that thou art able to represse thẽ: good,so that ther is no good so great,which thou canst not give,as is agreeing & standing with thy nature: & seeing we are thy subiects,be present & assist vs with thy power,and save vs,as who art loving vnto thy subiects,& thy protection & safegard is alõe saving & preserving.*He is called a king,1.Because he hath power over al creatures.2.Because he is the peculiar king of the church.*

And the power. The second reason is drawn from the power of god.Hear vs,O god,& give vs what we desire: because thou art mightier than al our enemies, thou art able to give vs all things,& thou only art able,in thee alone resteth this power, ioined with exceeding goodnes.

And the glorie. The third reason is taken *from the end or final cause.* We desire these things for thy glory. For thee alone, the true god & soverain king, we desire & expect all good things, and so we yeeld vnto thee this thy glory, & this thine honor, & professe thee to be the autor & fountain of al good things. And verily because this glory is due vnto thee, therfore also do we desire them of thee. Heare vs therefore for thy glory: and especially, because thou wilt also for thy glory sake give vs those things which we desire. For what things serve for thy glory, the same wilt thou performe and doe: but those things, which we desire, serve for thy glory: therefore thou wilt give them vs. Give vs therfore these things, that we desire, and the glory shal returne & redound vnto thee, if thou deliver vs. For so shal thy kingdome, and power, and glory be manifested.

Ob. *We seeme to bring persuasive and moving arguments vnto god, wherby we may move him to do what we desire. But in vaine are reasons vsed to him, who is vnchangeable: God is vnchãgeable. Therfore in vaine vse we these reasons vnto him.* Ans. This is a fallacy, putting that for a cause, which is no cause. For we grant this argument in respect of god, but not in respect of vs. For we do not, when we thus speak, vse reasons to move god, or perswade him to do it, but to perswade our selves that god wil doe this, and to confirm and assure vs that we shal be heard, and to acknowledge our necessity, and the goodnes and truth of god. Wherefore these reasons are not adioined to our praiers, as thereby to move god, but only to confirme and assure vs, that god wil doe, what we desire, because these are the causes why he doth it: *It shal be to thy glory:* therfore thou wilt do it, because thou hast care of thy glory: *Thou art a most good king:* therefore thou wilt give these things to thy subiects: *Thou art most powerful and mightie:* therefore thou wilt shew thy power in giving these gifts, which are most great, and which can be given of none other, but of thee alone.

Amen. This is added, not as a part of the praier, but, 1. *Because this particle noteth a true and sincere desire and wish, wherewith we wish that we may be heard.* 2. *Because it betokeneth a certainty or cõfirmation of our faith wherby we trust that we shal be heard. Wherefore, Amen, signifieth.* 1. *So be it, and sure and certaine be that which we desire, & let god condiscend & answere vnto our request.* 2. *So god, being not vnmindful of his promise, truly and certainly heare vs.*

FINIS.

A TABLE OF THE COMMON PLACES, and principall questions, handled in this *Summe of Christian Religion.*

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FINIS.

THE SVMME OF CHRISTIAN RELIGION.

Delivered by ZACHARIAS VRSINVS in his Lectures vpon the Catechisme, authorised by the noble Prince FREDERICKE throughout his Dominions.

Wherein are debated and resolved the Questions of whatsoever pointes of moment, which have beene or are controversed in Divinity.

Translated into English by HENRY PARRY, *out of the last and* best Latine Editions, together with some supply of *wantes out of his Discourses of Divinity, and with correction* of sundry faults & imperfections, which are *as yet remaining in the last* corrected Latine.

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no falſe things & openly repugnant to the written word,be added to the doctrine of the Church, but alſo that no vncertaine things,or things not appertaining vnto it,be mingled therewith. For it is not in the power of any creature, to pronounce what we are to thinke of God and his will: but this is only to be learned out of that which is diſcloſed in his worde. And therefore the men of Beræa are commẽded, Act. 17. *Who ſearched the Scriptures daily, whether thoſe things were ſo.*

2. Faith is grounded onely on the worde.

Secondly, faith, which is ſpoken of in the Church, is a part of divine worſhip; that is, the ſure aſſent, by which we embrace every word of God delivered vnto vs, becauſe it is impoſſible for vs to be deceived by it, if we vnderſtand it aright. Further alſo, that it may breede in vs a true worſhipping of God, and comfort of our ſoules, it muſt ſtand ſure and immoueable againſt temptations. But there is no certain doctrine cõcerning God & Religiõ, beſides that which is knowen to be revealed in his worde. We may not therefore give the honor which is due vnto God, vnto men; neither may we go from certaine things vnto vncertaine; but cleave onely to the worde of God in the doctrine concerning Religion: and therefore humane decrees muſt not be accounted amongſt thoſe precepts which we are to embrace by faith: *Faith commeth by hearing, hearing by the worde of God, &c.*

3. Things neceſſary to be beleeved or done, are part of divine worſhip: But things not preſcribed are not part of divine worſhippe: Therefore they are not neceſſary.

Thirdly, for ſo much as the worſhippe of God is a worke commaunded of God, perfourmed by faith, to this ende principallie, that God may be honoured: it is manifeſt, that to beleeve and doe thoſe thinges, which cannot be denied or omitted without offending of God, is the worſhip of God: and contrariwiſe that God cannot be worſhipped, but by the preſcript of his will, both the conſciences of all men, and God himſelfe in his holy worde doth teſtifie: as Eſai. 29. and Matt. 15. *In vaine doe they worſhip me, who teach the doctrines and commaundements of men.* It is as wicked therfore to number thoſe things which are not expreſſed in the worde of God, amongſt thoſe which are neceſſarie to be beleeved & done in matters of Religion; as it is vnlawfull for anie creature, to thruſt vpon God that worſhip which himſelfe never required.

Fourthly

Fourthlie, there cannot be anie thing added of men vnto his doctrine without great iniurie and contumelie done vnto the holie Scripture. For if other thinges besides these which are written, are necessarie to the perfection of true Religion; then doth not the Scripture shew the perfect maner of worshipping God, & of attaining to Salvation; which fighteth with the plaine words of Scripture, which affirme, that God hath opened vnto vs in his word, as much as hee would have vs know in this life, concerning his wil towards vs. as Christ saith Iohn. 15. *All things which I have heard of my father, I have made known vnto you.* And Paul Act. 20. *I have kept nothing backe, but have shewed you all the counsaile of God.* And 2. Tim. 3. *Knowing that thou hast known the holie Scriptures from a childe, which are able to make thee wise vnto Salvation through the faith which is in Christ Jesus. For the whole Scripture is given by inspiration of God, & is profitable, to teach, to improve, to correct, and to instruct in righteousnes.*

4. The Scripture is sufficient.

Fiftlie, we are to consider the degrees of them who teach in the Church. For therefore is the authoritie of the Prophets and Apostles, far higher then of other Ministers of the Church, because God called them immediatlie, to declare his will vnto other men, and adorned them with testimonies of miracles and other things, by which he witnessed, that he did so lighten and guide their minds with his Spirit, that he suffered them to erre in no one point of doctrine: other ministers are called by men, & maie erre, & do erre, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul Eph. 2. saieth: *That the Church is builded vpon the foundation of the Prophets and Apostles.* And 1. Cor. 3. *That hee had laide the foundation, and other then that, could no man lay: others build vpon it, gold, silver, precious stones, wood, hay, stubble.* Nowe it is manifest, that they, who may erre, ought to bee tied vnto their doctrine, who are warranted by the testimonies of God that they cā not erre. Wherefore all other teachers in the Church must not bring anie new point of doctrine, but onelie propounde and expound those things vnto the Church, which are delivered by the Prophets and Apostles.

5. Other Doctors may erre: the Prophets and Apostles cannot: therefore they are tied to these.

For these causes therefore doeth the whole auncient Church with great consent submit it selfe vnto the rule of

the ſacred Scriptures: whoſe authority yet ought of right to bee ſomewhat greater than theſe men, who both in wordes and deedes fight againſt this opinion. Baſil in his Sermon of the confeſſion of faith, ſaieth; *that it is a falling from the faith, and a fault of pride, either not to admit thoſe thinges which are written in the holy Scriptures, or to add any thing to them.* And Auguſt. in his third Epiſtle: *For neither ought wee to accounte of every ones diſcourſes, though they bee catholicke and worthy men, as of the Canonicall Scriptures, that is maie not bee lawful for vs, without impairing the reverence, which we owe to thoſe men, to diſlike and refuſe any thing in their writinges, if peradventure we ſhal find, that they have thought otherwiſe thē the Scripture hath, as it is by Gods aſſiſtāce vnderſtood either of others, or of our ſelves.* And Epiſt. 112. *If ought be confirmed by the plain autority of the divine Scriptures, of thoſe, which are called in the Church, Canonicall, wee muſt without any doubting beleeve it: as for other teſtimonies, by which anie thing is mooved to bee beleeved, thou maiſt chooſe whether thou wilt beleeve thē or no.* But againſt theſe teſtimonies of the Scriptures & the ancient Church, the adverſaries of the truth contēd, that beſides the doctrine, which is compriſed in the holy Bible, other decrees alſo, made by the autority of the Church, are no leſſe vnchangeable, and neceſſarie to ſalvation, then the oracles Propheticall and Apoſtolick. And that they may not without ſome ſhew and pretence take vpon them this autoritie of decreeing what they liſt, beſides and contrary vnto the Scripture: they alleadge places of Scripture, in which ſome writings of the Prophets and Apoſtles are mentioned, which are not come to our hands: as Num. 21. is named *the Booke of the warres of the Lord.* Ioſ. 10. *The Booke of the iuſt.* And often in the bookes of Kings, *The Booke of the Chronicles of the Kings of Iuda.* In the Epiſtle catholicke of Iude, are alleadged, *the prophecie of Enoch, and the Floris of the body of Moſes.* And laſtly the Apoſtle Paul, 1. Cor. 5. and Eph. 3. *maketh mention of his Epiſtles, which now the Church hath not.* Hence therefore theſe men will conclude, that the doctrine of the ſacred Scripture is maimed: and that therefore the defect hereof muſt be ſupplied by the Church. But firſt of all, concerning the holie Scripture we are to know, that ſo much thereof hath beene preſerved of God for vs, as was neceſſarie and profitable for

Obiections of the Papiſtes.

1 Obiection. The ſcripture doth not remaine perfect.

for the doctrine & consolation of the Church. Furthermore concerning pointes of Religion, though some holy bookes are wanting, as those epistles of Paul, yet is it manifest, that al necessarie doctrine is cõtained in those which are extãt. Ioh.21.25.

They alleadge, that many things were delivered by word of mouth, both before there were any Scriptures, and afterward also by Christ and the Apostles, as Ioh.16.12.1.Cor.11.34.2.Thess.2.15. and else where. But those things which they delivered by word of mouth, are the selfesame, which they put in writing, except some matters of ceremonies, as Act. 15.20.1.Cor.11.34. which maketh not for the adversaries, whose traditions most of them repugne the Scriptures. 2. Obiection. Some things delivered by worde of mouth. Answere.

They alleadge farther the practise & *examples of the Apostles*, as if they did make any ordinances or Lawes, either besids, or against the Scripture: as when Paul ordaineth many things *of choosing Bishops and Deacons, of widowes, of women to be covered, and to containe themselves in silence, of not devorcing the husband, if he be an infidel, of cõtroversies betweene Christians.* But these men remember not, that their authoritie is not equall vnto the Apostles authority: neither cõsider they, that there is nothing in al these things appointed of Paul, which is not agreeable to the rest of the word of God cõtained in writing, and that many of those things, which they alleadge, are cõprehended in the commãdements of the Decalogue. More trifling is it, that they saie, *the forme of Baptisme appointed by Christ, was changed by the Apostles, because it is read in the Actes 2.8 and 19. that they baptised in the name of Iesus Christ.* For in those places not *the forme of Baptisme*, but the vse is declared, that is, *that mẽ were baptised, for to testifie*, that they did belong to Christ. Neither yet *by the example of the Apostles, who interdicted the Churches, thinges offered to Idols, bloode, and that which was strangled, it is lawfull for Councels and Bishops to make decrees and Lawes to tie mens consciences.* For first, here againe there must needs be retained a difference betweene the Apostles, by whom God opened his will vnto men (wherevpon they also saie, *It seemed good to the holy Ghost & to vs*) & other ministers of the church, who are tied vnto the Apostles doctrin. Further, as concerning this decree of the Apostles, they decreed nothing else, than what the rule of charitie commandeth, which at all times would have, *that in things indifferent* 3. Obiection. That the Apostles have decreed against and besides the Scripture. Tit.1. 1.Tim.3. 1.Cor.11. 1.Cor.14. 1.Cor 7. 1.Cor.6. Answere.

men ſhould deale without offence.

Now if they vrge, *that theſe ordinãces are called neceſſary:* yet it doth not thervpõ follow, that the traditiõs of Biſhops are neceſſary, eſpecially ſuch as are the Biſhops of Rome. The, that neceſſity, wherof the Apoſtles ſpeak, was neither to laſt cõtinually, neither did it binde cõſciẽces for fear of the wrath of God, if theſe things were not obſerved: but it dured but for a time, for their infirmity, who were cõverted frõ Iudaiſme to Chriſt, or were to be cõverted, as Paul doth at large teach.

Cor. 10.

Obiection. To theſe they add *the exãples of the Church, whõ they ſay evẽ frõ the Apoſtles to theſe very times to have beleeved & obſerved ſome things, not onelie not delivered in the Scripture, but cõtraria to the Scripture. They bring forth the ſelfeſãe decree of Ieruſalẽ, cõcerning things offered to idols, & blood: which being made of the Apoſtles, & expreſly ſet downe in the ſcripture, was yet aboliſhed by the church.*

preſent exaples.

1. But it hath bin already ſaide, that that cõſtitutiõ was made, not that it ſhould laſt for ever, but for a time, for a certaine cauſe, evẽ for the infirmity of the Church, which was gathered from among the Iewes: and after that cauſe ceaſed, that ordinance taketh place no longer. Neither yet did it at that time fetter mẽs cõſciences, as if the worſhipping or offending of God did lie in it: wherfore the abrogating of it is not contrary, but doth very well agree with it. To theſe alſo they

2. recken *the obſerving of the Lords Day.* We truly as we do beleeve this to be *an Apoſtolick traditiõ*, & perceive it to be profitable, & a far other maner of one, thẽ for the moſt part they are, which they would fain thruſt vpõ vs vnder the Apoſtles name: ſo we do not put any worſhip of God to cõſiſt in this

3. thing, but know it to be left arbitrary vnto the Church. Even as Coloſſ. 2. it is ſaid, *Let no man condemne you in reſpect of a holy daie.* But they affirme alſo that *ſome things not writtẽ are beleeved, which yet to cal in queſtion, we our ſelves confeſſe to be vnlawful: as, That infantes are to be baptiſed: That Chriſt deſcended into Hel: That the ſon of God is conſubſtantial vnto the eternall father.*

But they are too impudent, if they take vnto thẽſelves a licẽce of hatching newe opinions, becauſe the Church, for to expoũd the meaning of the ſcripture, vſeth ſõe where words which are not extãt in the Scripture. But impious are they & blaſphemous, if they ſay the doctrin it ſelf, which the church profeſſeth in theſe wordes, is not extant in the Scriptures,

They

They say also, *that the holy Ghost is promised the Church, that it may teach those things, which are not delivered in the Scriptures:* as Ioh. 14. *But the cõforter, which is the holy Ghost, whō the father shall send in my name, he shall teach you all things.* And cap. 13. *when the Spirit of truth shal come, he shall lead you into all truth.* But here they maliciously omit that which is added; *And shal bring al things to your remembrance, which I have told you.* Again, *He shal beare witnes of me.* Againe, *He will reprove the world of sin, of righteousnes & of iudgmēt.* Againe, *He shal glorify me, for he shal receive of mine, & shal shew it vnto you.* For out of these it is manifest, that the holy ghost should speake nothing, but that which was written in the Gospel, & Christ himselfe had before time taught his Disciples: so far is it that he should bring any thing contrary to thē. For neither can he dissent frō Christ, not from himselfe. So also, when they alleage that of Ier. 31. *I wil put my Law in their inward parts, & in their hearts will I write it.* And 2. Cor. 3. *ye are the Epistle of Christ written not with inke, but with the spirit of the living God: not in tables of stõe, but in fleshy tables of the harte:* they doe not marke that the spirit cannot speake in mens harts contrary vnto these things, which he reveiled in the scripture: neither would God write any other law in mens harts, but that which is already reveiled and written; and that therefore the Apostle Paul opposeth not the matter written, but the mãner of writing in tables & harts, one against another: for because that the same was written in both, but ther with inke, & here with the spirit of God. It hath lesse colour, which they go about to build out of that place to the Phil. cap 3. *if you be otherwise minded, God shall reveile even the same vnto you. If therefore,* say they, *the Church think anie thing different from the vvritten vvorde, that proceedeth from the holie Ghost.* For the Apostle comforteth and confirmeth the godly, that albeit they did not vnderstande somewhat of that which there he had written, or were of another iudgement in it: yet that hereafter they should be taught it of God, and should know those things to be true, which he had written. Whenas therfore it is denied that the holy ghost reveileth any thing divers from that which is written: the rule and maistership of the Spirite in the Church is not taken away, but the same Spirite is matched with himselfe, that is, with the rule of Scripture, least

5. Obiecti on The holy Ghost is to teach the Church, therefore not the Scripture.

1.

2.

3.

those things should be thrust vpon vs vnder his name, which are not his.

1 Obiection. The Church doth not erre

Further, they make their boast that the Church cannot erre: and that therefore the decrees of the Church are of equall autority with the holy Scripture, because the Church is ruled by the same Spirite, by which the Scripture is inspired: even as it is promised, Matth. 18. *If two of you shall agree in earth vpon anie thing, what soever they shal desire, it shall be given them of my father which is in heaven. For where two or three are gathered in my name, there am I in the middest of them.* And cap. 28. *I am with you alwaie vnto the ende of the worlde.* So. 1. Ioh. 2. *Yee have an ointment from him that is holy, and yee knowe all thinges:* Likewise, *The annointing which ye receaved of him, dwelleth in you: and ye nede not that any man teach you, but as the same annointing teacheth you of all thinges, and it is true, and is not lying, and as it taught you, yee shall abide in him.* But

1. Answere. The true Church. Mat. 13. Mar. 4. Luc. 8.

first of all we knowe, that it is the true Church onely, which erreth not, and is ruled by the holie Spirite, which is gathered in the name of Christ, that is, which heareeth and followeth the voice of the sonne of God: And therefore these things doe nothing appertaine to a wicked multitude, which openly maintaineth doctrine contrarie to the Gospell, though it never so much vaunt of the Churches name, yea and beareth sway and rule in the Church, according to that which is saide, *To him that hath, shall be given: But from him that hath not, even that which he seemeth to have, shall be taken awaie. So did the Pharisees, and Sadducees among the Israelites erre, not knowing the Scriptures:* neither were they the true Church, though they seased vpon the name and place of it.

2. Answere. Vniversallie.

Secondly, the true Church indeede erreth not vniversallie. For alwaies the light of the truth, especially concerning the foundation of doctrine, is preserved in some mens mindes: where-vpon the Church is called *the pillar and ground of truth.* But yet nevertheless some also of the godly oftentimes fall into errors through ignorance and infirmitie: yet so, that they hold the foundation, neither doe they

1. Cor. 3. Ephes. 4. 2. Cor. 12.

defend their erronious opinions contrarie to their conscience, and at length they forsake them, even as it is saide, *if anie man build vpon this foundation, golde, silver, &c.* And Philip. 3. *If ye be otherwise minded, God shall reveile even the same*

vnto

vnto you. Last of all, *there is given vnto everie man grace, according to the measure of of the gift of Christ.* And, *the Spirit distributeth to everie man severallie as he will.* The Apostles before they had received the holie Ghost at Whitsontide, were the lively members of the Church: yet erred they concerning the kingdome and office of the Messias.

There were of the Chiliasts opinion, great men in the Church, as Papyas, Irenæus, Apollinarius, Tertullia, Victorinus, Lactatius, Methodius, Martyr. And therefore, although the Church erre not vniversally, yet oftentimes some of her members erre, when as they swarve from the worde: which God suffereth not seldome to happen vnto them, for to keep vs, being warned of our weakenes and blindnes, in modestie, and his true feare, and in daily invocating of him; and withall to teach vs, that the trueth of doctrine is not to be measured by the title of the Church, but by the worde delivered of him by the hands of the Prophets and Apostles: as it is said, *Thy word, O Lord, is a lanterne vnto my feete, and a light vnto my pathes.* Likewise, 1. Tim 6. *Keepe that which is committed vnto thee, and avoide profane and vaine babblings.* Plalm. 119.

This ground beeing once laide, that so farre foorth the Church erreth not, as it doth not swarve from the written worde of God, it is easie to answere to that which they make shewe of to the contrarie; that the Church is ruled by Bishoppes, and therefore must obey them: as it is saide, Acter, cap. 20. *Take heede vnto all the flocke, whereof the holie Ghost hath made you overseers, to governe the Church of God.* And Matth. 18. *If he refuse to heare the Church, let him be vnto thee as an heathen man, and a Publicane.* Luc. 10. *He that heareth you, heareth me: and he that despiseth you, despiseth me.* And to the Hebr. 13. *Obey those who beare rule over you.* For both they must rule, and the Church must obey them, according vnto the prescript of Gods worde, as it is saide, *If anie man preach anie other doctrine, let him be accursed.* Whatsoever therefore the ministers propounde out of the worde of God vnto the Church, we must of necessitie obey it; that which the Lorde teacheth, Matth. 23. 2. when he saith, *The scribes and Phariseis sit in Moises chaire: All therefore whatsoever they bidde you observe, that observe and doe.* For they sit in Moises chaire, who teach Moises doctrine in the Church.

7. Objection. The Church ought to obey Bishops by the commaundemēt of God.

Answere. Necessarily in those things which belong to the ministery freely in traditions. Gal. 1.

If also they ordaine anie thinges indifferent and of a middle sorte, which are profitable, these also are to be observed for maintaining of order, and avoiding of offence. But if they require vs to believe or observe thinges repugnant to the worde of God, or thinges that are in their owne nature indifferent, with putting an opinion of necessitie in them, and of worshipping of God, they sit no longer in Moises chaire, but in the chaire of scorners: and of them it is saide, *The sheepe hearde them not*. Likewise, 1. Timothie 4. *In the latter times some shall depart from the faith, and shall give heede vnto the Spirites of error*. And that the decrees of the Bishoppes also are not to bee receaved among the precepts and decrees of the Church, is confirmed by the example of the civill Magistrate, whose iust and good Lawes binde the consciences of the subiectes. For the dissimilitude of the examples consisteth in that, that God himselfe by expresse worde hath decreed a necessitie of obedience to the Lawes and commaundements of the civill Magistrate, which are not repugnant vnto his Lawe: but hath given a liberty of conscience in traditions of the Church: so that hee pronounceth himselfe to bee angrie with him, who obeyeth not civill Magistrates, as long as they commaunde nothing repugnant to his Lawes: but not with them, which without offence doe contrarie to the constitutions of Bishoppes. For of the Magistrate it is saide, Romanes, 13. *We must obey him for conscience sake*. But of thinges indifferent in the Church, Colossians, 2. *Let no man condemne you in meate or drinke, or in respect of a holie daie*. Likewise, Galatians, 5. *Stande fast in the libertie, wherewith Christ hath made vs free*. Nowe if againe they reply, *that the office of Bishops is above the civill power, and therefore hath greater force, than that, to binde men to obey*: first, we graunt, that more obedience is due vnto the superiour power than to the inferiour, as long as it commaundeth nothing contrarie to Gods word. As long therefore as the Ministers propounde the worde of GOD vnto the Church, and for avoiding of offence commaunde such thinges to be observed, as appertaine to decencie and order, they doe not nowe offende against them, but against God, whosoever obey them not.

John. 10.

1. Instance. The Magistrat doth bind the consciences. therefore Bishops.

2. Instance. The higher power doth more bind.

3. Answere.

But

But if they require their Lawes concerning things indifferent to be obserued with putting an opinion of neceſſitie in them, and of the worſhip of God, and doe make them neceſſarie, when there is no daunger of offence to enſue; becauſe this charge is contrarie to the woorde of GOD, no obedience is due vnto it. Further, *wee confeſſe that greater obedience is due vnto the ſuperiour power in thoſe thinges*, in which it is ſuperiour, that is, in which GOD woulde haue other powers to obey it. But the Miniſterial power is ſuperiour vnto the ciuill in thoſe thinges, which belong properlie vnto the Miniſterie, that is, which are of God deliuered, commaunded, and committed vnto the Miniſters, that by them they maie be declared vnto the Church. But of matters indifferent, concerning which, nothing is either commanded or forbidden of GOD, the ciuill power is ſuperiour, by reaſon of the authoritie, which GOD in theſe matters hath giuen vnto the ciuil Magiſtrate, and not to the Miniſters of the Church. 2.

1. Obiection. Fathers and councels are cited.

But againſt this they returne againe, *That we alſo doe alledge the teſtimonies of Councels and Fathers in confirming the doctrine of the Church which were but in vaine for vs to doe, if their ſentences had not the force and authoritie of Eccleſiaſtical doctrine.* But we neither bring nor receiue the teſtimonies of the ancient Church with that minde, as if without the authoritie of the holie Scripture, they were ſufficient for confirmation of any pointes of doctrine. Neither yet is there regard had of them in vaine. For both they which are rightlie minded, after they are inſtructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a teſtimonie of lower degree: and they which attribute more authoritie vnto them than they ſhoulde, or abuſe their ſayings againſt the trueth, are verie well refuted by the teſtimonie of them, whom they haue made their iudges.

9. Obiection. Traditions are order. 1 Cor. 14.

Also they saie, *That order & decencie in the Church, is necessarie by the commandements of God, according as it is said, Let all things be done comely and in order. For God is not the authour of confusion. Now the order and discipline of the Church, doth a great part cõsist in traditions Ecclesiasticall: wherfore they conclude, that by thy violating of these, mens consciences are wounded, & God offended.* But as God commandeth some order to be appointed and kept in the Church, so hath he giv̄e a double libertie in it vnto his Church: first that it be arbitrarie for the Church to appoint, as male be most commodious for it, what order shall be in everie place & at everie time observed; ſthē, that also after anie thing is certainely ordained, it maie be kept, or not kept, without hurt of conscience, both of the whole Church, & of everie one of the godly, if there be no danger of offence. For it is necessarie, that ever a difference be put betwixt the cõmandements of God, by the observing whereof God is worshipped, & offended by the breaking of them, & those things which God hath left to mē to appoint, neither is worshipped or offended, as himselfe pronouceth, either by the altering, or omitting of thē, so long as there is no cause, or danger of offence. And the same Apostle, who *commandeth all thinges to be done comelie & in order; willeth vs to stande fast in the libertie wherewith Christ hath made vs free, & that we should be condēned of no man in meate, or drinke, or in respect of an holie daie.*

Answere. Of mere particulars there is no concluding.

Gal. 5.

Wherefore, not they, who without contempt of divine things, or wantonnes, or danger of offence, doe something otherwise in these things, than is appointed, but they rather offend against the cõmaundement of God, concerning keeping order, who either would have no order in the Church, or trouble that which is well appointed.

10 Obiection Obscure things doe not suffice without interpretation.

These men finde fault also with the obscuritie of the holy Scriptures, which they prove both by exãples of hard places of Scripture, and also out of the secõd epistle of Peter, cap. 3. wher it is said, *That ther are some things hard to be understood in the epistles of Paul. And therefore, since that thinges darckely spoken, without they be expounded, can not suffice to perfect and wholesome doctrine, they urge, that the interpretation of the Church also is necessarily to be received with the Scripture.*

Answere. The minor is false, if they respect the ground.

But here above all thinges, they iniurie the holie ghost, ascribing darkenes & obscuritie vnto him, who of purpose ende-

endeuoured to applie himselfe in simplicity of speech, to the capacitie of the cõmõ people, & the rudest. For those things which appertaine to the ground of doctrine, which is necessarie to be knowen of al, as are the articles of our beleefe, & the ten cõmandementes: they are so plainlie recited, so often repeated, so plentifully expoũded in the Scriptures, that they are open & easie to any, but to him who will not learne: eve as the 119. Psa. teacheth, *where the word of the Lord is called a lãterne, to our feete, & a light to our pathes.* Again, *The entrãce into thy words sheweth light, & giveth understanding to the simple.* And 2. Pet. 1. *The worde of the Prophets is called a light shining in a darke place. To which yee doe well*, saith hee, *that yee take heede, as vnto a light that shineth in a darke place, vntill the daie dawne, and the daie starre arise in your hearts.* And Salomon in the first of the Proverbs, affirmeth, *that he writeth to give the simple, sharpnesse of witte, and to the child, knowledge & discretion:* Again, *that wisedome crieth without, & vttereth her voice in the streetes.* Paul also, 1. Cor. 1. saith, *that Christ sent him to preach the Gospel, not with wisedõe of words, least the crosse of Christ should be made of none effect.* The ground therefore, and summe of doctrine is not obscure, except it bee vnto the reprobates, who contemne the truth, or stubbornelie reiect it: as the Apostle saith, 2. Cor. 4. *If our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the hir minds, that is, of the infidels, that the light of the glorious Gospell of Christ should not shine vnto the.* And the Prophet Esa. 65. & the Apostle, Rom. 10. *All the day long have I stretched forth my handes to a disobedient and gainsaying people.* And Psal. 36. *The words of his mouth are iniquitie and deceit: he hath left off to vnderstande & to doe good.* And, Mat. 11. *I give thee thankes, O Father, Lorde of Heaven and Earth, because thou hast hidde these thinges from the wise men, and men of vnderstanding, and hast opened them vnto babes.*

1. Instance. The ground of doctrine is vnknowne to many.

Nowe if they replie againe, *that divine matters are harde and obscure to al men*, as it is said, 1. Cor. 2. *The naturall men perceiveth not the things of the Spirit of God, for they are foolishnesse vnto him: neither cã he know them, because they are spiritually discerned:* they shoulde first have called to minde, that this ignorãce and hardnes riseth not of the obscuritie of the Scripture, but of the blindnes of mans minde: and further more, that this obscuritie, since in verie deede it is not in the Scripture

2. Instance. Divine matters are obscure vnto all men.

pture, but seemeth to be the fault of our nature, doth not alwaies remaine in those, who are regenerate, but is removed from them by the illumination of the holy Spirit, according to those sayings, [a] *It is given vnto you to know the secrets of the kingdō of god, but to others in parables, that whē they see, they should not see: & whē they hear, they should not vnderstād.* And 2. Cor. 3. *Vntil this day, whē Moses is read, the vaile is laid over their harts: Nevertheles whē their hart shal be turned vnto the Lord, the vail shalbe takē away.* frō this very place may we easily refute that which they obiect. 3. Instance. The Scripture a long time not knowne.

That we our selves, in that that was saie the Scripture hath not bin vnderstood for those many ages in the popish church, do cōfes the obscurity of it. For the ignorāce which hath bin frō the beginning of the world, & shal be to the end, in the adversaries of the truth, is not to be imputed to the obscurity of the scripture, but their own perversnes, who have not a desire to know & embrace the truth: as Paul saith, [b] *Because they received not the love of the truth, that they might be saved, therefore God shal send thē strong delusions, that they should beleve lies.* [a] Luc. 8.

[b] 2. Thes. 2.

4. Instance. Many places obscure.

Whereas therefore it appeareth that the ground & sūme of doctrine is not obscure: yet we confesse, *that some places of Scripture are more darke & difficult, thā others.* But first, they are such, that although they were not vnderstood yet the groūd may both stād & be vnderstood. Furthermore the interpretatiō of these places depēdeth not on the authority of mē, but the expositiō of thē is to be sought, by the cōferēce of other places of Scripture, more clear; or if we cannot finde it, yet least we should affirme any vncertaine thing concerning divine matters, our conscience not satisfying vs in it: we must suspend our iudgement, vntill God shall open vnto vs some certaine meaning: and in the meane season, we are to holde those with thākful mindes, in which God hath left no place of doubting for vs. But when we answere thus vnto our adversaries, they rise againe vpon vs out of those things which we grant them. 5. Instance. Of the necessity of interpretation.

For because we confesse that some places of Scripture are harder to be vnderstood then others: because of the dulnesse and slownesse of mans minde in learning divine matters, neither those thinges which are most cleare, are vnderstood of the people, as the Eunuch of Queene Candaces doth complaine. And that the ministerie it selfe was therefore ordained of God in the Church, for that it seemed good vnto the holy Ghost to adde for our instructiō an Acts. 10.

expos-

expositiō of the Scripture, which is done by the voice of the Church.
To be short, because our selves in writing & teaching do expound the scriptures, & do exhort al mē to the reding & hearing the expositiō therof: out of these they cōclude, that besides the reading of the scripture, the interpretatiō of the Church is necessary: and that therefore what the church doth pronounce of the meaning of the scripture, that is without cōtrouersy to be received. But we first cōfes, *that the interpretatiō of the scripture is necessary in the Church*, not for that without this, to come to the knowledge of heavēly doctrine is simply impossible, wheras both god is able, whē it pleaseth him, to instruct his, even without the Scripture it selfe, much more thē without the expositiō of his Ministers: & the godly learn many things out of the scripture without interpreters: & of the cōtrary side, except the eies of our minds be opened by the grace of the holy spirit, heavenly doctrine seemeth alwaies alike obscure vnto vs, whether it be expounded by the word of the scripture, or of the church: but for that it pleased god to appoint this ordinary way of instructing vs, & himself hath commanded the maintenance and vse of his ministery in the Church, that it should be an instrument, which the holy Ghost might most freelie vse for our salvation. Againe, although *interpretation of Scripture* be necessary, yet this is so far from graunting any licence vnto the Ministers to bring newe ordinances into the Church, that nothing doth more ty them to this doctrine alone, comprehended in the Scriptures, than this very function of expounding the Scriptures. For to interpret another mans words, is not to faine at our pleasure a meaning either divers frō them, or repugnāt vnto thē: but to render the same meaning & sentēce, either in more words, or in more plaine words, or at least, in such, as may be more fit for their capacity, whom we teach: & withall, when there is need, to shew, that this is the minde of the author, which we affirm to be. Now such an interpretation of Scripture, is made by these means: that first the phrase be considered, & the proper sense of the words found out. Then, that the order & coherence of the parts of the doctrine, which is contained in the text of scripture, be declared: Thirdly, that the doctrine be applied to the vse of the church, which it hath in cōfirming true opiniōs, or refuting errors, in knowing of god and our selves, in exhorting, in cōforting, and in directing of our

Interpreting must not be a deprauing of the Scripture

Three points to be obserued in interpreting.

our life: as Paul commaundeth, 2. Tim. 2. *Studie to devide the word of truth aright.* And to Titus, cap. 1. *A Bishop must hold fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.* And wisely did Epiphanius advise, *Not all words of Scripture have need to be allegorized, or construed according to a strange sense, but they must bee understoode as they are: and further, they require meditation and sense for the understanding of the drift and purpose of every argument:* That is, All places of Scripture are not to be transformed into allegories: but we must seeke out the proper sense of the words, by meditation and sense, that is, vsing the rules of art, and having a regard of the proprietie of toungs and our owne experience, by which we know the nature of those thinges, which are signified by words commonly vsed in the Church.

Lib. 2, cont. hæres.

But here is cast in another difficulty, for that *in controversies concerning the text, and the meaning thereof, such a iudge is required, whose authority and testimony maie suffice for determining of the meaning of the text. For whē both parties, say they, who strive about the meaning, plead ech of them that his interpretation is true, except iudgement be given of such a iudge, from whom it maie not be lawfull to make any appeale, the contensiō will never be decided, and we shal stil remaine doubtfull of the sense of the Scripture. Furthermore, this iudgements must needs belong vnto the Church: for in the Church alone we are to seeke for an examining and determining of controversies cōcerning Religion. What the Church therfore doth pronounce in these matters, we must of necessitie rest vpon that, as the assured meaning of the scriptures. And hereof, they say, it is manifest, that the decrees of the Church are of no lesse authoritie then the expresse sentēce of the scripture.* But we, as we willingly grāt, *that the controversies of the Church must be at length determined, and that according to the sentence of that iudge, of whom we maie be certainely assured that we cannot be deceaved:* So we acknowledge this iudge to be not *the Church*, but *the holie Ghost himselfe* speaking vnto vs in the Scripture, & declaring his owne wordes. For he is the supreme iudge, whose iudgement the Church onely demandeth, declareth, & signifieth: he cannot be deceaved, whereas al men are subiect vnto the danger of error: in a word, he being the author of the Scripture, is the beſt and sureſt interpreter of his owne words. And therfore

6. Inſt. Cōcerning the deciding of a controversie about the text and meaning thereof.

Ann. Not the Church, but the holy Ghost is iudge in the worlde.

the

the ſcripture it ſelfe in al doubts recalleth vs, and bindeth vs vnto it ſelfe: as 2. Pet. 1. *We have a moſt ſure word of the Prophets to the which ye doe wel that yee take heede, as vnto a light that ſhineth in a dark place.* Ioh. 5. *Search the ſcriptures.* Eſa. 8. *To the Law & to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.* For although *the holy ghoſt ſpeaketh alſo by the Church:* yet becauſe ſhe doth not alwaies ſpeake the words of the holy ghoſt, *ſhe cannot be the ſupreme & chiefe iudge of controverſies in Religion.* For this iudge muſt be ſuch a one, whoſe ſentence may by no means be called in queſtion. But we have none ſuch, beſides the word of God regiſtred in the Scriptures. *Neither doe we at all take awaie the deciding of controverſies, when we make Scripture iudge of the meaning of the Scripture.* For although contentious perſons alwaies ſeek ſophiſmes, by which they may delude and ſhift off the teſtimonies of Scripture; yet doe they this againſt their conſcience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture: and doe acknowledge and confeſſe themſelves to be plentifullie ſatisfied by it.

The Church doth not alwaies ſpeake the wordes of the holy Ghoſt.

Deciding of controverſies is not taken away.

For whereas vnto men alſo it is granted, to be themſelves the beſt interpreters of their owne words: how much more ought this honour to bee yeelded vnto the holy Scripture? Wherefore, if controverſie be moved concerning the meaning of ſome place in the Scripture, we ought much more to doe that here, which we would doe in other writings. *Firſt of all, to conſider and reſpect the analogie of faith, that is, to receive no expoſition which is againſt the grõd of doctrine, that is, againſt any article of faith, or commandement of the Decalogue, or againſt anie plaine teſtimony of ſcripture: even as Paul admoniſheth, forbidding to build wood, hay, ſtubble, vpon the foundation.* Secondly, *to weigh the things that goe before, and followe after that place, which is in queſtion: that ſo not only nothing contrarie to thoſe maie be faigned on it: but alſo that that may be ſet for the meaning of it, which theſe require.* For theſe either not being obſerved, or being diſſembled, the meaning of the Scripture is not ſeldome depraved. *So thoſe words of the Pſalme, He ſhal give his Angels charge over thee, that they ſhall beare thee in their hands, that thou hurte not thy foote againſt a ſtone. The Devill tempting Chriſt, interpreteth them, as if they ſerved to maintaine over-raſh & curious attempts when yet that which is added (In all thy waies) doth ſhew, that they*

The way how to decide doubtfull places.
1. The Analogy of faith.
1. Cor. 3.
2. Examining of Antecedents and Conſequẽts

Pſalm. 91.

are

3. Reforting to places which teach the same more clearely.

are to be vnderstood of men doing those things that are proper vnto their calling. Thirdly, *we ought to search every where in the Scripture, whether there be extant any place, where it stands for confessed, or is manifest, or may be shewed, that the same doctrin in other words is delivered touching the same matter, which is contained in that place which is in cõtroversie. For if the meaning of the clearer & vndoubted place be manifest vnto vs, we shall also be assured of the place, which is doubted of, because in both places the same is taught: as when* Ro. 3. *it is said, We conclude that a man is iustified by faith without the works of the Law: That in this place, to be iustified by faith, is not to please god for the worthines of faith, but for the merit of Christ apprehended by faith: & that the works of the Law signifie not the ceremonies onely, but the whole obedience of the Law, chiefly the morall; other places doe teach vs, which in more and clearer words deliver the same doctrine concerning the iustification of man before God: as in the same chapter, by the works of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne. But now is the righteousnes of God made manifest without the Law, having witnes of the Law and of the Prophets. The righteousnesse of God by the faith of Jesus Christ vnto all and vpon all that beleeve: for there is no difference: For al have sinned, & are depriued of the glorie of God: and are iustified freely by his grace, through the redemption that is in Christ Jesus* Fourthly, *we must confer places of Scripture, where though the same words be not spoken of the same thing, yet the like wordes & formes of speaking are vsed of the like things. For if the interpretation of the like place be certaine, and there be the same causes for the like interpretation to be given in the place that is in controversie, which are in the other, then of like places we must give one and the same iudgement. The Lord willeth,* Mat. 5. *to put out our eie, to cut off our hand, if it be a cause of offence vnto vs: Now whereas the law forbiddeth vs to make our body, Thou shalt not kill, that therefore by this figure of speech the Lord would have vs that we should rather forsake things most deere vnto vs, than by the lust & motion of thē, we should suffer our selves to be withdrawen from God, the like formes of speech otherwhere vsed, to signifie things most deere and precious, doth shew, as* Ier. 22. *if Iechoniah were the signet of my right hand, yet would I plucke thee thēce.* And Deu. 32. *He kept him as the apple of his eie.*

4. Conferring like places together.

5. The catholike Church.

When once according to these rules, the controversie concerning the text & meaning thereof is iudged, we may lawfully

fully also descende *to the consent of the Church*, yet putting great space betwixt, & not without great advisement. For least by the name of the Church we be beguiled: first of al *no sentence or meaning is to be received, which these rules of examining & iudging, which have bin now declared, doe not suffer.* Then *must we consider, what times, & whose writings are purest: what points of doctrine have bin, & in what ages either rightly expounded or depraved with errors:* lastly, *whose interpretation either is of the author, or may be of vs confirmed by the testimonie of the Scripture.* And to this deciding of all cõtroversies about the meaning of the Scripture, drawen out of the Scripture it selfe, do all the godlie and lovers of the truth agree, even as it is said, *He that is of God heareth the words of God.* Now *the testimonie of the ancient & catholicke Church*, so far as they see it to accord with the Scripture, they doe with glad and thankefull minds embrace, & are so much more assured of the knowen truth. But if any quarrelling men do not yeeld vnto the testimonies of the Scriptures, we must not seeke, because of them, a iudge higher then the word of God, but must leave thẽ vnto the iudgment of God, as the Apostle coũsaileth vs, to Tit. 3. *Reiect him that is an heretick after once or twise admonitiõ, knowing that he that is such, is perverted, & sinneth, being dãned of his own selfe.* And, [a] *If any man be ignorant, let him be ignorant.* And the last of the Apocalyps, *He that is filthy, let him be more filthy.* Neither verily doth he, whom the word of God doth not satisfie, rest on the authority of men, as the truth it selfe doth shew; but as these thinges are sufficient to shut the mouthes of them who gainsay the truth, or at least wise to manifest their impudẽcie: so is there further required for the fencing of the cõsciences of al the godly in debate of religion, besids a care of learning the doctrin of the word of God, an ardent and daily invocating of God, by which wee may desire, that we may be taught and guided by his holy spirit. This if wee shal do, he wil not suffer vs to make stay in error, which may pul vs from him: but will open vnto vs the true and certaine meaning of his word concerning all thinges necessarie to our salvation. that our faith may depende not on humane, but divine authoritie, even as it is promised in the seventh Chapter of Matthewe, *Aske and it shall bee given you: seeke, and yee shall finde: knocke, and it shall bee opened vnto*

Iohn. 8. 47.

[a] 1. Cor. 14.

6. Praier.

you. For whosoever asketh, receiveth, and he that seeketh, findeth: and to him that knocketh, it shall be opened. And in the eleventh of Luke, *How much more shal your heavenly Father give the holie Ghost to them that desire him?* Also in the first of Iames, *If anie of you doe lacke wisedõe, let him aske it of God, which giveth to all men liberallie, and reprocheth no man, and it shal be given him: but let him aske in faith and waver not.*

Obiect. 11. It is vnmeet that the holy Ghost should bee subiect vnto another

To their former argumẽts our aduersaries adde, *that it is a shame that the holie Ghost speaking in the Church, should be subiect to the examination and iudgement of another: and therefore we must not examine him by the rule of the scripture.* But seeing that the same Spirit speaketh in the Church, & in the Scripture, when we doe examine the voice of the Church by the scripture, we doe not subiect the holie Ghost to another, but we compare him with himselfe. And by this means, first we give vnto him the praise of truth and constancie, while we do acknowledge and testifie, that he is alwaies like himselfe, and doth neuer square from himselfe: then also we confesse, that the supreme authoritie of pronouncing the will of God belongeth vnto him, while we doe not seeke, whether those things be true and certaine, which he hath spoken, but whether those be his words, which men ascribe vnto him: and this doe we, euen after the selfesame manner, which he hath prescribed vs, and after that we finde out by the rule of the written word, that anie thing hath proceeded from him, to that, without making anie cõtroversie, we submit our minds & wils. Cõtrariwise, it is easie to see, that our aduersaries thẽselves are guilty *of that contumelie against the holie Ghost, of which they accuse vs. For while they will haue the authoritie of giving iudgement, concerning the meaning of the Scripture, and of deciding controversies, not to belong vnto the Scripture, but vnto themselues:* by this verie thing both they imagine that the holy Ghost may dissent from himselfe, & do make thẽselves iudges higher then the holy Ghost, & the word of God.

Obiect. 12. The letter killeth, the Spirit quickneth.

Lastly, wheras Paul saith, 2. Co. 3. *That he is the minister of the new Testament, not of the letter, but of the Spirit: for the letter doth kill, the Spirit doth quicken:* some mẽ do thence gather, *that we are to hear, not what the writtẽ word of God soundeth, but what the spirit speaketh by the Church, or in our harts.* Yea there hath growen an opinion heretofore, *that the grammaticall and literall*

meaning

meaning of the Scripture is pernicious, except al be transformed into allegories. But a manifolde paralogisme in this argument doth easily appeare, if it be considered what the letter, & the spirit signifieth in Paul. For that al the doctrin & knowledge touching God, as also the outwarde observation of the Law in those that are not regenerate, is called *the letter*, by the apostle: & *the spirit*, first the holy Ghost himselfe: Secondly, *the true doctrine concerning God, whē the holy Ghost is of force & efficacie by it*: Thirdly, *faith and conversion, & motions pleasing god, being kindled of the holie ghost through the worde*: it appeareth by the words going before. For, for that which here hee saith, *that he was made of god a minister, not of the letter, but of the spirit*: he said before, *that the Epistle of Christ was ministred by him, and written not with inke, but with the spirite of the living god, in tables of the hart*: that is, that his preaching was not in vaine, but of force and efficacie in the harts of men, the holy ghost working by it. And in like maner, Rom. cap. 2. hee calleth the ceremonie without conversion, *Circumcision in the letter*: but conversion it selfe, *circumcision of the hart in the Spirit*. And Rom. 7. *He willeth vs to walke in newnesse of spirit, and not in the oldnes of the letter*: that is, in true holines, such as begū by the spirit in the regenerate: not in the sin & hypocrisie of them, who know verily the will of God, and make practise also of outward discipline and behaviour, but remain without faith and conversion.

Wherfore first, as the doctrine by the fault of mē, & not of it selfe, remaineth only *the letter*: so also not of it owne nature, but because of the corruption of men, it killeth, that is, it terrifieth mens minds with the iudgement of god, & doth stir vp a murmuring & hatred against god, as we are plainlie taught by the Apostle Ro. c. 7. *The Law is holie, & the commandement is holy, & iust, and good. Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commaundements. For we know that the Law is spirituall, but I am carnal, sold vnder sinne.* But the proper effect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, and to move them to the love of God. As it is said. 2. Co. 2. *We are vnto god the swette savour of Christ in the that are saved, & in them which perish & the*

1. The letter killeth not of it selfe, but by an accident.

2. It killeth as it is without the Spirite.

Secõdly, albeit the letter, that is, the doctrine without that spirituall motion, killeth: yet the operation of the holy ghost accompanying it, when now it is not the letter, but the Spirit, & power of God to salvation, vnto everie one that beleeveth, it doth not kill, but quicken, as it is saide, Psal. 119. *Thy word quickneth me.* Wherefore, that the letter kill vs not, we must not cast away the Scripture, but the stubburnes of our harts: and desire of God that he would let his doctrine bee in vs & others, not the *letter*, but the *Spirit*: that is, that he would forcibly move our harts by it, & turne them to him.

The Spirite quickneth agreeing with the worde.

Thirdly, that it is added, *that the Spirit quickneth*: that calleth vs not awaie from the Scripture to other opinions or revelations. For that Spirit quickneth, which dissenteth not from the Scripture: but teacheth and mindeth the same, which he hath vttered in the Scripture. But that *spirit* which leadeth men awaie from the Scripture, it quickneth not, but may be saide much more truly to kill, than the letter, that is, not by an accident, or external cause, but of it own nature. For the spirit of Antichrist is a liar, and a murderer, & therfore be it accursed vnto vs.

4. The Apostle misconstrued by the

Fourthly, they who by *the letter* vnderstand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegoricallie & figuratively spoken; and by *the Spirit*, the interpretation of these speeches: it is manifest that they swarve far from the mind of Paul, both by those things which have beene spoken concerning the meaning of Paul, & also because not onely everie sentence of Scripture, whether it be proper, or figurative, but also every interpretation of it, is & remaineth the *killing letter*, except the quickning force of the holie Ghost come vnto it.

Wherefore, since that neither for interpretation, nor revelation, nor authoritie, nor anie other pretence, it is lawful, leaving the Scripture of the Prophetes and Apostles, to depart to whatsoever decrees of Religion, which are not confirmed by the Testimonie of the Scripture, let vs heare it as an oracle sounding from heaven, bringing to the reading thereof, not minds forestalled, neither with opinions, conceived either of our owne brains, or elsewhere, neither with affections, neither with preiudices: but the love of God, and

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a deſire of knowing the truth. So ſhall it come to paſſe, that both we ſhall know the true meaning of the Scripture, and by it, godlines, & ſure and ſound comfort ſhall be kindled in vs, and great increaſe.

OF THE TRVE COMFORT of the Godly.

THE ſcope and end of this doctrine is, that we may have ſure comfort both in our life and at our death. And that we may have this, we are eſpecially to learne the doctrine of Chriſtianity. Now the ſum of this comfort doth conſiſt in this, that *we are the members of Chriſt:* that is, that we are engraffed into Chriſt by faith; that he is carefull of vs; & that by him we are loved of God, reconciled to God, & cõioined with him. This comfort the Divell goeth about to take from vs after this maner. 1. *Thou art a ſinner, therefore thou art not acceptable in the ſight of God. Anſ.* But Chriſt hath made ſatisfaction for me with his precious bloud. 2. *But thou muſt die the death. Anſ.* But Chriſt hath delivered me from the power of death, & I know that by Chriſt I ſhall eſcape out of the hãds of death. 3. *But how if thou looſe the grace of Chriſt? For thou maiſt fall & periſh, becauſe it is a long way to heaven. Anſ.* Chriſt hath not only merited his benefits for me, but alſo beſtoweth thẽ on me, and preſerveth them in me, and giveth me perſeverance, that I may not fal from grace. 4. *But what if theſe things appertain not vnto thee? & how knoweſt thou, that thou art Chriſts? Anſ* 1. Becauſe I have the teſtimony of the holy Ghoſt within me. 2. Becauſe the generall promiſe appertaineth vnto all the faithfull. If I have faith therefore, that promiſe appertaineth to me. But I knowe that I have faith by the effectes of faith. 1. Becauſe I have a wil to obey & beleeve God, albeit I am but weake. 2. Becauſe I have good works, which are ſigns of true faith. Therefore I have true faith, & by a Conſequent, Chriſt and his benefits appertaine vnto me.

This comfort is neceſſarie, 1. *For our ſalvation: that we deſpaire not.* 2. *For the worſhipping of God.* For that we may worſhip God, we muſt come out of ſinne, and death: not ruſh into deſperation, but be ſuſtained with a ſure comfort vnto the ende. This comfort, though other ſectes promiſe, yet can they not make performance thereof, becauſe their conſcience and experience oftentimes goeth againſt them. The

doctrine of the Church alone maketh performance of it, ſo that mens conſciences are at reſt, becauſe this alone ſheweth the fountaine of all miſeries, vnto which mankinde is ſubiect: and this alſo alone preſcribeth the waie of eſcaping them.

The partes of this comfort are, 1 Our reconcilement to God by Chriſt, to which Chriſt alone we belong; and therfore we are not at our owne liberty, ſo that we may freely ſinne, neither lieth our ſalvation in our hands or power. For if it were ſo, we ſhould looſe it every moment. 2. The manner of our reconcilement, even by the bloud of Chriſt. 3. Our deliverie from miſeries. 4. The preſervation & maintenance of our reconcilement & delivery: ſo that not ſo much as an haire may fall from our head, without the will of our heavenly Father. Mat. 10. 30.

Obiectiō. But the godly are daily ſlaine. *Anſwere.* Theſe things doe not hurt, but helpe forwarde our ſalvation. Rom. 8. 28. *All things worke togither for the beſt vnto them that love God.* 5. The teſtimonie of the holie Ghoſt working true comforte in our heartes, and true converſion vnto God. By this teſtimonie of the holy Ghoſt wee knowe that we are Gods, after wee are once delivered from theſe miſeries. For the holy Ghoſt, which is the ſureſt pledge of this thing, doth witneſſe in our heartes, that they truly belong vnto vs. Luke. 1. 74. For hee maketh *vs to ſerve God without feare*. Gal. 4. 6. And this *Spirite of Chriſt, which God hath ſent foorth into our hearts, crieth Abba, Father.* 6. *Our certaintie of everlaſting life.* This part differeth from the fifth: becauſe that is the certainty of the things themſelves; but this is our certainty, by which we know theſe thinges to be certaine. And this is the beginning of faith.

Three things to be obſerved for the attaining vnto this cōfort.

1. The knowledg of our miſery.

2. Our deliverie.

3. Our thankfulneſſe.

That we may attaine vnto this comforte, three thinges are to bee conſidered of vs. 1. *The knowledge of our miſerie*: that we may deſire deliverance, and be thankefull to God. 2. *Our deliverance*, without which we have not comfort. 3. *Our thankefulnes*, without which we are not delivered. Herein is contained the ſumme and purpoſe of the whole ſacred Scripture. And theſe doe plainly accorde *with the diviſion of the Scripture, or Catholicke doctrine, into the lawe and Goſpell*, and with the differences of theſe parts. For vnto thoſe three members are *the Law* and *the Goſpell* referred: to the firſt and thirde appertaineth *the Decalogue* or tenne commandements, becauſe there

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is a double vse of the Law, the knowledge of our sin, and the rule of our life. To the secõd member appertaineth *the Creed*, because this speaketh of our delivery, & is the summe of the Gospell: The Sacramẽts likewise are to be referred vnto the second part, because they seale that which is taught in the Gospell. They are those appurtenances (as it were) adioined to the promise of grace, & the seales of iustification by faith. *Praier* belongeth vnto the third part, that is, to thankfulnes: because praier is the chiefest part of thankefulnes.

From these arise foure questions. 1. Question.

Out of these arise foure questions. 1. *For what cause these three are necessarie for our obtaining of comfort.* 2. *Whence we may know these three: even out of the Lawe, and the Gospell.* 3. *How.* 4. *Wherefore.*

Why these three are necessary, for the obtaining of our comfort. Why the knowledge of our misery is necessary, Mat. 11. 28. Luke. 37. 15.

The knowledge of our miserie is necessarie for our obtaining of comfort, 1. Because if we knew not our miserie, and even the greatnes of it, we should not know the greatnes of our happines, neither should wee desire delivery out of evils: If we desire not deliverie out of evils, we do not seeke it: If we seeke it not, we obtaine it not; *because God giveth deliverie onely to those, who seeke it: it is opened only to him that knocketh,* & so hath God his end in them, even his worship. *Blessed are they who thirst after righteousnes. Come vnto me all ye that labor. I dwell in a contrite Spirit.* That which we have now said, is cõfirmed also by this syllogism, or forme of argument. That which is necessary for to stir vp in vs a desire of deliverãce, that is necessary for our comfort: But the knowledge of our miseries is necessarie for the desire of salvation, or deliverance: Therfore the knowledge of our miserie is necessarie for the obtaining of our cõfort: yet not for the cõforting of vs: for we are terrified by this knowledge of our miserie: But this terror is good for vs, because, except we know our miserie, we desire not deliverie. And they that desire not deliverie, receive it not.

2. The knowledge of our miserie is necessary for the obtaining of our comfort, because we should be vngratefull, if we were ignorant out of how great miseries we were delivered and drawen: For howe much the more we feele the greatnes of our evill, so much the more desire we and wishe for a remedie, and so much the more thankefull are we towardes God, because he gave vs a remedie against sin. 3. Because by the preaching of the Lawe, is made a preparation to the

preaching of grace: otherwise there followeth carnall securitie, and our comfort is made vnstable. Whereof it appeareth, that we draw the knowledge of our misery chiefly out of the Law, and that therfore we must begin from the preaching of the Law, as the Prophets and Apostles have done, and that to the end, that mens consciences & harts may be cast down before God, and prepared to repentance, and to the receiving of the Gospell. Except this be done, men will become more careles and stubborne, and pearles shall be thrown to swine to be troden vnder feete.

Why the knowledg of our delivery is necessary. Ignoti nulla cupido.

The knowledge of our deliverie is necessarie for our comforte: 1. Because a good thing not knowen, is not desired: according to that, *There is no coveting after an vnknown thing.* When we have found it also, if we know not what it is, we desire it not, & therfore doe not obtaine it. Yea that very meanes, by which we attain vnto our delivery, requireth the knowledge of our delivery. For thou shalt er in the desire of thy delivery, except thou know what, & of what quality it is, & after what maner it is received. Furthermore, we are made by faith partakers of this delivery. But faith is not without knowledge. Wherefore the knowledge of our delivery is necessary, both that we may obtaine it: and also because the mean & instrumēt it selfe, by which we do obtaine it, cānot be without the knowledge of our delivery. 2. A good thing not known, doth not cōfort: that therfore it may cōfort thee, thou must know howe great & what maner a good thing it is. 3. The knowledge of our delivery is necessary, that we may be thankfull: because for a thing not known to be good, we vse not to give thanks, for that we make light account of it: and if we will be indeed grateful, al the circumstances of that good thing are known and desired of vs. We knowe our delivery out of the Gospell: 1. By hearing it. 2. By learning it. 3. By assenting vnto it, and that out of the Gospel: because the Gospel alone doth promise delivery vnto those that beleeve in Christ. Now we must diligently also observe the manner of our delivery, that we do not our selves imagin, or receive imagined by others, any maner of delivery to the reproch of Gods name, & hazard of our own salvation.

Why the knowledge

The knowledge of our thankefulnesse is necessary for our comforte 1. Because no man can doe any thing gratefull vnto God, except

except he first know what is grateful vnto him: For he wil be worshipped, and have vs gratefull vnto him, not after that maner which we wil, but which himselfe hath prescribed. Except therefore thou know what is grateful vnto him, thou shalt reape thēce no cōfort. 2. Because there is first of all true consolation, where there is thankefulnes: for except thou be thankfull, thou canst not applie vnto thy selfe the merite of the Sonne of God. For it is offered & applied only to vs being thankfull: now thou canst not shew thankfulnesse, except thou know after what manner the Lord bestoweth on vs his benefits. 3. The knowledge of our thankefulnesse is required necessarily, because it is the chiefe end and scope of our deliverie: *for this purpose appeared the Sonne of God, that he might destroie the works of the divell.* 4. That we may know that those things which we doe are no merit, but onlie a declaring of our thākfulnes. And what thou giv'st thankes for, that thou knowest that thou hast not deserved. 5. By this thankefulnes our faith & comfort is confirmed in vs. *Obiection.* That which of it selfe followeth, is not necessary to be taught. But thākefulnesse must needs follow of it selfe: Therefore it is not necessary to be taught. *Answere.* Thankfulnes followeth deliverie: But not the maner of thankefulnes likewise: for of this we are to be instructed out of the word of god. Furthermore, that proposition is not vniversally true: for a thing maie be taught, which of it selfe doth greatly follow, for greater & fuller knowledge & confirmation. Now thankefulnes it self we know: 1. Out of the gospel; because it promiseth deliverie, with a condition of repentance. 2. Out of the Lawe, because the law in special doth declare & determine the kinds of obedience. Seeing that then the true, sure, and only comfort of the faithful, is the scope of the whole doctrine of Christianity: & seeing that to that cōfort these three are necessarily required, that is, The consideration of mans miserie, of his delivery, and of this thankfulnes: it appeareth that these three are the chiefe parts of Christian doctrine. And therefore we will intreate of them hereafter in order.

of our thankfulnes is necessarie.

1. Iohn. 3. 8.

THE FIRST PART.

OF THE MISERIE OF MAN.

Whence knowest thou thy miserie?



OVT of the Law of God.[a]

What doth the Law of God require of vs?

That doth Christ summarilie teach vs, Mat. 22. *Thou shalt love the Lorde thy God with al thy heart, with al thy soule, with al thy minde, & with al thy strength*[b]. *This is the first and the great commandement, and the seconde is like to this, Thou shalt love thy neighbour as thy selfe. On these two commandements hangeth the whole Lawe and the Prophets.*

Art thou able to keepe all these things perfectly?

No truely[c]: For by nature I am prone to the hatred of God and of my neighbour[d].

Did God then make man so wicked and perverse?

Not so[e]: But rather he made him good, and to his owne image[f], that is, endued with true righteousnes and holines, that he might rightly know God his creator, and hartiely love him, and live with him blessed for ever, and that to laude and magnifie him[g].

Whence then ariseth this wickednes of mans nature?

From the fall and disobedience of our first parentes, Adam and Eue[h]: Hence is our nature so cor-

a Rom. 3. 20.
b Luc. 10. 27.
c Rom. 3. 10. & 23.
1. Iohn. 1. 8.
d Rom. 8. 7. Ephes. 2. 3. Tit. 3. 3.
e Gen. 1. 31.
f Gen. 1. 26. & 27.
g 2. Cor. 3. 18. Col. 3. 10. Eph. 4. 24.
h Gen. 5. 1. Rom. 5. 12. &c. and 19.

corrupt, that wee are all conceaved and borne in sinne[l].

[l] Psalm. 51.5. Gen. 5.3.

Are we so corrupt, that we are not at al apt to dowel, and are prone to al vice?

Indeede we are: except we bee regenerated by the holy Ghost[k].

[k] Iohn 3.5 Gen. 6.5. Iob. 10.4. 15. 14.4. 25.4. Esay. 53.6. 1 Iohn 3.5.

Doth not God then iniurie to man, who in the Law requireth that of him, which he is not able to performe?

No[l]. For God had made man such a one, as he might perfourme it: But man, by the impulsion of the divel[m], and his owne stubburnesse, bereaved himselfe and all his posteritie of those divine graces.

[l] Eph. 2.24. [m] Luk. 10.30.

Doth God leave this stubburnesse and falling-awaie of man vnpunished?

Noe: but is angry in most dreadfull manner[n], as well for the sinnes wherein wee are borne, as also for those which our selves commit, and in most iust iudgement punisheth them with present and everlasting punishmentes, as himselfe pronounceth: *Cursed be he that confirmeth not all the wordes of this law to doe them*[o].

[n] Rom. 5.12. Heb. 9.27.

[o] Deut. 27.26 Gal. 3.10.

Is not God therefore mercifull?

Yea verily, hee is mercifull[p] but so, that hee is also iust[q]. Wherefore his iustice requireth, that the same which is committed against the divine Maiestie of God, should also be recōpenced with extreme, that is, everlasting punishments both of body and soule.

[p] Exod. 34.6. [q] Exod. 20.5. Psalm. 5.6. 2. Cor. 6.14.

IN THIS first part concerning the miserie of man, there are three places handled.

1. *Of sinne.*
2. *Of the creation of man*, which maketh to the vnderstan-

derstanding of the former place concerning sin.

3. *Of free-will.*

How we come to the knowledge of our misery and sinne.

We know our *miserie*, and that we have sinned, out of the Law of God, which exacteth & requireth of vs the cõtrarie to that which is in vs. For we are prone to hate god and our neighbour, which is very sin it selfe: but the Lawe requireth of vs the love of god. Now the name of *miserie* stretcheth far ther, than the name of *Sin*. By the name of *miserie*, we vnderstand, *the evill of trespas or offence*, that is all sinne: and *the evil of punishment*, which comprehendeth all the destructions of our reasonable nature, as griefes, torments, calamities. To be short, *the evil of punishment* cõprehendeth all miseries & sinnes that follow after, wherewith sinnes that goe before are punished. So the numbring of the people, committed by David, is both a punishment & a sinne. That our miserie is learned out of the Lawe, it appeareth sufficiently by this syllogisme or reason, whose Maior, or first proposition the Law it selfe mentioneth: *Accursed be everie one, who abideth not in the perfect love of god & his neighbour*. Now *this love of god, Christ* calleth *the first and greatest commandement*. Likewise our conscience addeth the Minor, or second proposition: I have not abidde in al: of these two propositiõs ariseth the Cõclusion, which is the approbation or allowing of the sentence of the Law: therfore I am accursed. So then *out of the Law cõmeth our knowledge of sinne.*

*That is' proved by this Syllogisme, whose maior being set by the Law. Deut. 27. 16. Gal. 3. 30. Mat. 22. 38.

* And Minor added by our conscience.

The conclusion must necessarily follow as an approbation of the sentence of the lawe. Mat 22. 37.

Nevertheles the Maior, or first proposition, is to be declared more at large. First it is said, *Whosoever abideth not in perfect love*, that is, as Christ expoundeth it, *he that loveth not god with al his hart, with al his soule, with al his cogitatiõ, & withal his strength. Withal his hart*; by which are vnderstood al the affections, inclinations, and appetites, or desires. For God will have himselfe alone to be acknowledged the chiefest, & himselfe to be loved above all things: & that he may relie on him, he will have the whole hart to be yeelded vp to himselfe, not part to him, and part to another: and to this is opposed, *not to walke before God with a perfect hart.*

The part of the Maior explicated.

Why in perfect love, and what that is.

Obiection. If we ought to love god with all our hart, then ought we not to love our Parentes. *Answere.* It is lawfull for to love other thinges also besides god, but nothing above god. We ought to love our Parents, but not chiefly. For we ought to

love

loue al other things for God. It followeth, *with all thy soule*, by which hee comprehendeth that part which is willing to any thing, or the motions of the will: then therefore he meaneth, with thy whole wil & purpose. Thirdly, *with al thy cogitations*; by which he vnderstãdeth the vnderstanding & mind: so much as we know of God, so much also doe we loue him; therefore *when we shal know him perfectly, that which is in part shall be abolished*. And therfore our love of God which now is but in part, shall then be perfect. Lastly, *with all thy strength*, in which all inward actions agreeable to the Law of God are contained. Secondly it is said, *In the love of God*: as vnto whõ, being once manifested & doing good vnto him, man is bound wherevpon the Lord calleth himselfe our God. Nowe *to love God*, is to acknowledge him to be the chiefest good to vs: & so to love him that thou wilt rather forgo al things, thã thou wilt depart from him, or not bee ioined with him: for that which is best, that thou doest most desire, and doest covet most of all to be ioined with it.

1. Cor. 13. 10.

2. Why, In the loue of God, and what that is.

Thirdly it is said, *In the love of thy neighbor*. To love thy neighbor, is for the love thou owest vnto God, to wish wel & do wel vnto thy neighbour, & to doe all things to him, which thou wouldest in equity & according to the law, to be dõ to thee.

3. What is in the love of thy neighbour.

The love of God is the summe of the Law, because it is taken for our whole obedience, as beeing the cause of our obedience. *The love of God is called the first Commandement*, because it is the spring and fountaine of the rest. *It is the fountaine of the rest*. 1. Because it is the efficient & impulsive cause. 2. Because it is the finall cause or ende which the rest propose, which is, for to declare our love towards God. In like manner is it called *the greatest commandement*, 1. Because it is the end of al the rest of the commãdements, & of our whole obedience: for therefore thou oughtest to doe wel vnto thy neighbour, because thou lovest God: and againe, that thou maist shew thy obedience to him. 2. Because that is the principall worship for which the ceremoniall Lawes were ordained, and so is opposed vnto the ceremoniall worship, which was appointed for this morall Lawe.

Why the love of God is the summe of the Law. Why it is called the first commande-ment.

Obiection. *The second commaundement is like vnto the first, therefore the first is not the greatest*. Aunswere. *The love of our neighbour is like vnto the love of God*: 1. Because that commandement

dement of loving our neighbour is opposed vnto the ceremonies. 2. Because the obedience of the first table is the cause of the second. Thirdly, because the breach of the second table doth as well deserve eternall punishments, as the breach of the first. 4. Because it appertaineth to the morall worshippe, which is described in the first and second table. 5. It is like, because of the cohærence of both, for that neither can be observed without the other. 6. Because one is author of both. 7. Because both of them containe our whole obedience. Hence now appeareth the answere to this obiection: *Therefore our neighbour is to bee set equall with God, and to be equallie worshipped.* For it hath beene said before, *Thou shalt love God alone with all thy heart.* Now *the love of our neighbour is like vnto the love* which we owe vnto God, in respect of the kinde of worship, but vnlike in respect of the degree. And it is also vnlike, first in respect of the obiects, or things loved. For God and man, who are to be loved, are divers obiects. 2. For that the love of our neighbour riseth from the love of God: but it falleth not so out of the contrary. 3. As it was said, it is vnlike in respect of the degree of our love to God. *Obiection. If the love of God be the chiefest commandement, then the love of God is greater then faith. Answere.* Love is heere taken for our whole obedience which we owe vnto God: vnder which faith is comprehended, which is the cause of all the rest of our actions. For in that we are commanded to love God, we are also forbidden to offend him: for no man offendeth him whome he loveth.

Why the love of our neighbour is called the second commandement.

The love of our neighbours is called the second commandement: 1. Because it cõtaineth the summe of the second table: for if *thou love thy neighbour as thy selfe*, thou wilt not murther him, thou wilt not hurt him. 2. Because the love of our neighbour must rise out of the first table, even from the love of God: & so is that also explicated, which is added of Christ, *That on these two commandements hangeth the whole Lawe and the Prophets*, that is, that al the other legal obedience, which is contained in Moses and the Prophets, doth spring frõ our love of God and our neighbour. *Obiection. In the Prophets also is the promise or doctrine of the Gospel: therefore Christ seemeth not to speake aright in this place. Answere.* He speaketh of the doctrine of the Law, not of the promises of the Gospell, which appeareth

reth by the queſtion of the Phariſee demanding, *which was the chiefe commaundement*, not which was the chiefe promiſe: and therefore Chriſt anſwereth him vnto the purpoſe. Hitherto reacheth the declaration of the Maior or firſt propoſition concerning the abiding in the perfect loue of God & our neighbour.

Nowe remaineth the Minor Propoſition, which is, *But I haue not abidde in al*, that is, I haue neither loued God, nor my neighbour as I ought: whence the concluſion ariſeth: *Therefore I am accuſed*: and ſo it appeareth that indeed the knowledge of our miſery and of our puniſhment, which is contained vnder the name of miſerie, is drawen out of the Lawe. That, which alſo is proued by another argument, *The Lawe ſheweth our puniſhment, becauſe it bindeth vs either to yeelde obedience, or to ſuffer puniſhments: but no man performeth that obedience: therefore it bindeth vs to ſuffer puniſhments*. Furthermore, *the law* ſheweth *that al euils happened vnto vs becauſe of our ſinne*. Againe, it ſheweth the iuſtice of God, the greatnes and heavines of the wrath of God againſt ſinne. Hence ariſeth a queſtion. *Whence ſinne commeth*, eſpecially ſince that the Lorde made man good, and to his own image. To this queſtion appertaineth the common place *concerning ſinne, the creation of man, and free will*: which three places we will diſcourſe of in order.

THE COMMON PLACE OF SINNE.

THE queſtions here to bee obſerved, are theſe.

1. *Whether ſinne be, or whence it appeareth to be in vs.*
2. *What ſinne is.*
3. *How many kindes of ſinne there are.*
4. *What be the cauſes of ſinne.*
5. *What be the effects of ſinne.*

That ſinne is not onely in the worlde, but in vs alſo, wee knowe, 1. *Out of the Lawe of God*, that is by comparing our ſelves and the Lawe together, in conſidering what the Lawe requireth, and what we have performed. The Law requireth whole and perfect obedience, both inward and outward. But this

We knowe that ſinne is in vs. 1. Out of the Law of God,

Ob. Wee knowe it by the Gospell also.

this we find not in our selves. *Obiect. That which teacheth vs to seeke for righteousnes else where than in our selves, & doth shew vs to be guilty of sin, by that we have knowledge of our sin. But the Gospell willeth vs to despaire of our selves, and to seeke for righteousnes elsewhere: Therefore by the Gospell we have knowledge of our sinne.*

Answere. Not principally.

Ans. I grant that we have after some sort knowledge of our sin by the Gospel, but not principally. For this is the principal vse of the Law. But the Gospell presupposeth that which the Law hath proved; that is, that we are sinners, before it sendeth vs to Christ. So also Sciences, which are in order directly one vnder another, take their principles or chiefe grounds from the Sciences next above them, & proceed according to them, not proving thē, but taking them as graunted. Again, the Gospel doth only in general accuse vs of sin: but doth not in special declare what & which be our sins: But this is the principal & proper function of the Law: therfore doe we not put the Law as excluding the Gospell, as if by the Law alone we had knowledge of our sin: but chiefly and properly. 2. We know that we have sin in vs, by the law of nature, or by that iudgement of conscience, which is all men. 3. By the Testimonies of the holy Scripture, as Psal. 14. & 53. Esai. 59. 4. By the punishments and miseries which follow sin. 5. By the sermons whih treat of repentance.

2. By the law of nature.

3. By testimonies of scripture.

4. By punishmentes ensuing.

5. By sermons which treate of repentance.

Now this question is set down, 1. against the Libertines. 2. for the exercise of repentance. And here the question is not, whether sin be in some thing, or in some men, but whether it be in all men. And because that without the knowledge of those thinges, neither due honour can be given to God, nor salvation befall to vs: God will have the nature and causes of sin and the punishmentes thereof to be knowen and searched out of vs.

But even as of the beginning of mankinde, so also of his corruption and restoring, none knowe the certainty besides the Church, which is instructed by the voice of God concerning these so weighty matters. And therefore the Philosophers doe erre about the very definition & declaring the nature of sinne, while they iudge either outward actions onely, or purposes and desires which agree not with honest discipline, to be sinnes: but not corrupt inclinations and affections, ignorance, errors, and doubtings of God and his

will

will: and in a word, whereas they doe not vnderstand wholly the Law of God, it cānot be but they must make account of many most hainous sins as of no sins. They erre also about the cause of sin, for because whereas they are ignorant of the falling away of the divels from God, and of the seducement and corruption of mens natures in our first Parents, they imagin that sin was not borne togither with vs, but that all as they grow in years, so by their own wil they do fal into it. Last of al, they erre about the effect of sin, because both they are ignorāt of the everlasting punishments, neither are they able sufficiently to conceive of the horrible wrath of God against sin, no not though they were taught it out of the word of God. The Apostle, Rom. 7. *I had not knowen lust, except the Law had said, Thou shalt not lust.* Ioh. 16. *The holy Ghost shal reprove the world of sin, because they beleeve not in me.* Psal. 90. *Who knoweth the power of thy wrath? For according to thy feare is thine anger.*

WHAT SINNE IS.

The nature of sinne.

IT is agreed on of all men, that sinne is a thing displeasing God, contrarie to righteousnes, and deserving punishment, as it is said, Psalme. 5. *Thou art not a God that loveth wickednes.* As therefore the rule of righteousnes is the will of god, so of the cōtrarie, we are not other-where to knowe what sin is, then by the same rule of mans life & actiōs. Therfore the definition of sin in the 1. Epist. of Ioh. cap 3. is the truest and plainest: *Sin is a transgression of the Law: or, whatsoever is repugnant to the Law.* But because here mens mindes seeke further, what those evils are, which are forbidden & condemned by the Law of God: we must adde an explication of this definition out of the Sermons and declarations of the Law, scattered throughout the whole Scripture: to wit, *That sin is a defect, or an inclination, or action repugnāt to the law of god, offending god, & making him that sinneth, togither with all his posteritie, guilty of temporal & eternal punishments, except remission be graunted for the Sonne of God our Mediatour.*

* The Logicians cal it genus which is the more cōmon nature of a thing or the matter of it.

The * *general nature of sinne is a defect:* likewise, *an inclination or action.* Nowe there are called *defectes in the minde, ignorance, and doubtfulnes of GOD and his will; in the hart, a privation*

tion of the love of God & our neighbour, of ioy in God, & of an earnest desire & endeuour to obey God according to al his commandements, & an omitting of inward & outward actions, which are commanded by the law of God. Or, this defect is an ablence, 1. *Of good inclinations in our mind. 2. Of the knowledge of God. 3. Of motions to obey the law of God. 4. Of inward actions, which are required in the law. 5. Of outwarde actions, which follow the inwarde.*

Now corrupt inclinations are said to be, *stubbornesse of the hart and will against the law of God, or against the iudgements of the mind, as touching honest & dishonest actions: or a pronenesse and willingnesse of nature to doe those thinges which God forbiddeth, which evill they call, concupiscence.* Or, *A corrupt inclination is a qualitie of the minde, which hath an action following it, even so, that albeit we are not willing as yet actually to doe those thinges which the law forbiddeth, yet are we willing by inclination of mind. That sin is a defect, shal be proved in the question of Original sin. That sin deserveth eternal punishments, shal be proved in the question of the effectes of sin.*

The difference of sin. The proper quality of sin

Now the difference of sin, which maketh it to differ from al other defects, is, that it is repugnant vnto the Law of God.

The propertie of it is, that it maketh a creature guilty of the eternal wrath of God. For as the speciall & peculiar difference of sin is repugnācie with the law of God: So a proprietie necessarilie adioined vnto it, is the guilt of the person sinning, that is, a binding of him to temporal & eternal punishments, which is done according to the order of gods iustice & wil. And this is that which they cōmonlie saie, *that there is a double formalitie or difference of sin: repugnancie with the Law, & guilt: or that there are two respects, of which one is a comparison or a dissimilitude with the law: the other as it is ordained to punishment.* For sin is cōsidered with this respect in the Church, that we may have the whole descriptiō of it, not only as an evil habit of the wil, which is called vice of the Philosophers; But that guilt in men doth not only enwrap the sinners themselves, but also their posteritie in the iudgmēt of God: as it is said, Exod. 20. *Visiting the iniquitie of the fathers vpon the children vnto the third & fourth generatiō of thē that hate me.* And Deut. 28. *cursed shal be the fruit of thy bodie.*

*An accident is that which so belongeth vnto a thing, as it is not of the nature there of, but so belongeth vnto it as it may also not belong.

Last of al, an* *Accident of sin* is contained in these wordes, *Except remission be made for the satisfaction of the Sonne of God:* which is therefore added, least this might seeme to be laide

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in the definition of sin, that all, whosoever have sinned, perish, without all recall, togither with their posteritie. For although there follow the nature of sinne, which is *to be repugnant to the Law of God*, the condemnation of the sinner & his posterity: yet both are exempted from it, if they apply vnto themselves the merit of Christ by faith, and be converted.

3. *How manie kindes of sinne there are.*

There are five principall divisions of sinne.
The first division is this: There is one sinne *Originall*, & another *Actual*.

OF ORIGINAL SINNE.

Originall sin in all men.

THat there is Original sin in al men[a], is proved and maintained against the Pelagians, and the Anabaptists, 1. *By the testimonies of the Scripture*: As,[b] *who can bring a clean thing out of filthines?* [c] *In sin hath my mother conceived me*, [d] *Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.* [e] *He that beleeveth not the Sonne, the wrath of God abideth on him.* [f] *The fault came of one offence vnto condemnation.* [g] *We were by nature the childre of wrath.* 2. *Because infants also are subiect to sin, because they die.* But they have not sinne by imitation: therefore by propagation. Which is also confirmed by testimonies of Scripture. [h] *All the imaginations of mans heart are onlie evill, and that continuallie.* [i] *I called thee a transgressor from the wombe.* [k] *I see another Law in my members, rebelling against the Law of my minde.*

a Iob.14.4.
b Psalm.51.5.
c Iohn 1.13.
d Iohn.3.36.
e Rom.5.16.
f Ephes.2.3.
g Gen.6.5.
h Isaie 48.8.
i Rom.7.23.

The Pelagians and Anabaptists against Originall sinne.

Against this doctrine of *Original sin*, in times past did the Pelagians strive, as at this date doe the Anabaptists, denying *that there is any Original sin: For because that neither the posteritie are guilty by reason of the first Parents fal, neither is sin derived into them from their ancestors by propagation: but everie one sinneth, and commeth faultie by imitation only of the first Parents.* Others grant, *that all became faulty by reason of the first sin, but not that all such corruption was bred in vs, as might deserve condemnation & the wrath of God: for that the defectes, as they thinke, with which we are borne, are no sinne.*

But that we may altogither fortifie our selves against Pela-

What we are to oppose against them.

gians and Anabaptists, and others of the same litter, these foure things are proposed diligently to be considered.

1. *That al mankinde is held guilty for the disobediēce of our first Parēts, except by the benefit of the Mediator they be exempted from it.*

2. *That there are in vs, besids this guilt, defects & inclinations repugnant to the Law of God, even from the houre of our birth.*

3. *That these defects and inclinations are sinnes, and deserve the eternall wrath of God, except we be delivered by his Sonne.* For Christ freeth vs, not onelie from the guilt, but also from the corruption. For as a double evil befel vs from Adam, even our guilt for the sin committed in him, and the corruption of our nature propagated frō him vnto vs: so by Christ the other Adam, a double grace hath befallen vs; even Imputation of righteousnes, & regeneration. These two are proved togither in the Scripture: As, [a] *All mē have sinned, & are deprived of the glorie of God, & are iustified freely by his grace through the redemptiō that is in Christ Iesus.* [b] The Scripture hath cōcluded al *under sin, that the promise by the faith of Iesus Christ should be givē to thē that believe. God shall circumcise thy hart, & the hart of thy seede.*

a Rom. 3. 23.

b Gal. 3. 22.

4. *That these evils are derived, not by imitatiō, but by propagatiō of a corrupt nature frō our first parēts vnto al their posterity, but Christ only.* Now we know that Original sin is; let vs see what it is.

What Original sinne is.

Original sinne is the guilt of al mankinde, by reason of the fal of our first Parents, and a privation of the knowledge of God, and his will in our minde, & of al inclination to obey God with our wil and hart: and of the contrarie, in these shere remaineth a wicked inclination to disobey the wil of God, ensuing vpon the fal of our first Parents, and derived from them vnto all their posteritie, and so corrupting their whole nature, so that all by reason of his corruption are become guiltie of the everlasting anger of God, neither can they doe anie thing pleasing and acceptable to God, except remission bee granted for the Sonne of god the Mediatour, and a renuing of their nature by the holie ghost. A more briefe definitiō of the nature of Original sin is, this: *Original sin is a wanting of that Original righteousnes which ought to be in vs. Now Original righteousnes, is a conformitie and perfect obedience, as well inward, as outwarde, according to the whole Law of God: because men as first pleased God by that conformitie.*

The formall cause of sinne.

The formal cause of sin, as it hath respect to punishment, in the

the guilt. Now *the guilt is, to be obnoxious to punishment, & to be ordeined to everlasting torments: & to be worthy of these, because of the offending of God.* That *the cause of this guilt was the fal of Adā,* is proved, 1. By testimonies of Scripture. *As by one mā sin entred into the world, & death by sin, & so death went over all men. By one mans disobedience many were made sinners.* 2. It appeareth also by this antithesis, or contrariety. As delivery from sin is not to be guilty, because of the satisfaction of Christ: so of the contrary, Originall sin is the guilt, which for the fall of our first Parents was derived vnto all their posterity. Rom. 5. 12.

That the privation or want of the knowledge of God is sin, is proved by this argument. *Whatsoever is contrary to the Lawe, is sin. The privation of the knowledge of God is contrary to the Law. Therefore it is sin.* Now that privation of the knowledge of God is contrary to the Law, the reason of it, is, 1. Because the Lawe of God requireth in men, gifts & faculties opposite to these defects and inclinatiōs. For, *Accursed be every one that abideth not in all.* But *there is commanded in the Law, the true knowledge of God, & a correspondence of all the powers in mans nature with the will of God,* when he saith: *I am the Lord thy God: thou shalt have none other Gods before me.* Likewise, *thou shalt love the Lorde thy God with all thy heart. Whosoever therfore doe rove and swarve in opinions concerning God, not acknowledging him accordingly as he is manifest in the Scriptures, and they whose hearts doe not so burne with the Love of God, that nothing may withdraw them from him, those, as much as lieth in them, are fallen from eternall life, and are subiect vnto the curse.* 2. To this belong all the sayings of the Scripture, which taxe our ignorance of God. *Ye erre, not knowing the Scriptures. The Gospell is said to be hid to those which perish.* Ignorance of the Gospell is sinne. The privation of the knowledge of God is sin. Deut 27. 26. Exod. 20. 2. 3. Deut. 6. 5. Mat. 22. 29. 2 Cor. 4. 3.

That a corrupt inclination to disobey the Law of God is sin, is proved, 1. *by the tenth & last commandement: thou shalt not covet.* For the Law requireth inward & outward obedience, & that we have a inclinatiō to love God. That corrupt inclinatiō therefore is a defect & sin. *Sin is the trāsgressiō of the Law.* 2. By other testimonies of Scripture. *The frame or imagination of mans hart is evill, even frō his youth. We were by nature the children of wrath.* 3. By death & other punishments which followed. *The wages of sin is death.* Inclinations therefore to wil or do il, are sinne. A corrupt inclination is sinne. 1. Iohn. 3. 4. Gen. 8. 21. Eph. 2. 3. Rom. 6. 23.

1. Obiection. *That which is not voluntarie, neither can be avoided,*

ded, is not sin: Inclinations are not voluntary. Therfore they are not sin Answere. It is true in civil matters, that that which is not voluntary is not sinne, but not in spirituall matters. For the Scripture teacheth, both *that the wisedome of the flesh cannot be subiect to the Law of God*; and, *that al, who are not subiect vnto the Lawe, are subiect to the wrath of God.* Wherefore, the iustice of God requireth, that every creature, who is indewed with reason, be condemned and punished of God, whensoever he is disobedient vnto his Lawe, whether willing or vnwilling, whether he be corrupted by his owne fault, or by the faulte of his auncestors. For so great & so inviolable is the maiesty of God, so great evil is there in sin, that the defection of one man from God, is sufficient to provoke the anger of God toward al his posterity.

2. Obiection. *Punishments are not sinnes: These inclinations and defects are punishments of the first fal: therfore they are not sinnes.* Aunswere. It is true that *punishments are not sinnes*, if wee respect the course of civill iustice: but not so, if we respect Gods iustice. For God oftentimes punisheth sins with sins. Which is specially shewed, Rom. 1. & 2. Thes. 2. For God hath power of depriving his creatures of his Spirit: which power his creatures have not.

3. Obiection. *Privation is sin: God inflicteth it, creating in vs a soule not adorned with those giftes, which he would have had bestowed upon vs, if Adam had not transgressed: Therefore God is the authour of sin.* Answere, It is a fallacy of the Accident. For as God inflicteth it, it is Gods iustice: but as it is drawen on vs by the fault of our parents, and our selves also doe willingly receive it, it is sin. Reply, *But God should not have punished this fault with such a punishment, seeing he did knowe that so great evil would ensue.* Aunswere. Let God execute his iustice, and let the world perish. Therefore he would doe it, because it was iust.

That is privation being an accident and having a divers nature, according to the diuerse respect as it is of God inflicted, and as it is by vs received: in the obiection, deceitfully this diverfity is dissembled.

4. Obiection. *The desires of things that are obiect vnto them are natural: therfore they are not sins.* Answer. True: ordinate *desires* of their proper obiects, which God hath ordained for them: but not inordinate, & such as are against the law. For *to desire of it selfe, is not sinne: But the desire is of it selfe good.* But *a desire* against the Law is sinne.

5. Obiection. *Nature is good. Therfore there is no Originall sin.*

Answere.

Answere, 1. True it is that *Nature is good*, if you consider it before the corruption. *All things were very good which God made.* 2. Even now also *Nature is good*, in respect of the substance and being of it, and as it was made of God: but not in respect of the quality of it, and as it is corrupted. Gen. 1. 31.

That these evils are not onely drawen by imitation, but also are borne with vs, whiles our corrupt nature is propagated from our first Parents vnto all other posteriities, these testimonies do manifestly shew, Iob. 14. *Who can bring a clean thing out of filthinesse?* Iob. 1. *Which are borne not of bloud, nor of the will of the flesh, nor of the wil of man, but of God.* Rom. 5. *By one man sin entered into the world, & death by sinne, and so death went over all men, forasmuch as all men have sinned.* & cap. 7. *We know that the Law is spirituall but I am carnall, sold vnder sinne.* Eph. 2. *We were by nature the children of wrath, as well as others.* Last of all, seeing infants also are subiect to sinne, whereupon also they die, and are to bee baptised, as before time they were circumcised, & they cannot as yet sinne by imitation: it must needes be, that sinne is bred in them, as it is said, Genes. 8, *The cogitation of mans heart is evill even from his youth.* And Isay. 48. *I called thee a transgressor even from thy wombe.*

Against this doctrine it is obiected: first, *If sin be propagated from the Parents vnto their posterity, either the soule stained with originall sin, is derived by deduction out of the soule of the Parents, or is created by God of nothing, infected with sinne, & is infused into the body: or els being created pure by God, it draweth corruption and naughtines of the body, vnto which it is vnited. But since that a Spirituall substance may not be cut into parts, soules are not propagated by deduction out of the soule of the Parentes, neither are they created corrupt of God, because God by this means should be made auter of sin, cõtrary to that which hath bin said, God saw all which he had made, and they were very good: neither are the soules depraved by the bodies: partly for that it would be against both the ende, vnto which man was created, even to life everlasting, and also against the goodnes of God, for a pure & innocent soule to be ioined with a body of which it should be depraved: & partly for that sin can not be propagated by the body, which is senseles, neither exerciseth any action on the soule, but by the soule. Wherefore the children are not borne corrupt of corrupt Parents.* Obiection. Of the derivation of the soule from the soule of the Parentes

To this the aunswere is double. First they cannot prove 1. Answere

The soules are corrupted by the bodies.

that, which in the third place in their Minor they affirme: *That the soules cānot draw naughtines & corruption frō the bodies.* For, our first Parents also were created to eternall life, & yet were depraved, falling from God. Wherefore as the creation of our first Parents, & their triall by temptation, & in temptation their falling away (which being put, their corruption was certainly to followe:) so also the vniting of the soules with their bodies, in which certainly they shal be corrupted, is not contrary to the goodnes of God: partly because God is so good, as also he will shew forth his anger against sin, and his iustice together with his mercy in his workes: partly because he hath appointed a remedie in his Sonne, vnto the which who flie, are delivered from this hereditary & necessary corruption, & from the danger of damnatiō. Neither is it disagreeing from his goodnes, rather to save men freed from sin & death, by the death of his only begotten Sonne, then if they had never fallen into these miseries Neither is it absurd, *that the nature or temperature of the bodie, though it be senseless, yet should be prone to evill, and no fit instrument for the good actions of the soule*: and that the soule not being established in that purity, in which it was made, should followe the inclinations and corrupt temperature of the body, & should fall frō that integritie, in which it was, as soōe was it as vnited vnto the bodie: and seeing that the bodie proceeding from sinfull and guiltie parents, is one part of man, that God should be offended with the whole man, for that part of his which is guiltie, and should withdraw the grace of his Spirite, that the other part also, that is the soule beeing deprived of spirituall gifts, may fall into wickednesse and malediction.

3. Answere.

But be it that they were able to proove that Minor proposition, yet there is another sufficient aunswere to the Maior so that we have no neede to enter into any doutfull dispute about the deducting of the soule from the soule of the Parents by generation, neither of the manner how Originall sin is propagated. *For although we grant that the soules of al men, as soone as they begin to live, are created of God:* yet it is not to be imagined, that the soules have a being some time, before they are vnited to the bodies.

The souls are together created and vnited to their bodies.

For at one and the same time they are both created and vni-

vnited to their bodies: as it is saide, *He breathed in his face the breath of life.* But as the substance also of bodies, though it be taken out of the substaunce of the Parentes, yet is rightlie saide to be created of God, that is, framed by him: and the substances both of men and divels, who both are sinfull, are preserved of God, neither is yet god the author or maintainer of their sinne or malice: so also the substaunce of the soules and their natural faculties, God together both createth, and bereaveth of his giftes: which giftes hee gave of that condition to Adam, that he woulde also give them to his posteritie, if he himselfe did keepe them: but would not give them, if hee by his vnthankefulnesse should cast them away. Now the soule being destitute of the Spirite and spirituall light: although it bee inclined to desires and operations, yet is it blinde, not inclined to such desires and actions, as the Lawe of God requireth. And by this meanes the inclinations, being despoiled of their rightnesse, are become of their owne accorde evil, and are repugnant to the Law of God. And those defectes, in the minde, and will, and heart of our first Parents, are the iust punishments of sinne committed by our first Parentes, and by their seede in them, as they are inflicted by God: but the inclinations corrupted by these defectes, and the defectes themselves, because they are a cause that man neither is, nor can bee conformable to the Lawe of GOD, they are sinnes, as they are drawen, by men sinning, vppon themselves and their seede, and as they have from them and their seede their being. Gen. 2. 7.

2. Objection. *That which the Parents themselves have not, they cannot derive vnto their posteritie: Originall sin is taken away from the godlie. Therefore as the leastwise these doe not derive it to their posteritie.* Aunswere. *Originall sinne is taken away from the godlie & saints of God,* as concerning the guilt of it, that is, so as it is remitted them for Christes sake. But as it is a sinne repugnant to the Law, so it abideth in them. For although they bee withall regenerated by the holie Ghost, vnto whomsoever their sinne is forgiven: yet that renewing is not perfected in this life. Wherefore the godlie also doe derive such a nature to their posteritie, as themselves have, that is, a corrupt one, subiect to defects, and evill inclinations. *If they re-*

Vnrighteousnes and damnation from our Parents, but righteousnesse by the grace of Christ.

ple that therefore the guilt stretcheth not to the posterity, because the Parents are freed from it: the Answere is, that that is not derived from the Parents to their posterity, which the Parents by nature have not: and that they are freed from the guilt, not by nature, but by the grace and benefit of Christ. Wherefore they derive vnto their posteritie, not righteousnes, which is freely imputed, but vnrighteousnes, & damnation, vnto which themselves by nature are subiect.

Why the Parents righteousnesse is not derived vnto their Children.

And the cause why they derive their guilt vnto them, and not their righteousnes, is this: because their posterity are not borne of them according to grace, but according to nature: neither is grace and iustification tied to carnall propagation, but to the most free election of God. As it is said, Ioh. 1. *Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God.*

3. *Obiection.* It is said by the Apostle, Rom. 11. *If the roote be holie, so shal be the branches also.* Answere, This hindereth nothing at al. For he vnderstandeth not here by holines, remission of sinnes & regeneration: but this worthines of Abrahams posterity, for that God, for his league made with Abraham, had appointed alwaies to cõvert some of his posterity, and to indow them with true and inward holines.

Rom 9.

4. *Obiection,* It is said vnto holie Parents: *Your children are holie.* Answere. The Apostle in that place sheweth, that neither al the children of holie men obtaine remission of their sinnes, or are regenerated by the holie ghost, neither the holines of the children proceedeth from carnall propagation. For *of Iacob and Esau it was said, when they had neither done good nor evill, I have loved Iacob, and have hated Esau.* The meaning therefore of Paul is, that the children of godly Parents, although one of the Parents be an infidell, yet they are holie, in respect of the external fellowship of the Church: that is, that they are to be counted for members, or cittizens of the Christian Church, and so also for the chosen, and inwardlie sanctified of God, except themselves declare themselves to be others by their vnbeliefe & impietie. But neither is outwarde, nor inward sanctity of the nature of the Parents, seeing neither is found in it, but both befal, as well to the children, as to the Parents, of the free mercy, and covenant, or promise of God.

5. Obie-

5. Obiection. *They are more miserable, vnto whom the sinnes of al their ancestors are derived, then they, vnto whom haue stretched but the sins of some of their ancestors. But if sinne passe from the Parents, vnto the children, then vnto the latest of their posteritie come the sins of all the ancestors, vnto the former onely their sinnes, who lived before thē. So then are the latter more miserable than al the rest, which would be absurde, and not agreeable to the instice of God.* The first answere to this is: that it wouldе bee neither absurde nor vniust, although God would punish more heavily, and more forsake the latter of the posteritie, then the former. For how manie more sinnes are committed, and heaped vp by mankinde, so much the more vehemently is his wrath kindled, and the punishment is more aggravated. Whereupon are those sayings, Genes. 15. *The wickednesse of the Amorites is not yet full.* Mat. 23. *That vpon you maie come all the righteous blood.* 2. God therefore suffereth the sin of our first Parentes to passe vnto all their posteritie, as concerning the corruption of nature and guilt, that he might satisfie his owne iustice, and that himselfe might have occasion of exercising his mercie in his Sonne. Rom. 5. & 11. *But of the Actual sinnes of every man he saith, that he visiteth the iniquitie of the father on the children vnto the third and fourth generation:* that is, accordingto his iustice he punisheth the sins of the Parents in their posteritie, and yet of his mercy doth set bounds and limites for sin, that the posteritie may not alwaies pay for the sins of their ancestors, or imitate them, & that it may not be of necessity, that the children of evil Parents should be evill, or worse, or more miserable then their Parents: even as also *he exercifeth his mercy vnto the thousandth generatiō of them that love him,* & yet reteineth the libertie of his election, so that not alwaies good Parents have their posteritie good also. The reason of this difference betweene Original and Actuall sinne is, because that righteousnes & life everlasting was not lost first by the posteritie, but by our first Parents.

6. Obiection. *But God wil not punish the posteritie for the Parēts sins.* Answere. 1. True, except they persist in them. 2. If the Parents had not receaved this conformity with God both for themselves and their posterity, so that if they did retaine it, their posteritie also retaine it: and if they did loose it, they did loose it also from their posteritie. Hereof it maie be vnderstood,

derstood, that God for two causes doth iustlie punish in the posterity both their own sins & their ãcestors. First, because the whole nature of the Parẽts sinning is guilty: & the children are as it were a part of the Parents, because they proceed out of their substance or masse: wherefore that cannot be but guiltie as wel after, as before the propagation frõ the Parents, vnlesse by some singular benefite, remission of that fault befall vnto it, which now before in the Parẽts thẽselves it did commit. Againe, because the Parentes have received the gifts of God to bee imparted also vnto their posteritie, of that condition, if the Parentes themselves did retaine them; & if they did cast them awaie and loose thẽ, that their posteritie also should be deprived of them. Wherefore after the Parentes did bereave thẽselves of righteousnes & the grace of God, they cannot, being themselves vncleane, bring forth cleane, but corrupt children, & like to thẽselves; & therefore guiltie as well of their owne as of their Parents sinne, because they partake of it, being derived vnto thẽ, cõsenting vnto it, either in act, as to vs who are come to some yeares; or by inclination, as infantes, except by the singular mercie of God this their in-bred corruption bee corrected.

2. Causes for which God doth iustly punish in the posterity both their owne sins & their Parẽts

There was added in the definition of Original sinne, that *this corruption of nature ensued vpon the fall, in our first Parents:* For of man not yet fallen it is said, *that hee was made to the image of God: and all thinges which God had made, were verie good:* but of man fallen and his posteritie, *All the imaginations of the heart of man are onelie evill continuallie.*

Why after the fal, came this generall corruption, Gen. 1. 26. Gen. 6. 5.

Wherwithall we are taught, that the whole nature of mã, that is, his mind, will, and hart, & all his faculties are so depraved, that without renuing, they can bring foorth none, but vicious actions, and such as displease God, according to those sayings, Rom 7. *For we know that the law is spiritual: but I am carnall, sold vnder sinne.* Againe, *For I know that in me, that is, in my flesh, dwelleth no good thing.* And, Rom 8. *So then they that are in the flesh cannot please God.* Mat. 7. *A corrupt tree cannot bring foorth good fruite.* And trulie the reason, why it must needes be so, is not obscure. For whatsoever is not exactly agreeable to the rule of the Law, that cãnot please god, but deserveth maledictiõ & the wrath of god everlasting, as it is said: *Accursed be every one that abideth not in al which are writte*

Deut. 27. 26.

in

in the booke of the Law. And S. Iam. c. 2. *Whosoever shall keepe the whole Law, & yet faileth in one point, he is guiltie of all.* But no action of men since the fal, hath beene wholy agreeable vnto the Lawe: wherefore no action of theirs can please God. The Minor is hereof manifest, because the Lawe in every action, requireth the knowledge of the true God, agreeing with his will revealed in the Scripture: and this ende, as principall, that the true God, by that obedience of the reasonable creature, may be honoured: and furthermore requireth such a desire of obeying God, and such a love of God, as for a man rather to loose all, than to depart even in the least matter, from the will of God: and that there be none, no not the least affection, or desire, or inclination, that may call him from that exceeding and most ardent love of God, and from obedience towards his Law. 1. Cor. 10. *Doe all things to the glorie of God.* Deu. 6. *Thou shalt love the Lord thy God with all thy heart, and with all thy minde, and with all thy strength.* But they who are not regenerate, in all their actions they do not so much as acknowledge the true God, much lesse do they refer al to his honour, or love him above all things, but are turned away from him, and are his enemies. Rom. 5. *When we were enemies, we were reconciled to God.* And cap. 8. *The wisedome of the flesh is enmity against God.* Wherefore no action of theirs, whatsoever it appeareth to shewe, agreeth with the rule of the Lawe of God: As it is said, Rom. 14. *Whatsoever is not of faith is sinne.*

This doctrine concerning Originall sinne, is to be held in the Church. 1. *That the knowledge of sinne be perfect.* 2. *Because God will have our corruption to be knowen to be so great, as we can not so much as begin our obedience by our selves without his grace, and his holy Spirit.* 3. *That we male know what sins are in the godly and what be the differences of the sins which are in the regenerate and in the reprobate.*

The doctrine of Originall sin, profitable to be held in the Church.

Actuall sinne *is everie inwarde and outwarde Action, which is repugnant to the Lawe of God, as well in the minde, as in outward actions: and the omitting of those thinges which the Lawe commaundeth, as to will, to thinke, so follow, to doe evill: not to will, to flie, to omitte to doe good. Likewise motions and passions contrarie to the Law. Hitherto belongeth that division into sinnes of fact, and sinnes of omission.*

What actuall sinne is.

The

Raigning sin.

The second division of sinne.

THere is, *Raigning sinne*, and *sinne Not raigning*. This division is taken out of the Apostle, Rom. 6. *Let not sin raigne in your mortall bodies. Sinne Raigning, is all sinne which is not repented of, and which is not resisted by the grace of the holy Spirite, and for which not onely according to the order of Gods iustice, but also for the thing it selfe, he is guilty of eternall punishments, who hath it.* And it is called *Raigning*, 1. *Because it is pampered:* 2. *Because it hath rule over man, & maketh him guilty of eternall damnation.* Such are all sinnes in the wicked, who beleeve not the Sonne, and are without faith and repentance. That is also in the elect before their conversion, although it be remitted according to the secrete purpose of God: yet they doe not as yet know it. But after they are converted, they strive against it, that it may not beare rule over them.

Al sins in the wicked are raigning sins. In the elect also before their conversion.

1. Iohn. 3. 8.

It is called also *Mortal*, in which who persevereth, & dieth in it, perisheth. *He that committeth sin*, that is, he that of purpose & with delite sinneth, *is of the divel.* Where *he* speaketh *of raigning sin. Sin raigning* is all sin in the regenerate, before their cõversion: in the not regenerate, continually, whether they be defects, or inclinations, or errors, or Actuall sinne.

Sinne not Raigning.

Sinne not raigning, is that which is repented of, and which is resisted by the grace of the holy Spirit, and whereof we obtaine remission. And this sinne is in the godly. *If we saie we have no sinne we deceive our selves, and there is no truth in vs*, This saith Iohn *of sin Not raigning. It is no more I that doe it, but the sin that dwelleth in me.*

Rom. 7.
1. Iohn. 1. 8.

Why not raigning sinn is caled venial.

Sinne not raigning is called also Veniall, not for that is deserveth remission, or that it is worthy of punishment, but because remission followeth such sinne. Nevertheles, I had rather vse the names *of Raigning, and Not raigning sin.* 1. *Because the names of Mortall and Veniall sin, are obscure and doubtfull. For all sinnes are Mortall.* And Iohn allo calleth *Mortall sin, or sin to death, the sin against the holy Ghost.* 2. *Because of the errors of the Papists, who say that they are called Veniall sins, which are lights, and deserve not eternall paines*, where as yet it is said, *Accursed be every one who abideth not in all.* 3. *Because the Scripture vseth not these tearmes, especially the name of Veniall sinne.*

1. Obiection. *But the elect fall not from grace.* Answere. Finally they doe not. But they who sinne mortally, and doe not repent,

repent, perish. This falleth not to the elect, that they should fall finally: but before the end, they fall easily and often.

2. Obiection. *The will of God is vnchangeable. But he will the salvation of the elect, therefore it is vnchangeable.* Answere. I grant that it is true, concerning the purpose and counsail of God, but not concerning our affiance, which we have of the remission of sins. For our comfort standeth not together with errors, which are contrary to the foundation, and with sins committed against our consciences. For *then are we saide to have remission of our sins*, when we apply these benefits to our selves! Eph. 2. 13. *Now in Christ Iesus yee which once were farre off are made neare by the bloud of Christ.* And Ose. 2. 23. *I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.*

3. Obiection. *He that is borne of God sinneth not: Therefore the regenerate sin not.* Answere, 1. *He sinneth not to death.* For the elect doe not wholy forsake God, albeit they sinne against their consciences: but they retain stil some beginning of true godlines, by which, as by sparckles, they are stirred againe to repentance, as David, Peter, and others. 2. He sinneth not, as he is regenerated: but he sinneth as long as he abideth in this life, sinne not raigning in him, and yet some times raigning too: as he is not regenerated by the spirit of God, but is as yet carnal. For regeneration, or the renuing of vs to the image of God, is not perfected in an instant, but is begun only in this life, and in the life to come is at length finished. For so doeth Iohn himselfe pronounce of himselfe, and all the Saints in this life: *If we say that we have no sinne, we deceive our selves, and trueth is not in vs. If we acknowledge our sinnes, he is faithfull and iust, to forgive vs our sinnes, and to cleanse vs from all vnrighteousnesse.* This is therefore the meaning of Iohn, that the regenerate indeede doe sinne: but yet not so, that they make much of their sinne, or doe so at anie time yeelde and assent to evill desires; that they cast away all love of godlines and repent not. For alwaies in the regenerate there remaineth some remnaunt of a regenerate nature, which causeth either a strife against sinne, or else true repentance: that is, it suffereth them not to sinne to death, or everlasting destruction, or wholy to forsake God. And this consolation so long they enioy, as they knowe themselves

The elect may sinne against their conscience, yet not to death.

Regeneratiō but begun in this life. 1. Epist. c. 1.

to

to be regenerated, that is, as they keepe faith, and a good conscience.

4. Obiection. It is said, 1.Ioh.cap.3. *His seede remaineth in him, neither can he sin, because he is borne of God.* And 1.Pe.1. *Being borne a new, not of mortall seede, but of immortall, by the worde of God, who liveth and endureth for ever. If therefore the seede of Gods word never dieth in them that are borne a newe, they ever remaine regenerate, & ever retaine grace, neither ever fal into Raigning sin.* Answere. 1. The regenerate may loose, and doe often loose grace & the holy spirit, as concerning some gifts, sometimes mo, sometimes fewer: although they loose it not, if we respect all the gifts. For there abideth in them some beginning or print of true faith and conversion, which although, when they yeelde to evill inclinations or desires, it is so oppressed, and darkned, that it neither can be known of others neither confirme them of the grace of God and their owne salvation, for the present: yet it suffereth them not wholy to forsake God and the knowen truth, and to cast away their purpose of embracing by faith the merit of the Son of God. So David praieth Psal.51. *Create in me a cleane heart, O God, & renew a right Spirit within me.* Againe. *Restore to me the ioie of thy salvation.* He had lost therefore cleannes of hart, rightnes, and newnesse of Spirit, and the ioie of salvation, which he beggeth of God to be restored vnto him: and yet did hee not wholy want them: for otherwise he would not have asked, neither would he have looked for from God this renewing & restoring. 2. The seede of god, that is, the word of God working true faith and conversion in the elect, abideth and dieth not in the regenerate, as concerning their conversion and finall perseverance, how ever they fall often grievously before their end. 1.Ioh.2.19. *If they had beene of vs, they would have continued with vs.*

The regenerate in this life may, and doe oftentimes lose the grace of God in part, but not in whole.

5. Obiection. *A good tree cannot bring foorth evill fruite.* Answere. It cannot, as it is good. For if it be simply good, all the fruit thereof is good: which shal come to passe in the life to come. But if it be partly good, and partly evill, such is the fruit also, which we have triall and experience of in this life.

Mat.7.17. Man in this life is not simply good, and therefore his workes are not alwaies good.

Heretofore it hath beene saide, *That all sinnes are in their owne nature mortall.* Against this sentence, some oppose that which

All sinnes mortall in

which is said, *Psal.* 32. 5. *I will confesse my wickednesse vnto the Lord, & thou forgavest the punishment of my sinnes.* And Prover. 24. 16. *A iust man falleth seven times, and riseth againe.* Whence they gather that there are some sins, the committers whereof continue still iust, and therefore deserve not eternall death. But they reason amisse from that which befalleth to sin, but by an accident, to that which is by it selfe in sin. *For it is true indeede, that there are manie sinnes, for which the Saints doe not loose holinesse and righteousnes, neither become obnoxious to the wrath of god.* But this cómeth to passe, not by the smalenes, or nature of the sinne, what soever it be, but by the grace of god, who doth not impute, neither wil punish with eternal death those sinnes, which yet in their owne nature deserved it. This doth the Prophet most evidentlie shew in the same Ps. when he saith, *Blessed is he, whose wickednes is forgiven.* And Psal. 143. *Enter not into iudgement with thy servant: for in thy sight shall none that liveth be iustified.* their owne nature, but pardonable by the grace of God.

2. Obiection. It is said Matth. 5. 22. *Whosoever is angrie with his brother vnadvisedlie, shalbee culpable of iudgement. And whosoever saith vnto his brother, Racha, shall be worthie to be punished by the Councell. And whosoever shall saie, Foole, shal be worthy to be punished with hel-fire.* whēce they cōclude, *seing Christ himselfe maketh degrees of punishmentes and sins, so that of these former, he threatneth hel-fire but vnto the third onlie, therefore there are some sinnes smaler, than those who deserve eternall punishment.* But the Aunswere vnto this is manifest out of the words themselves: which is, that Christ doth not speake of civill iudgementes and punishments, when hee mentioneth *iudgement*, and a *Councel*. For he doth not here speake of the civill order, but disputeth against the corruptiōs of the Pharisees, concerning the true meaning of Gods law: and concerning the iudgement of God against both inward & outward sinnes.

For neither can, nor ought to bee punished by the Magistrate with corporal punishment, either such gestures as signifie some bitternesse or contempt, or bad affections, if they have not accompanying them, an endevour to doe any mā iniurie. Now whereas in the third place he nameth *hel fire*, he doth not exempt the other two kindes of sin from eternall punishments, but signifieth that the third shall receave

a sharper punishment at Gods hand than the other.

3. Obiection. It is said, *Mat. 12. Everie sinne and blasphemie shalbe forgiven vnto men, but the blasphemie against the holie Ghost shal not be forgiven to men, neither in this world, nor in the world to come.* Hence they will gather, *That some sinnes are forgiven in this world, some in the world to come, that is, in purgatory, and some are never forgiven, of which these be mortall, but the others veniall in their owne nature.* But first, *neither heere, neither else-where, doeth Christ teach that some sinnes are forgiven in the vvorlde to come.* For that all other sins are forgiven not in the worlde to come, but in this worlde, both Christ signifieth in this place, and the Scripture else-where teacheth, because it is certaine, that sinnes are not remitted, but only to those who repent.

Sins are remitted in this world onely.

But he denieth that the sinne against the holy Ghost is remitted either in this world, or in the world to come, that he might more significantly expresse the deniall or pardon to it. Secondly, *Whether they saie forgivenes to be in this world, or in the world to come,* yet this standeth immoueable, that it commeth not of the nature or corruption of the sinne, but of free mercie for Christs sake. And if every sinne be so grievous, that it could not be purged, but by the bloode of the Sonne of God; then doubtlesse they do great despite & contumelie vnto that bloode, who so extenuate anie sinne, as to denie that it deserveth eternal punishment, vnto which the death of the Sonne of God is equivalent. Farther, even by their owne confession, *There are manie mortal sinnes, which notwithstanding are forgiven in this life.* Wherefore either they must make al these to be even in their owne nature veniall, or they will never prove out of this place, that the smalenes of the sinne, is the cause of forgivenes.

No sin, which may not bee remitted, except sinne against the holy Ghost.

4. Obiection. it is saide, *Rom. 1. The wrath of God is revealed from heaven against all vngodlinesse.* And 1. Cor. 6. *Know yee not, that the vnrighteous shall not inherit the kingdome of God?* Out of these and the like places they gather, that *seeing they are mortall sinnes which shut men out of the kingdome of God, and all sinnes doe not so: therefore there are some sinnes which in their owne nature are not mortall.* But they conclude more than followeth by force of reason. For that some sinnes are venial, there is no doubt, but that commeth by grace remitting those sinnes,

sinnes, which without remission, would shut men doubtlesse from the kingdome of God.

All sines shut men out of the kingdom of God, were they not remitted by the grace of God.

5. Obiection. It is said, 1. *Cor.* 3. *If anie mans worke burne, hee shall loose: but he shall be safe himselfe, nevertheless yet as it were by fire. Therefore,* say they *some sinnes cast men into fire, that is, into some punishment, but not eternal.* This also we grant, not in respect of the nature of sin, but in respect of pardō, which befalleth to those who holde the foundation, which is Christ. For to build on the foundation, wood and stubble, that is, to patch the word of God, with vnnecessarie questiōs, humane opinions & traditions, which often are occasions of schisms in the Church, & oftē of Idolatrie & errors; it is not so light a sin as they deeme it, who doe it, but deserveth eternal malediction, except remission be made for the Sonne of God, as it is declared in the Revelation, Chap. 22.

6. Obiection. It is said, *Heb.* 5. *A high priest taken from among mē is bound so offer for sins, as wel for his own part, as for the peoples.* This place sheweth that the sins of the priest are not veniall by themselves, or of their owne nature, but for the sacrifice of Christ, which was signified by the typical sacrifices: and therefore it quite and cleane overthroweth the opinion of our adversaries. For if all sins even of a righteous Priest are in the sight of God so great, that they cannot be purged, but by the death of the Son of God; it necessarily followeth that they of their own nature deserved everlasting death.

7. Obiection. It is said, Iam. 1. *When lust hath conceived, it bringeth forth sin: & sin when it is finished, bringeth fourth death. Here,* saie they, *Iames saith, that there is one sinne finished, when as the wil vpon deliberation consenteth to evill lust: another not finished, when a man sinneth without deliberation: & to sin finished he ascribeth, that it bringeth fourth death.* We answere that the consequence of this is not of force, because that a property which belongeth to diverse kindes, when it is ascribed to one kind, it followeth not thereof that it is to be removed from the other. For S. Iames distinguisheth the kinds or degrees of sins, Original & Actual: & saith that death followeth after Actual: not as if death did not follow after Original, but because that Actuall is a middle betweene Original sin & death, as a cause of this, and an effect of that, & doth aggravate death or punishment, which already was purcha-

Actuall sin is an effect of originall sin, and a cause of death; which, though purchased by Originall yet is aggravated by Actual

sed by Original sin. Neither doth he chiefly speake of the degrees of punishments, but of the cause and Original of them to be sought in the corruption of our owne nature.

8. Obiect. It is said, *Iam. 3. In manie thinges we sin all.* Hence our adversaries wil proove, *that the sins of the iust are venial, because they fal either into few sins, or into no mortal sins.* To this, as also to most of that which hath gone before, we answere that the sins of the iust, who by faith retaine or receive righteousnes, are venial, not of their owne nature, but by grace.

Gods iustice is not at variance with his mercy, though it iudge the least sin worthy of eternall death.

9. Obiection. *God is not cruell, but mercifull, neither light in his love, but constant. Wherefore he doth not for everie light sin iudge a man worthie of eternal punishments.* But they imagin that the iudgement of god cõcerning sin is at variãce with his mercy: which are not at variãce, but do very wel agree. For God is in such wise mercifull, as he is also iust. Now the iustice of god requireth, that he iudge al, even the least offence & contempt of his Maiesty, worthy of eternal dãnatiõ. This iudgement against every sin, the mercie & cõstancie of Gods love doth not take awaie: but for the shewing & declaring thereof it is sufficient, that he reioiceth not at the destruction of them that perish, & that for testimonie thereof he inviteth all to repentance, & forgiveth them who repent their sins, which by themselves were worthy of everlasting death: that is, he punisheth them and causeth satisfaction for them not in the sinners, *but in his owne Sonne sent to take flesh*, by punishment answering and satisfiyng his iustice.

10. Obiection. It is said, *Mat. 5. whosoever shall breake one of these least commaundementes, and teach men so, hee shall be called the least in the kingdome of heaven.* This they interpret after this sort, *That he, who both by sinning and teaching doth against the Lawe, is fallen from the kingdome of god, and not he, who in teaching subscribeth to the Lawe, although sometimes he doth a little cõtrary to that he teacheth.* But first the oppositiõ or cõtrariety which Christ addeth, *But whosoever shal observe & teach them, the same shall be called great in the kingdome of God*, doth shew that Christ in the former parte of the speach doeth vnderstand those who breake, that is, violate the Law which they teach: so that the meaning is; although one teach wel, & yet violate one of these commandements, which the Phatisees terme the least, that is, of the commandements of the

Deca-

Decalogue: he ſhal finde theſe commãdements ſo not to be the leaſt, but the greateſt, as himſelfe ſhall thereby become the leaſt, that is in no place, in the kingdome of God. Secõdly albeit it be grãted vnto them, that in the words of Chriſt, *to teach ſo*, is the ſame, that to teach contrary to the Law: yet can it not at all be gathered thence, that they alone ſhall be the leaſt in the kingdome of God, who by teaching and ſinning breake the Law, and not they alſo, who by ſinning only, and not by teaching, trãſgreſſe it. The firſt reaſon is in the very words of Chriſt: becauſe he calleth thoſe commaundements the leaſt, by a figure of ſpeech called Imitation, which are the greateſt, & the breach whereof, whether it be cõmitted in deede, or in doctrine, or in both, God iudgeth worthy the ſhutting out of his kingdome, even by our adverſaries confeſſion; that is, the whole Decalogue, which the Phariſes did ſet behinde their traditions. The other reaſon is in thoſe words which Chriſt addeth, *For I ſay vnto you, except your righteouſneſſe exceed the righteouſnes of the Scribes and Phariſees, ye ſhall not enter into the kingdome of heavẽ.* In theſe words Chriſt ſheweth, that a far other righteouſnes is required by the law of God, than the Phariſees thought of: and that thoſe ſins alſo are ſo great, that they ſhut men out of the kingdome of heaven which the Phariſees accoũted either for light, or no ſins, as *To be angry with thy brother vnadviſedly, To ſay vnto him Racha, or foole*: To be troubled with an evill affection, or deſire of revenge. For even theſe thinges alſo he ſaith are to be avoided, if we will avoid hell fire, and be the children of our heavenly Father. Therefore he ſaith: *Whoſoever looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.* And 1. Ioh. 3. *Whoſoever hateth his brother, is a man-ſlaier: and yee knowe that no man-ſlaier hath eternall life abiding in him.* And therefore not they onely, which commit the greater ſins but they alſo, who commit the leſſer, cannot eſcape everlaſting death, but by the ſatisfaction of Chriſt imputed to them.

Chriſt calleth them the leaſt, not as in his owne iudgement, but as in the iudgement of the Phariſees. And ſo he imitateth them in thus ſpeaking.

But as our adverſaries accuſe this ſentence of too much rigour; *That all ſinnes are by themſelves of their owne nature Mortal, that is, deſerve eternal death*: ſo alſo the other ſentence, *That ſinnes are made Veniall to thoſe who repent, which of their owne nature are Mortall, they reprehende as too gentle and re-*

Sins made veniall vnto the repentant, by grace for the interceſſion and ſatisfaction of Chriſt,

pugnant to Gods iustice: because to cal that for venial, which is mortal, is cõtrary to truth & iustice. But the answere is ready. That God, if we respect the nature of sin, adiudgeth all sin worthy of everlasting death: and giveth pardon to none but of free grace, for the intercession and satisfaction of his sonne our Mediatour.

The third division of sinne.

What sinne is against the conscience.

THere is sinne *against the conscience*, and sinne *not against the conscience*. *Sinne against the conscience is committed of those, who wittingly and willingly sinne.* So David wittinglie and willingly committed adulterie and murder. *Sinne not against the conscience, is that, which wee either not witting, or not willing committe, or which is committed of those, who know the will of God, acknowledge and bewaile their sinne, but are not able to avoide it:* as are Originall sinnes, sinnes of omission, ignorance, infirmitie, even in the regenerate and Saints. They omitte manie good thinges, which they woulde not omit; or commit evill thinges, which they would not commit being suddenly overtaken and overcome by infirmities: and therefore are most grievouslie angrie vvith themselves for their sinnes committed, so that they are not more grieved at anie thing, than for that they offend God daily by their sinne; and therefore desire and grone after nothing more, than the grace of the holie Spirite, whereby to resist sinne. Such sinnes are not imputed to the regenerate, neither doe they cast off grace, the holy Spirit, and faith. *Such a sinne of ignorance* Saint Paul saith *his blasphemie was, which hee committed, before he was converted, against God, as also his persecuting and violence against the Church, and therefore God had mercy on him.* 1. Tim. 1. 13. Another kinde of those sinnes not against the conscience, to witte *infirmitie*, the same Apostle describeth, Rom. 7. 19. *I doe not that good which I would, the evil which I would not, that doe I. Yet not I doe it, but sinne that dwelleth in me.* Hither also is to be referred *the sinne of Peter*, who wittingly denied Christ but not willingly, for hee had not the power to doe otherwise. It was not raigning sinne: because he acknowledgeth and bewaileth it, and holdeth fast his faith, Luke. 22. 32. *I have praied for thee that thy faith faile not.* Much lesse was it the sinne against the holy Ghost:

because

becauſe he loved Chriſt no leſſe, when he denied him, than when he bewailed his offence, though that affection did not at that time, for feare of imminēt danger, ſhew it ſelfe. Moreover, this third diviſion of ſin, & the definition of both ſins, Chriſt hath expreſly delivered, Luk. 12. 47. *The ſervant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many ſtripes: But he that knew it not, and yet did commit things worthy of ſtripes, ſhall be beaten with fewe ſtripes.*

The fourth diviſion of ſinne.

THere is ſinne *pardonable*, and ſinne *vnpardonable*. All ſin is *pardonable*, whereof men repent and obtaine pardon. *Vnpardonable* is a purpoſed deniall & oppugning of the known truth of God and his will and works, of which the conſcience is convicted, wherof no man obtaineth pardon, becauſe it is puniſhed of God with a perpetual forſaking, & blindnes; ſo that they, who ſo ſin, never returne to God by true repentāce. Now they who are excluded from repentance, are alſo neceſſarily excluded from remiſſion of ſin. Chriſt Mat. 12. calleth this kinde of ſin, the ſin or blaſphemie againſt the holy Ghoſt, when he ſaith: *Wherefore I ſay vnto you, every ſinne and blaſphemy ſhall bee forgiven vnto men: but the blaſphemie againſt the holy Ghoſt ſhall not be forgiven vnto men.* But it is not therefore called the ſinne againſt the holy Ghoſt, as if the holie Ghoſt might be offended by anie man, & not the Father alſo & the Son: but becauſe the revealing of the heavēly truth is the worke of the divinitie, which is immediatly wrought by the holie Ghoſt. And therfore they, who witting and willing reſiſt this, are blaſphemous indeede againſt all the perſons of the Godhead, but in a more ſinguler & ſpeciall manner, againſt the holy Ghoſt: that is, againſt his proper & immediate operation and working in their mindes. That this kinde of ſin is ſignified by this name, it hereby appeareth, for that none can after a peculiar manner ſin againſt the holie Ghoſt, but they on whom he hath beſtowed a peculiar & proper benefit, that is, a benefit immediatly given by himſelfe, & appertaining to his ſanctifying, or office, which he exerciſeth in the Church, which is the very light of truth kindled in their mindes. The ſame appeareth by the ſpeech of Chriſt:

All ſins repented of are pardonable.

They are ſhut from pardon, who are ſhut from repentance. They are ſhut from repentaunce, who ſinne againſt the holy Ghoſt.

Why it is called in ſpeciall a ſin againſt the holy Ghoſt.

and Marke. 3. plainely declareth (when he saieth, *for they saide hee had an vncleane Spirite*) that Christ did attribute this sinne vnto them, who beeing convicted as concerning the doctrine of Christ, and his divine workes, yet notwithstanding did against their conscience, ascribe these thinges to the Divell. The same is shewed in other places, where this sinne is described: As Heb. 6. *For it is impossible that they which were once lightened, and have tasted of the heavenly gifte, and were made partakers of the holie Ghost, &c. If they fall awaie, should bee renued againe by repentance.* And 2. Pet. 2. *If they, after they have escaped the filthinesse of the worlde, through the knowledge of the Lorde, and of the saviour Jesus Christ, are yet tangled againe therein, and overcome, the latter ende is worse with them than the beginning.* Out of which sayings first we understand, *that not al the reprobate, who perish, not obtaining remission of their sinnes, doe sinne against the holy Ghost: but that this sinne falleth only on them, who are lightned by the holy Ghost with certaine knowledge of the trueth:* that which happeneth not to all the reprobate, although so much nevertheless is revealed to all of them concerning God, as may suffice for the iust condemning of them and their posterity. For the holy Ghost is not given but to them, who are endewed with the knowledge of heavenlie doctrine, as it is saide, *John 14. Whome the worlde cannot receive, because it seeth him not, neither knoweth him.* Likewise, Luke 12. *The servant that knoweth the wil of his master, &c.* Wherfore some perish, vnto whom the holy Ghost hath not given this light of truth, and therefore they doe not commit this peculiar sinne against the holie Ghost.

Who sinne against the holy Ghost.

It it bee obiected, *That everie vnpardonable sinne is a sinne against the holy Ghost, because Christ saith that the sinne against the holie Ghost is vnpardonable: But finall perseverance in whatsoever sinne without repentance, is remitted to no man. And therefore it is a sinne against the holy Ghost: and by a consequent, all that perish sinne against the holy Ghost.* The ambiguity of vnpardonable sinne, maketh foure tearmes in this Syllogisme. For in the Maior it signifieth that kinde of sinne, which is never remitted to any: because whosoever commit it, whether at the ende, or before the end of their life, they persevere in it even to the ende without repentance: But in the

The difference between other sins not pardoned, & this sin against the holy Ghost.

Minor

Minor it signifieth not a certaine kinde of sinne, but all their sinnes who repent not: which indeede are not remitted to them, because they persevere in them to the end without repentance, and they are vnpardonable not before the ende, but in the verie ende of their life: yet are they remitted to others who persevere not in thē, but repent. For *perseverance in sinne* is nothing else, than the sinnes themselves, which are continued vnto the end: & therefore this is the meaning of the Minor; Sinnes, in which men persevere without repētance vnto the ende, are not pardoned them who persevere in them. But now all men doe not persevere in them, as they persevere in the sinne against the holie Ghost, even whosoever once fall into it. And Christ in this speech sheweth not, for what sinnes men are punished with everlasting death. For it is certaine that it befalleth for all sins, of which men repent not: but he sheweth, what sins are such, as whosoever doe commit them they doe never repent. This he affirmeth of no kinde of sin, but onely of blasphemie against the holie Ghost.

The peculiar nature of the sin against the holy Ghost making it differ from al other Raigning sins

Secondlie, out of the Testimony alleaged we gather, *that the sinne against the holy ghost is not every Raigning sin, whether committed against our conscience, or against the known truth: but a sin against the whole first table of the Lawe, and not one only part of it, but a defection from al religion, or godlinesse: and such a denying, or oppugning, or contumelious handling of the true doctrine of GOD and his will, as proceedeth not of weakenesse or terrour, or feare, or torment, but of a purposed and stubborne maliciousnesse.* For the obedience of the first table is, *after a man hath once tasted of the worde of God, reverentlie to obey and subscribe vnto it.* Neither depart they from a part of doctrine, but from al Religion, who so fall, *That they crucifie againe to themselves the Sonne of God, and treade him vnder foote, and count the bloode of the Testament as a profane thing, and despite the Spirite of grace.* Neither doe the Iewes sinne of weakenes, *in ascribing the workes of Christ to the devill*, as heretical men, after they are once convicted of their errours by certaine & manifest testimonies of the woorde of God: neither they, who vnder the name and shew of Christ, remaine still *dogs & swine returning at length to their vomit and wallowing in the mire, from which for a while in outwarde profession and hypocrisie*

they obtained. And hereby maie be esteemed & iudged in some sort the grievousnes of this sinne, whereas it commeth neareſt to the ſin of the devils, who knowing the trueth, yet ſtood not in it, but doe deſpite it with hatred and horrible furie, and endevour vtterly to oppreſſe it.

The elect can never fall into this ſin againſt the holy Ghoſt.

Thirdly, hereof alſo it followeth, *that the elect, and thoſe who are truly converted, can never fall into this ſinne againſt the holie ghoſt: and that they who commit it, were never poſſeſſed of true faith and repentance.* For al thoſe who are choſen of God to everlaſting life, are converted in this life; & all they who are trulie converted, ought certainelie to thinke, that they are in the number of the elect, and therefore ſhall never ſo ſin, as with all to periſh: according to thoſe ſayings, *Iohn. 10. My ſheepe ſhall never periſh, neither ſhall anie plucke them out of my hande.* Luke. 22. *I have praied for thee that thy faith faile not.* 2. Tim. 2. *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth who are his.*

How many of the reprobats are ſaid in Scripture to be lightned and ſanctified.

That manie *of the reprobate* are ſaid to be *lightened, and to be made partakers of the holy Ghoſt, to have taſted of the heavenly gift, the good word of God, & of the powers of the world to come, & laſt of al to have bin ſanctified with the blood of the Teſtament:* likwiſe in Peter, *to have eſcaped from the filthines of the world:* the Apoſtles theſelves ſhew that this is to be vnderſtood of the knowledge of the truth, and the foregoing & deteſtation of errors and vices for a ſeaſon, and laſtly of the ſufficiencie of Chriſts merits even for the wiping away of their ſins alſo, & the offer thereof made vnto them by his word & Sacraments: which they ſhew, when they interpret that *lightning & taſt to be the knowlege of the truth and righteouſnes, and call them dogs & ſwine, not made ſo againe, but returning to their vomit & wallowing in the mire, & further compare them to the earth drinking in the raine, but bringing forth inſteede of good herbes, thornes & briers.* For theſe things agree not to true faith & converſion.

1. Pet. 2. Heb. 6. 7.

We are not laſtly to pronounce any man a ſinner againſt the holy ghoſt, vntill we ſee him give vp the Ghoſt in Apoſtacy & Blaſphemy.

Fourthly, by theſe thinges which have bin ſaid, it appeareth *that we are not raſhly to pronolice who they be that ſin againſt the holy ghoſt: and that we may not iudge of this ſin, vntil the ende,* that is, vntill we knowe them, who once had the truth, and confeſſed themſelves to be convicted and perſwaded of it, with hatred therof to perſecute & reproch it, or to end their life in hatred & deſpite againſt it. The reaſon hereof is manifeſt,

nifest, *because we are not the beholders of mens hearts.*

If it be obiected, that, 1. *Ioh.* 5. it is said, *There is a sin vnto death I say not that thou shouldest pray for it: If he wil not that we shal pray for those who sinne to death, it must needes be that we maie discerne thē from others.* We answere, that Iohn doth not vniversallie forbid, *that we pray for any so sinning*; but at such time, as that is manifest vnto vs, either by some divine testimony, or by manifest arguments, & the sinners owne profession. But before this is certaine and manifest vnto vs, we ought to desire of God the conversion of all men, and as much as in vs lieth, to endevour it, as it is saide, 1. *Tim.* 2. *I exhort that first of all supplications, praiers, intercessions, & giving of thanks be made for all men.* And, 2. *Tim.* 2. *The servant of the Lord must not strive but must be gentle towarde all men, apt to teach, suffering the evil men patiently, instructing them with meekenes, that are contrarie minded, proving if God at anie time wil give them repentance that they maie know the truth, and that being delivered out of the snare of the devil, of whō they are taken, they may come to amendment, & performe his will.* And, Mat. 5. *Pray for thē which hurt you & persecute you.* And, Act. 7. *Lord, laie not this sin to their charge.* If it be replied, *that so is will come to passe that our praier shall be contrary to the wil of God, if not knowing of it, we pray for them who sinne against the holy Ghost:* the answere is ready: That praier is made for thē, with a condition, by which we submit our will and desires to the counsaile of God, that he wil convert and save the adversaries of the truth, if they may bee recovered, but that he will represse them and punish them, if he have not appointed to recover them.

Our prayer for the adversaries of the truth must be conditionall with submission to Gods will.

By the same aunswere is this argument dissolved, *Their sin is not vnpardonable, for whom we must pray: But we must praie for all men: Therefore no mans sinne is vnpardonable.* First we denie the Minor: because if it appeareth by any divine testimony, or by manifest argumentes & their owne profession that they are cast-awaies, whether they sin against the holy Ghost, or otherwise doe not repent, we must not pray for them. Secondly, neither is the Maior true. For if we knowe not, whether they sinne against the holy Ghost, or are reiected of God or no, we must pray for them, but with that condition, if they may be recovered.

Our prayer for them being but conditional, it argueth not but that their sin may bee notwithstanding vnpardonable.

Out of these things also which have beene spoken, answere